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 Lesson XII. March 12. Matt. 21: 33-46.  
**THE SON REJECTED.**  
**GOLDEN TEXT.**  
 "He came unto his own, and his own received him not."—John 1: 11.

I. THE VINEYARD BELONGED TO HUSBANDMEN. OUR PRIVILEGES. 33. There was a certain householder: a master of a family, owner of property. He represents God as the creator and owner of all things. Which plants a vineyard. The vineyard represents a Jewish nation, God as realized (1) in the Jewish nation, (2) in the spiritual Christian church, and (3) in the individual soul. This kingdom is in each case planted by God, and is his by creation, by preservation, and by redemption. And he dwells in it. The word *hedge* here denotes a defence, of whatever material. The Hedge represents the Law and the divine institutions, which separated the Jews from the Gentiles, and was a protection against the inroads of the immorality and violence of the surrounding nations. And built a tower: a watch-tower, some times built 40 or 50 feet high, and used for the watchmen who guarded the vineyard. The Watchtower and Tower represent the various advantages conferred by God upon the Jewish people. And let it out to husbandmen. The husbandmen represent the rulers of the Jews (ver. 45); but the people as a whole, a nation or a church, are included (ver. 43). And went into a far country: rather, as in the Rev. Ver., another country. He went abroad. The meaning is that the special manifestations of God in miracles and revelation, as in the time of Moses and the prophets, had not been made for a long time.

II. GOD'S CLAIM UPON US. 34. And when the time (or season) of the fruit drew near. He sent not before, but at the time when fruits were naturally expected. The season of fruits was no definite time, but whenever any good work was to be done; when enough time had elapsed for the Jews to be trained into holy obedience, and into works for the leading of other nations to God. He sent his servants: that is, the prophets, and other eminent ministers of God in his theocracy, were sent, being raised up at particular times, having particular missions. That they might receive the fruits of it. We have always to pay respect for every privilege. For their land the Jews must pay the rent of national purity, just as, for their spiritual privileges, the rest of faith and obedience; for office, the rent of service to God and man.

III. THE TREATMENT OF THE MESSIAH. THE REJECTION OF CHRIST. 35. Took his servants, and beat one. The gradual growth of the outrage more clearly traced in Mark. (1) The first servant they caught, beat, and sent away empty; (2) at the second they cast stones, and wounded him in the head, and sent him away shamefully handled; (3) they killed others in various ways. Killed another, and stoned another. Some of the prophets were not merely maltreated, but actually put to death.

36. He sent of his servants. The patience of the householder under these extraordinary provocations is wonderful. He sent his servants to the vineyard. The conduct of the "lord of the vineyard" is a vivid representation of God's dealings with man. They have repeatedly tried him by false doctrines, superstitions, and contempt of his word. Yet he has repeatedly granted them seasons of refreshing, raised up for them holy ministers, and highly rewarded, and not cut them off, notwithstanding their past persecutions.

37. But last of all he sent unto them his son. It is only by placing together the three accounts that we can understand the full beauty and power of this passage. The third and the most precious of all his servants. (1) The first servant they caught, beat, and sent away empty; (2) at the second they cast stones, and wounded him in the head, and sent him away shamefully handled; (3) they killed others in various ways. Killed another, and stoned another. Some of the prophets were not merely maltreated, but actually put to death.

38. The husbandmen said among themselves. This is the heir of all things (Heb. 1: 2). Did the Jewish rulers know they were putting to death the Son of God? (1) They were plainly told, and ought to have known. (2) In all probability the truth did more than once flash upon them. (3) The final resolution to kill him was taken immediately after his greatest exhibition of divine power in the raising of Lazarus (John 11: 46-53). Let us kill him, and let us seize on his inheritance. If Jesus was the Messiah, and he was introducing the Kingdom of God, whose whole spirit was different from theirs, then they would lose their places as rulers, as teachers, as men of influence. But they imagined that, if they could destroy Christ, they could continue in possession of the inheritance, be rulers over Israel, teachers and leaders of the people, the possessors of the nation.

39. And they caught him. From history Jesus now turns to prophecy. Cast him out of the vineyard. This may involve an allusion to Christ suffering "without the gate" (Heb. 13: 12; John 19: 17). And strew him: on the cross of Calvary.

IV. THE PUNISHMENT OF THE REJECTORS OF CHRIST. 40. When the lord therefore of the vineyard cometh. When the time comes for God to take open notice of this rejection, and to make a settlement with the nation. What will he do unto those husbandmen? Every possible method of leading them to right conduct had been exhausted. God does all that it is possible for love to do to save us, and then nothing is left but perdition.  
 41. They say unto him. That is, some of the chief priests and scribes (ver. 40) who did not quite comprehend the application of the parable to themselves. He will miserably destroy those wicked (miserable) men, etc. There was nothing else to do. It was a simple matter of justice.  
 42. Did ye never read in the Scriptures. Referring them to Ps. 115: 23-24: "A nation which the Jews applied to the Messiah. Peter twice applied it to him (Acts 4: 11; 1 Pet. 2: 7). The stone in the whole kingdom and in himself, the Messiah summed up in himself.

The builders rejected. The builders answer to the husbandmen. Become the object of 42. corner. Referring not to the highest joint or coping of the wall, but to the corner-stone, laid at the foundation, binding together the two walls; so it is the whole superstructure, in a measure, refts.  
 The stone which the builders have taken from you. The Jews might have been, had they accepted Christ, the centre of the kingdom of God on earth; but, rejecting him, their polity was destroyed, their temple razed to the ground, their capital laid waste by the Romans, about forty years after Christ's death, and given to a nation bringing forth the fruits thereof. Expressed by the apostle when he said, "Lo, we turn to the Gentiles" (Acts 13: 46).  
 44. And whosoever shall fall on this stone, etc. They fall on the stone who are opposed to Christ in his kingdom (Isa. 8: 14; 53: 2; Luke 2: 34; 4: 29; John 4: 44). Of this sin his hearers were already guilty. The former clause of the verse describes the penal consequences of unbelief during the day of probation (to those who stumble over certain difficulties about Christ), the latter, the punishment of the finally impenitent.  
 45. Perceived that he spoke of them. They at last saw the application of the parable, and immediately went out unobsciously to fulfil it.

Work with Christ.  
 "Working with Christ" conveys a broader and richer truth than "working for Christ." Work with Christ includes work for him. There is, no doubt, great power in the thought that Christ sends me out to do his work for him, but we should remember that, when the Lord sent forth his apostles, he added to the commission, "Go, teach all nations," the assurance, "Lo, I am with you always." They should go, not only for him, but with him.  
 Put the matter in this way. Here is some work Christ desires us to do; and he says, "Let us work together. Draw on me for wisdom; when you are discouraged, look up into my face; and when you are tired, lean on me. You are my friend. This is our work." And this same form of thought may be taken into all our modes of service. We are not merely sent forth, but go in company with our best friend.  
 In serving thus confidentially, one serves more intelligently. Love has a peculiar and penetrating insight of its own. This kind of intelligence does not come from books; nor from natural endowment; nor belongs, rather, in the class of those quick, vivid instincts which reveal themselves in the mutual understanding of husband and wife, and of parent and child.  
 One serves also more submissively. It is a great honor to be chosen and ordained by Christ, but there is a good deal of hidden in Christ's appointments. He never sends one of his servants to a place which is altogether easy. Though he does go with us, his way leads into the shadow and into the desert, as well as into the sunny places and beside the springs; and in a hard, bleak place it is very much to hear Christ say, "My friend, this is your place. I know it is hard, but some one must stand here and hold it for the sake of our cause, and so we will stand here together. The place is not much to give you, but I can give you much in the place. And one serves more fruitfully. Love's service always goes farther than greater services without love. There is always a peculiar stamp upon work into which the doer's heart goes. There are people who do you more good by opening a door or mending a letter for you than others would, but they are not in the place. We may persuade ourselves that we are doing our best, but after all, we must go back and examine the point where duty links itself with Christ.

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I hope he's not badly hurt," I thought the conqueror, as he said; "I don't mean to hit you so hard."  
 "Oh, he be a right 'nuff," said a rough Yankee, raising the fellow hally and dropping him against a log. "He's not so tough as you think, but he'll be a right 'nuff as you'll see." "Not so," said the other, "I'll be a right 'nuff as you'll see," said George, smiling. "A' the trouble I had with you chap was nought to what I had with 'rising to write my own name."  
 "Can thee write thy name, then?" cried three or four of the pimen, to whom such an accomplishment seemed little short of miraculous.  
 "Ay, that I can," replied the boy, with a beaming face. "Look ye here!"  
 And taking an iron pointed stick from one of his comrades, he traced in the dust, slowly but correctly, a row of large letters at sight of which the crowd broke into cries of wonder and admiration.  
 In truth, their admiration had better grounds than they themselves imagined; for not a few of them lived to see "our young 'nuff," George, famous from the Red Sea to the Atlantic, and beheld in the name which he had written in the dust—George forever in history as that of the greatest English engineer of his time—George Stephenson.—Harpur's Young People.

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