10—24. ST. LUKE. 889   
   
 many: 17 and "sent his servant at supper time to say to »Prv.is.36.   
 them that were bidden, Come; for [\*all] things are now   
 ready. 18 And they all with one consent began to make   
 excuse. The first said unto him, I have bought a piece of   
 ground, and I must needs go and see it: I pray thee have   
 me excused. 1° And another said, I have bought five yoke   
 of oxen, and I go to prove them: I pray thee have me   
 excused. 20 And another said, I have married a wife, and   
 therefore I cannot come. \*! So 4 ¢hat servant came, and   
 shewed his lord these things. Then the master of the   
 house being angry said to his servant, Go out quickly into   
 the streets and’ lanes of the city, and bring in hither the   
 poor, and the maimed, and the halt, and the blind. % And   
 the servant said, Lord, it is done as thou ° hast commanded,   
 and yet there is room. % And the Lord said unto the   
 servant, Go out into the highways and hedges, and compel   
 them to come in, that my house may be filled. % For I   
   
   
   
   
   
 © omitted by several ancient   
 4 ead, the. © render, didst command.   
   
 claimed. bade many : these first ments and his lust to satisfy. All are   
 are the Pharisees and Scribes and the detained by worldliness, however varied   
 learned among the Jews. 17.) The naa forms. 21.) The gathering of guests   
 vant re its one one re: but is still the city (Matt. 7); that is,   
 is not eceeearl ly, the three case one still the Jews. the streets   
 and the same person. three messages and lanes, the broad and narrow streets:   
 were datvered by John the Baptist and perhaps the cities villages through   
 our Lord: (2) by our Lord and the Apos- which the ae and his A les jour-   
 tles; (3) by the Apostles and those who ne; ching. ere appear   
 came after. The elder prophets be wee the very “persons of ver. 18; the   
 meant, for [all] things are ree ready representatives of the wretched and de-   
 was the message, representing procla- spised “‘the common people at mul-   
 mation of John the Baptist and our Lord, tetude),”” xii. 87: not perhaps with-   
 “The kingdom of heaven is at hand.” out a bint, that only those who knew   
 18—20.] with one consent ; (ch. themselves to be spiritually poor and   
 vii. 80) they had John’s baptism, maimed and halt and blind would come   
 and (Jobn vii. 48) the himself. The to the Gospel feast. 22.) The palace   
 saying is to be taken without ex- is large, and the guest-room: “neither   
 ception, e. that of Nicodemus : gene- nature nor grace endures a vacuum,”   
 Tically. So also 24. The temper Bengel. 28.) The calling the Gen-   
 of these self-excusers threefold; the tiles, outside the city; in the country   
 ceuses are threefold their (Matt. xxii. 10). compel them to   
 tz one. The first a necessity,—he come in] Is there not here as allusion   
 must go and see his land: the second to Infant Baptism? for remember thi   
 so much as this, only his own plan res who come in are good and bad. (Matt. |.   
 rpose—“ 1 go to prove them: the 94.) I think with Stier, that   
 third not so much as either of these, our Lord here speaks in Ais own Person:   
 rudely asserts “I cannot (i. e. I will unto you will fit circumstance in the   
 not) come.” Also the excuses themselves parable ; the householder and his ser-   
 are threefold. The first his worldly vant are alone: the guests are not pre-   
 possession (‘one to his farm,’ xxii. sent. He speaks, 4 His usual For I   
 5) to go and see: the second his say unto you, to the compa: sent :.   
 (‘another to his merchandise,’ ibid.) and half continuing the parable, half   
 stock to prove : third his home engage- pounding it, substitutes for the