

He punishes and rewards. Every one of these, when the sense is fully apprehended, repeats, as it were, or anticipates the procession of the day of Palms, and asserts His title to dominion. They must be considered, surely, as very nearly akin, if they are not more than nearly akin to declarations of His deity.

Two others there are which have not yet been mentioned. One is the parable of the householder, who planted a vineyard and went into a far country, and sent his servants to receive his share of the produce. In this parable our Lord is not the master, but the master's heir, the person whose the vineyard is to be, and who, being sent to perform the office in which the other messengers had failed, is put to death by the cruel and contumacious tenants. But this parable, if it sets forth something less than His kingship, also sets forth much more, and embodies the great mystery of His death by wicked hands. There is also the parable of a certain king, which made a marriage for his son ; a relation which involves far more than had commonly been expressed in the direct teaching.

Upon the whole, then, the proposition will stand good that these parables differ from, and are in advance of the general instruction respecting the person of the Redeemer in the three Synoptic Gospels, and place Him in a rank wholly above that of a mere teacher, however true and holy. They set forth that difference from previous prophets and agents of the Almighty, which has been noticed by the apostle to the Hebrews, where he says that "Moses verily was faithful in all his house as a servant ; but Christ as a son, over His own house."

Now, we have to sum up this branch of the inquiry with observing that, in that very chapter of instruction where the proper dignity and weight of the Redeemer in one of His high offices, namely, as a king, begin to be significantly conveyed, there is a veil interposed, as if to cast the scene into shadow. The truth is there ; but it ceases to thrust itself upon the mind, and stands rather as the reward to be obtained in after-thought by a docile attention.

Upon the field, then, which we are now examining, our Lord does not so much teach Himself, as prepare the way for the teaching of Himself, and act once more, though from a different point, and in a new relation, the part of His own forerunner.

There is yet another portion of that field upon which we