150 ST. MATTHEW. XXII.   
   
 again by parables, and said, The kingdom of heaven is   
 like unto ®a certain king, which made a » marriage for his   
 son, Sand sent forth his servants to call them that were   
 bidden to the wedding : and they would not come. \* Again,   
 he sent forth other servants, saying, Tell them which are   
   
 Prov. 3. bidden, Behold, I have prepared my ° dinner: "my 4ozen   
 and my fatlings are killed, and all things are ready: come   
   
 unto the marriage. 5 But they made light of it, and went   
 their ways, one to \*his farm, another to his merchandise:   
 6 and the remnant took his servants, and entreated them   
 spitefully, and slew them. 7t But when the king heard   
   
 ® literally, likened. ® literally, a (which was) a king.   
 D render, wedding-feast. N.B. This is not corrected in verses 4, 8, 9, 10:   
 but it is in the the same word throughout.   
 © vender, banquet: see note. 4 sender, bulls.   
 © render, his own. t read, But the king was wroth.   
   
 of the wicked husbandmen in the last and preached this same truth, with how-   
 chapter, and with this of our ever the weighty addition of Come unto   
 course. 2.] The householder of the Me. 4.] We now come to a different   
 former parable is the Krxe here, who Retiod of the Evangelic announcement.   
 makes a marriage for his Son. The word ow, all is ready: the sacrifice, the   
 thus rendered not always necessarily meat for the feast, és slain. We can   
 “a marriage,’ but any great as hardly help connecting this with the de-   
 accession to the throne, coming of age, clarations our Lord in John vi. 51—59,   
 &c. Here however the notion of a mar- and supposing that this second invitation   
 riage is certainly ; and the inter- is the preaching the Apostles and Evan-   
 pretation is, the great marriage supper gelicte the great ifice offered.   
 (Rev. xix. 9) of the of God: i.e. at thus the slaying the Lord is not   
 fall and complete union to His Bride the doing of the but is mentioned   
 Charch in glory: which would be to the as done for Feast, is no difficulty.   
 guests the result of the Both sides of the truth be included   
 invitation. See Eph. v. The dif- in the parable, as they in Acts ii.   
 ficulty, the totality the guests in and indeed wherever it is set The   
 case constituting Bride, may be les- discourse of Peter in that chapter is   
 sened by reganting the ceremony as an best commentary on “all things are   
 enthronization, in which the people are come to the marriage.” The meal desig-   
 regarded as being to their nated is not that we understand b   
 On the whole imagery, compare Ps. xlv. dinner, bat the meal at noon, with whic   
 3.] These servants are not pro- the course of marriage festivities   
 phets, not the same as the servants in This will give even greater precision to   
 ch. xxi. as generally interpreted ke meaning of the parable as to   
 parable takes up its ground nenrly from these preparatory foretastes the great   
 the conclusion that former, and is feast, which the Church of God now   
 gether a New Testament parable. The enjo As the former parable had an   
 office these servants to summon those O. T. foundation, this: viz. Prov. ix.   
 who had been invited, as was customary 1 ff. 5, 6.] Two classes are here   
 (see Ksth. v. 8 and vi. 14); these being represented: the irveligious careless   
 the Jewish people, who had been before, people (notice his farm, bringing out   
 by their prophets and covenant, invited. the selfish spirit), the rulers, who   
 These first servants then the first persecuted and slew God's messengers.   
 sengers of the Gospel,—John the Bap- stephen,—James the brother of John,   
 tist, the Twelve, and the Seventy,— who James the Just, and doubtless of the   
 Breached, saying ‘The Kingdom of heaven Apostles, of end we have no certain   
 at hand.” And even our Lord Himself account, perished the hands or instiga-   
 muet in some sort be here included, tion of the Jews: they persecuted Paul   
 much as He took the form of a servant, all through his life, and most probably