XXII. 1. ST. MATTHEW.   
   
   
 saith unto them, ° Did ye never read in the scriptures, The °?.   
 stone which the builders rejected, the same is become the   
 head of the corner: this is the Lord’s doing, and it is   
 marvellous in our eyes? Therefore say I unto you,   
 ‘the kingdom of God shall be taken from you, and given "1   
   
 to a nation bringing forth the fruits thereof. # And   
 Y whosoever © shall fall on this stone shall be broken: but on ©s+-y4,4   
 whomeoever it shall fall, \*it will grind him to powder. Es 3. Bom.   
 ix. $8.   
 # And when the chief priests and Pharisees had heard his »1s.'1 2.   
 parables, they perceived that he spake of them. 4 But “   
 when they sought to lay hands on him, ! they feared the! Yu 16   
 moultitude, because they took him for a prophet, Jobn vil.   
 XXII. 1 And Jesus answered \*and spake unto them a Luke 16,   
 ae min 7,   
 Y render, he that hath fallen.   
   
 an important key to our Lord’s see Luke ii. 84: but on whomscever, as   
 and a decisive justification those who, its enemy, it shall come in vengeance,   
 like myself, firmly hold that the coming prophesied in Daniel, shall dash him in   
 of the Lord is in many places to be iden- pieces. Meyer maintains that the mean-   
 tified, primarily, with that overthrow. ing of the word is not this, but literally   
 42.) A citation from the same ‘ shall him,’ throw off as   
 Psalm of triumph from which the multi- But the confusion thus occasioned the   
 tudes had taken their Hosannas. This parable is quite unnecessary. result   
 verse is quoted the same signification of winnowing is complete separation and   
 im Acts iv. 11: 1 Pet. 6,7, where also dashing away of the worthless part: and   
 the cognate passage lem xxviil 16 is it is surely better to understand this   
 quoted, as in Rom. 83. The builders resulé as the work of the falling of the   
 answer to the husbandmen, and the ad- stone, than to apply the words to a part   
 dition is made in this changed similitude of the operation for the falling of   
 to shew them that though they reject @ stone is so singularly unsuited.   
 and kill the Son, yet He would be vio- 45, 46.) All three Evangelists have this   
 torious in the end. the head of the addition. St. besides says they   
 corner] The corner-stone binds together left him and went their way,”   
 both walls of building ; Christ unites to our ch. xxii. Supposing St. Mark’s   
 Jews and Gentiles in Himself. See the insertion these words to be in the pre-   
 comparison beautifully into detail, cise we have the following parable   
 Eph. ii. 20—22. On maryellous in spoken to the people and disciples: see   
 our eyes, com Acts iv. 18, 14. below.   
 48.] Our Lord here to tet ett) Cuap. XXII. 1—14.] Panasue or THE   
 and more plainly than ever before MARRIAGE OF THE Krv@’s Son. Peculiar   
 nounces to them their rejection by God. to Matthew. A ble resembling this   
 The vineyard is now the kingdom of God. in several particulars in Luke xiv.   
 The nation here en of is the Gen- 15—24, yet we must not hastily set it   
 tiles in general, the Church of truly down as the same. Many circumstances   
 Saithful,—the “holy nation, peculiar are entirely the locality oc-   
 people”’ of 1 Pet. ii. see Acts xv. 14, casion of delivery and in both   
 44.) A reference Isa. viii. 15, cases stated ision. And the dif-   
 and Dan. ii. 44, a plain identi, tion ference in style of the is cor-   
 of the stone there with that in respondent to the two periods their ut-   
 Ps. cxviii. stone is the kingdom terance. That in Luke is delivered   
 and power of the Messiah summed up in in our Lord’s ministry, the enmity   
 Himself. he that hath fallen... .] of the Pharisees had yet not fully   
 he that takes offence, makes it a stone fested iteelf: refusal of guests is   
 of stumbling, (or he that is more courteous, their penalty, exclu-   
 imposed on ét, a stone in the sion ;—here they maltreat the servants,   
 bat not so probably, the breaking would and are utterly destroyed. This binds   
 want due interpretation,) be 3 the parable in close connexion that