of the wicked husbandmen in the last chapter, and with this period of our Lord’s course.

2.] The *householder* of the former parable is the KING here, who makes a *marriage* for his Son. The word thus rendered not always necessarily “a marriage,’ but any great celebration, as accession to the throne, or coming of age, &c. Here however the notion of a marriage is *certainly included ;* and the interpretation is, *the great marriage supper* (Rev. xix. 9) *of the Son of God:* i.e. His fall and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the *totality of the guests* in this case constituting *the Bride,* may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the whole imagery, compare Ps. xlv.

**3.]** These **servants** are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted :—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable.* The office of these **servants** was to *summon* those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being *the Jewish people,* who had been before, by their prophets and covenant, invited. These first *servants* are then *the first messengers of the Gospel,*—John the Baptist, the Twelve, and the Seventy,— who preached, saying ‘The Kingdom of heaven at hand.” And even our Lord Himself must in some sort be here included, inasmuch as He *took the form of a servant,* and preached this same truth, with however the weighty addition of **Come unto Me.**

**4.]** We now come to a different period of the Evangelic announcement. Now, all is ready: *the sacrifice,* or the meat for the feast, *is slain.* We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great sacrifice was offered.* That *thus* the slaying of the Lord is not the *doing of the invited,* but is mentioned as *done for the Feast,* is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on *“all things are ready, come to the marriage.”* The meal designated is not that which we understand by *dinner,* but the meal at noon, with which the course of marriage festivities *began.* This will give even greater precision to ke meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff.

**5, 6.]** {5}Two classes are here represented: the *irreligious* and careless *people* (notice **his own** farm, bringing out the selfish spirit), and the *rulers,* who *persecuted and slew God's messengers.* {6} stephen,—James the brother of John, James the Just, and doubtless other of the Apostles, of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably