148 ST. MATTHEW. XXI. 38—46   
   
 he sent unto them his son, saying, They will reverence   
   
 my son. 38 But when the husbandmen saw the son, they   
 said ¥ among themselves, \* This is the heir; \*come, let us   
 kill him, and let us seize on his inheritance. 89 ¢ And they   
 caught him, and cast him out of the vineyard, and slew   
 ai, him. “ When the lord therefore of the vineyard cometh,   
   
 what will he do unto those husbandmen? “1 They say   
 unto him, He will miserably destroy those wicked men,   
 acters: ¢and will Jet out his vineyard unto other husbandmen,   
 $: which shall render him the fruits in their seasons. 4 Jesus   
 or, within.   
   
   
 Gate) and “it may be they will gelists. See also John xix. 17, Heb.   
 im,” to signify gracious adoption, xiii. 11, 12. In Mark the order is dif-   
 man’s eake, of every means which may ferent, “‘ killed him, and cast out   
 tarn sinners repentance. The difference Of the vineyard.” 40, 41.) See Isa.   
 here is made between the Son and all 5. All means had been tried, nothin;   
 the other messengers see Mark,—"‘ having but judgment was now left. St. and   
 yet therefore one Son, wellbeloved ..:” St. Luke omit the important words they   
 and, as Stier this is the real say unto him, though St. Luke has given   
 direct answer to the question in ver. us the key to them, in telling that the   
 The Son appears here, not in character parable was spoken in the hearing of the   
 of Redeemer, but in that of her—a le, seem to have made the   
 messenger demanding the fruits of the aps however the Pharisees may have   
 ynegara. (See ch. iv. 88. This made this answer, having missed, or   
 is) Nicodemus, John iii. “we know bers! to free) the sense of parable;   
 that thou art a teacher come God,” but from the language used, I in-   
 even at the beginning of His ministry; cline to the former views ichever said |   
 how much more then after three years it, it was a self-condemnation, to   
 spent in His divine working. The latent that in ch. xxvii. 25: the last form, as   
 consciousness that was the Messiah, Nitzsch finely remarks (cited by Stier),   
 expressed in the hecy of Caiaphas of the divine to men, ‘when they   
 (John xi. 49-62, compare the ‘thon themselves speak of the deeds they   
 hast said of our ch. xxvi. 64), added no are about to do, pronounce judgment   
 doubt to the guilt of the Jewish rulers upon them.’ So striking, even up to the   
 in rejecting and crucifying however last moment, is the mysterious union of   
 this consciousness may have been accom- human free-will divine foresight (see   
 ied with ignorance of kind or other Acts ii. Gen. 1. that after all   
 in all of them,—see Acts iii. and note. warnings frustrated, conscience of   
 the heir] This the Son is virtue sinner himself int to save him   
 of His human nature: see Heb. i. 1, from ruin. In the original the adverb   
 come, let us kill him] The very reudered “ pesky Le is that belonging   
 words of Gen. xxxvii. 20, Joseph’s to the adjective “ wicked.” This   
 brethren express a similar and could hardly be given in a version in   
 no pen used by the Lord in reference English: it may be represented by some   
 that istory, #0 deeply of His re- such expression as, “ He will destroy   
 jection an exaltation. a erhis them wretchediy, wretches as they are.”   
 actually been taken, John xi. 53: The which, applied to persons, is   
 and that immediately after manifesta- not equivalent who: it means, of kind,   
 tion of His power as the Son of God who: “who” would identify, “which”   
 in the raising of and also imme- classifies. do not specify who, but   
 diately after Cuiaphas’s only of what sort, new tenants will   
 Tet us seize] See John xi. 48. As far a8 The clause is liar to Matthew. We   
 this, the parable is History: from this may observe that our Lord here makes   
 point, Prophecy. 89.) This is partly when the lord ... cometh coincide with   
 to be understood of our Lord being given the destruction of Jerusalem, which is   
 up to the heathen to be judged; but also incontestably overthrow of the wicked   
 literally, related by all three Evan- husbandmen. This passage forms therefore