

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture? The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvelous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and 5 handled shamefully. And he sent another; and him they killed; and many others; beating some, and 6 killing some. He had yet one, a beloved son; he sent him last unto them, saying, They will reverence 7 my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and 8 the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vine- 9 yard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and 10 will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,  
The same was made the head of the corner:

11 This was from the Lord,  
And it is marvelous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them; and they left him, and went away.

## INDUCTIVE NOTES.

### I. Study of General Features.

SEC. 1. In the last lesson Jesus, after openly proclaiming by his manner of entering Jerusalem that he was the true Messiah, formally inspected the temple as one who had authority to do so. He doubtless saw, as he had seen on a former visit (John 2, 14), much that displeased him, but the lengthening shadows reminded him that he must defer his reproof until another occasion. Note what followed (vers. 12-14). Was what he had seen the hollowness and hypocrisy of the public worship still in his mind? Do you find proof of this in the acted parable of the withered fig-tree? May we consider the incident of verses 15-17 another parable having the same theme? This rebuke of existing abuses connected with public worship was evidently a rebuke to its official custodians. The response of the latter is seen in ver. 18. They again resolve, as they had two years before (3, 6), upon the policy of judicial murder, but their fear of the people precludes for the present any open exhibition of hostility beyond the assertion of official authority (vers. 27-33). They demand that he shall produce his credentials as a public officer, since he has assumed their functions. He refers them to John the Baptist, whom they had indorsed, in such a way that they cannot reply, but are compelled to listen while he goes on in parabolic form to tell them that he has the authority of God's own Son in the temple, and that they are playing the part of murderers in questioning his authority. The parable is transparent to the rulers, but because of its figurative form is less as legal evidence. The questioners retire. The parable is our lesson.

SEC. 2. We already know who speaks and who listen, and can appreciate the effect as stated in ver. 12. Let us then analyze the parable, distinguishing the persons who appear in it: (a) the owner; (b) his representatives; (c) the tenants. Make the briefest statement as to what takes place between (a), (b), and (c). Now join together the facts of the whole lesson in a brief paragraph:

To representatives of the ruling class who inquired what authority he had for cleansing the temple and teaching in its courts he addressed the following parable:

When a man who had planted a vineyard and let

it out to tenants went to collect the rent, the latter beat him and sent him back without the rent. When other servants came on the same errand they were treated still worse, some of them even losing their lives. Finally, when the owner's own son appeared, the tenants foolishly murdered him, insanely hoping they might by that means secure permanent possession. What will be the sequel to such a history? The owner himself will come and destroy the tenants and let out the vineyard to others.

The rulers understood this claim of divine authority and menace of punishment, but their fear that the people should likewise understand it prevented their ordering his arrest.

SEC. 3. Around what topics can this material be grouped? The following are suggested: I. The Parable: (a) The Vineyard; (b) The Tenants; (c) The Owner. II. The Application.

### II. Study of Details.

[Parallel passages, Matt. 21, 33-46; Luke 20, 9-19.]

I. The Parable (vers. 1-9).

A. The Vineyard (ver. 1).

1. **Began to speak.** Not merely "he spake," but he "began to." Mark wishes us to see that the inquiry touching his authority led Jesus to respond. Their own consciences will receive a more convincing proof of his right to reprove and instruct than they anticipate. **Parables.** The form of his address was adapted to his hostile auditors. They could not know what he really meant until he had finished. Their curiosity would hold them to the end. He could make the boldest address to their conscience, but they could not use that reply for his arrest. [See February JOURNAL, page 30, sec. 3; page 51, comment on ver. 10.] He spoke two other parables besides this. Read them (Matt. 21, 28-32; 22, 1-14). **Planted a vineyard.** A vineyard for vine culture was as familiar to them as farming is to most of us. The prophets had used the care of the vine as a type of God's care for his people. They would probably be reminded of such passages as Isa. 5, 1-7; Jer. 2, 21; Psa. 80, 8-10. The reference of the figure is to Jehovah's setting apart of the Jews, by calling them out of Egypt, to be a holy nation. Set a hedge. To protect the vines from animals (Song of Sol. 2, 15; Psa. 80, 13) and intruders (Psa. 80, 12). **A pit.** To receive the grape-juice as it was pressed out. **A tower.** A watch-tower, for the detection of thieves, and perhaps for the storing of the vintage. These three were

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