proclaimed.

**bade many** : these first *bidden*are the Pharisees and Scribes and the  
learned among the Jews.

**17.**] The **servant** represents one *spirit,* one *message:* but  
is not necessarily, in the three cases, one  
and the same *person.* The three messages  
were delivered (1) by John the Baptist and  
our Lord: (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be  
meant, for [**all**] **things are now ready**was the message, representing the proclamation of John the Baptist and our Lord, *“The kingdom of heaven is at hand.”*

**18—20.**] **with one consent;** so (ch.  
vii. 30) they had rejected John’s baptism,  
and (John vii. 48) the Lord himself. The  
saying is not to be taken strictly without exception, e.g. that of Nicodemus: but genetically. So also ver. 24. {18} The *temper*of these self-excusers is threefold; their *spirit  
is one.* The first alleges a *necessity,*—*he  
must* go and see his land: {19} the second not  
so much as this, only his own plan and purpose— “ *I go to prove them:”* {20} the  
third not so much as either of these, but  
rudely asserts *“I cannot* (i. e. *I will  
not) come.”* Also the *excuses themselves*are threefold. {18} The first has his *worldly  
possession* (‘one to his farm,’ Matt. xxii.  
5) to go and see: {19} the second his purchase  
(‘another to his merchandise,’ ibid.) of  
stock to prove : {20} the third his home engagements and his lust to satisfy. *All* are detained by *worldliness,* in however varied  
forms.

**21.**] The gathering of guests  
is still *in the city* (Matt. xxii. 7); that is,  
still *among the Jews.*

**the streets and lanes,** the broad and narrow streets:  
perhaps the *cities and villages* through  
which the Lord and his Apostles journeyed preaching.

Here appear again the very persons of ver. 13; the  
representatives of the wretched and despised : “the common people (*great multitude*),” Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and  
maimed and halt and blind would come  
to the Gospel feast.

**22.**] The palace is large, and the guest-room: “neither  
nature nor grace endures a vacuum,”  
Bengel.

**23.**] The calling of the Gentiles, *outside the city; in the country*  
(Matt. xxii. 9, 10).

**compel them to come in**] Is there not here as *allusion*  
to *Infant Baptism?* for remember they who come in are *good* and *bad*. (Matt. l. c.)

24.) I think with Stier, that  
our Lord here speaks *in his own Person:*  
unto you will fit no circumstance in the  
parable ; for the householder and his servant are alone: the guests are not present. He speaks, with His usual **For I  
say unto you,** to the *company present :*  
and half continuing the parable, half expounding it, substitutes *Himself* for the