25—37. ST. MATTHEW. 147   
   
 God before you. ® For John came unto you in the way   
 of righteousness, and ye believed him not: ‘but the pub- "iets   
 licans and the harlots believed him: and ye, when ye had   
 seen it, trepented not afterward, that ye might believe   
   
 him.   
 58 Hear another parable: There was %a certain house-   
 holder, \* which planted a vineyard, and hedged it round "27%,   
 about, and digged a winepress in it, and built a tower, Jmih.   
 and let it out to husbandmen, and Y\* went into a far \*o-=.4   
 country : sand when the time of the fruit drew near, he   
 sent his servants to the husbandmen, ’ that they might? Gtr   
   
 receive the fruits of it. 85\* And the husbandmen took “sins:   
 his servants, and beat one, and killed another, and atoned Su!   
 another. % Again he sent other servants more than the   
 first: and they did unto them likewise. 87 But last of all   
   
   
 \* The Vatican M8. has, did not even repent.   
 © Jiterally, ran (which was) an householder.   
 Y the original has only, left the country. W or, his fruits.   
   
 prefer this latter on sccount of the ex- of course, the rejection God's   
 planation following :—‘ go before,’—sot Pepe teh dhl   
 entirely without hope for you, that you they rejected fis je   
 may follow, but not necessarily implying The householder planted a vineyard: ice.   
 your fol The door of mercy was ‘ selected out of His world, and fenced   
 not yet shut fo them: see John xil. 85: i# in, and dug a receptacle for the juice   
 Lake xxiii 34. The idea of the (in the rock or ground, to keep it cool,   
 way’ by being their example, is also into which it flowed from the press   
 cluded. There were publicans the through a grated opening), and built a   
 disciples, and probably repentant harlots tower (of recreation—or observation to   
 among the women who followed the Lord. watch the crops).’ This exactly   
 82.] in the way of righteousness, with the state of the nation, under   
 not only in the way of God’s command- covenant with God as His » All   
 ments, so often spoken but in the very these expressions are in Isaiah vy. The   
 path of ascetic which you so muc! letting out to husbandmen was probably   
 approve; yet perhaps it were better let that kind of letting where the tenant   
 simpler sense here be the pays his rent in kind, although fruits   
 one, and take righteousness for ‘ may be understood of money. began   
 ance,’ as Noah is called a preacher of about 430 years after the Exodus to send   
 righteousness (2 Pet. ii. in similar His prophets to the people of Israel,   
 cumstances. repent afterward are continued even till John the ; but   
 words repeated from the parable (ver. all ets vain; they persecuted the   
 nd serving to fasten the application on casting them out and putting   
 the hearers. thea to death. (See Neh. ix. Mate,   
 38—46.] ParasLe OF THE VINEYARD xxiii. 31, 87: Heb. xi. 36—88.) The   
 LET OUT TO HUSBANDMEN. Mark xii. different sendings must not be pressed   
 1~—12. Luke xx. 9-19. This parable is they probably imply the fulness and ony   
 in intimate connexion with Isa. 1 ff., ficiency 9) cree dice and set   
 was certainly the people. our Lord as an grite deliberating, the Householder; and   
 express application to the the increasing rebellion of the husband-   
 Tews of time. Both St. Marl and 8t, men is shewn by their increasing   
 Take opm it with a “began io speak. ment of the messengers. 87.) Bee   
 asa fresh » by our Lord, ofa Luke ver. 18: Mark ver. 6. Our Lord   
 series of parables. . Lake adds, that it sets forth His heavenly Father in haman   
 What shall I do?”