reason: to fill up the sentence *did not   
belong to the purpose of this parable*.  
  
  
**hereafter**] This word belongs to  
**bear fruit**, not as in A. V., to the latter  
clause of the verse. We must remember,  
that as regards the Jews *in the collective   
sense*, the sentence lingered 40 years.  
  
THOU **shalt cut it down** —not, “*I*  
will cut it down ;” and I find in this an  
additional proof of the correctness of the  
foregoing interpretation. It is the “*lord  
of the vineyard*” who *“when He cometh*,  
*shall wretchedly destroy those wretches*.”  
*All judgment is committed* to THE Son : —  
it is not the work of the Holy Spirit to  
cut down and destroy, for He is the Giver  
of *life*.   
  
The above interpretation is  
rtially given by Stier, who has however  
in my view quite missed the *vine-dresser*,  
understanding by him *the husbandmen in  
Matt*. xxi., forgetting that they are *destroyed*   
in the sequel of that parable, and  
that their position, that of the *tenants* of  
the vineyard, does not appear at all in  
this, any more than does the *vine-dresser*  
in that.  
  
  
**10—21.**] HEALING OF A WOMAN ON  
THE SABBATH: DISCOURSE THEREUPON.  
Peculiar to Luke, except the parables,  
which are in Matt. xiii. 31–33 ; Mark iv.  
31-34.   
  
**10.**] Time and place alike  
indefinite.   
  
**11. a spirit of infirmity**]  
Her weakness was the effect of permitted  
power of the evil one (ver. 16); but whether   
we are to find here a direct instance  
of *possession*, seems very doubtful. There  
is nothing in our Lord’s words addressed  
to her, to imply it: and in such cases He  
did not *lay on His hands, or touch*, —but  
only in cases of sickness or bodily infirmity.  
  
  
The A. V. has here mistaken the  
position of the word which it renders “*in  
no wise.*’ It means **altogether**, and belongs   
to the verb **lift herself**.   
  
**12.**]  
There is no reason to suppose any eminence  
of faith in her—though we may fairly  
conclude that she was there with *some expectation*   
of a cure: see ver. 14.  
  
  
**thou art loosed**, expresses the setting free  
of her muscles from the power which  
bound them down,—and then, ver. 13, the  
laying on of the divine hands confers upon  
her strength to rise and. stand upright.  
It would be, in such a case, one thing to  
be loosed from the stiffening of years,—  
and another to have strength at once   
conferred to stand upright.   
  
**14.**] The  
ruler speaks not either to Jesus or to the  
woman ; but covertly and cowardly, to the  
*multitude*. Stier notices the self-stultification   
of this speech, in making “*to be  
healed*,”—which is in fact a reception of  
divine grace and help, a species of “ *working*.”   
  
**15. Ye hypocrites**] The Lord  
saw the real thoughts of his heart, that  
they were false, and inconsistent with his  
pretended zeal, and addressed the multitude  
as represented by him, their leader. A  
man hardly could give forth a doctrine so at  
variance with common sense and common  
practice, without some by-end, with which  
he covered his violation of truth. That  
by-end *here* was enmity to and jealousy of  
Jesus.   
  
The instance chosen *exactly fits*