No. 102,

On the parable of the vineyard.
There was a certain household, who planted a vineyard (hedge it round about), dug a wine press in it, built a tower, let it out to husbandmen, went into a far country.

Matt. XXI, 33 - 34. Near another parable:
there was a certain household, &c.

It is very observable, even to the most careless reader of the N.T., how large a portion of our Saviour's instructions are suited to the particular circumstances of the time, how they bear upon them the impression of the age, as it were, just in the place where they are most wanted. This is exemplified in the parable just now been read. It was intended to meet all who were in a peculiar state of mind then existing among our Lord's hearers. It is a continuation of a discourse with the Jews, the whole purpose of which was to improve them for their obstinacy...
After having in the parable of the two sons exposed the enormity of their conduct, in rejecting their Father, the parable proceeds in the same figurative strain to give us the parable now before us, as a set of historical views of the iniquity and obstinacy of the Jewish people from their earliest days, down to what was then the present time. In this light are we to view the instructive provisions, narrative in which is now proposed for our consideration? If we are to do this, it is in this area, we shall proceed to make some remarks on each of its parts.

1. The vineyard, which was dealings round about 1500 B.C., the householders digged a winepress, & build a tower of it out to him as a kind of place, as the people through whom He chose to keep alive the knowledge of true religion, that seed which should afterwards be scattered over the whole earth. The vineyard, by all the circumstances of defending, adorning, & improving it, refers between privileges as to peculiar institutions, & to this extent that the little man was distinguished. The prophet of wisdom of the O.T. in general, every one make use of this figurative mode of representing the people of God. Whether we consider the transition of nations of Moses, he is, the Jews after their deliverance from Egyptian slavery were placed into a distinct & peculiar community, of their subsequent history which seems to have been marked by a track of wonders. It is the word descriptions & moving armBiography of the voice of prophecy pressed forth, we shall find throughout it something extremely singular & striking in the fate of characters of the Hebrew people, something which sets upon them a seal of distinction from other nations. Not that we are to understand this peculiarity in any one sense, as to suppose, that God had set all his favor upon the remnant of the great tribe of his land regardless of beyond the framing of his protection. We have
no reason to suppose, that He, who is the Parent of all mankind, distributes His kindness with equal partiality, or that it is anything from the means of receiving this favor. There may be inequalities as to opportunities of privileges, but none as to the capacity for doing all that God requires us to do by adhering to his administration. We are not, therefore, to suppose that our Saviour's case, like the case bestowed upon the vineyard, intended to signify that the Supreme Power exercised a partial government over the several nations. It would be a most unseemly degradation of the great Monarch of the universe to represent Him as the magistrate of a petty state, of a single territory, of one feeble city. We are taught to believe that the claim of probation is bestowed solely in moral qualities, it is not to be won by situation of any means, but those of our own nature and opulence in the agent. This is the great law, as God has written for the government of the moral world, as it is broad of scope; we have it in the words of Scripture, "in every nation do thou freely accept the righteousness of God is accepted of him." We cannot therefore imagine that in ancient times the favour of Heaven was confined to the Jews. There were wise, virtuous men among all nations; men, who, looked through natural illumination, had discerned characters were mingled among all brighter virtues; each, no matter where they dwelt, whether they be far or gentle, heaven or storm, would doubtless be accepted in proportion to their sincerity and improvement. The regards of the Almighty to his creation are not bounded by geographical lines or by local limits. It is not in this sense that the Jewish nation was his vineyard, as described in the parallel. It is in a much more noble and spiritual sense. We are to consider the Jews, as the forerunners of Heaven, no farther, than as they were intimately connected with the plan of Providence for preserving the seed of true religion, and finally spreading it through the world. God, in this midst, sent His Saviour to effect this...
more purely corrected on the subjects of religion, than
any other. Their views to be sure were imperfectly
adapted to the infancy of the world; but yet far better
than we can ever hope they themselves, or we, would
have done. This important subject of hath expos-
ing God's religion was guarded by a very
open has method of regulations. We are much in the habit
of regarding the Moslem laws as extremely uncom-
fortable, oppressive. And do they would be at times,
and days, with our views of feelings. But we are to rem-
ber, that they were adapted to men in some of the ear-
liest stages of society, that they were designed to
maintain among such men a sense of reverence for
the Deity, of obligation to serve him, to operate a
moral or physical constant force to go after idlers,
forget Jehovah; if it was necessary that laws form
a purpose of in such a nation should be of a peculiar
character, in order to bind the feeble to their duty, it to the
sent as many objects as possible to surround them with the
Most High. In that the Moslem government to reach the
may appearance establish the idea of a peculiar people for peculiar purposes. Wherever the history of the Jews, we find them after the age of Moses still under the shield of heaven. The heads of nations was raised up to fight their battles, to subdue their foes, conform them in the promise lane. Their religious feelings, their respect for the institutions of their fathers, were fast gathering strength, yet, last the celebrated temple of Solomon was erected, as a suit acceptable for all the holy associations of mind that could grow up in the nation. To this are to add their bright beamed train of prophets, who stood forth to warn or to promise, to threaten or to encourage, as the character of conduct of their fellow countrymen might require. The more than elsewhere to them the bright hope of Israel, the distant Messiah, the Saviour who was come, the herald of peace, to bring home the present escape. The prophets had declared from ages the faint light of that day of righteousness, that was to arise with healing in its wings; and had directed the eye of every Jew to the glorious objects of all these circumstances of religious distinction are the cause of the parable by republic and them as the vineyard of God, with the unmerciful - on the same figure two reasons, they are often called the A.T. The vines planted by God. But all the more for umbers that the A.T. by usurpations to them, made use of them as a people, to promote this high mighty fruit, more of enlightening the world with religious truths.

2. Let us proceed to consider how this people respected the care of God. The parable relates, that when the time of the fruit drew near, the householders sent their servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, y扼ed another, y stoned another. Again, he sent another servant, more than the first, and they beat him likewise. This is designed to represent the treatment with the teachers and prophets of the Jews received from the hands of their countrymen. The owners of the vineyard called for the fruit, which he had a right to assert, i.e., God required of his people a constant and
prevention suitable to the abundant means with which he had favored them: for this purpose he sent his servants to the vineyard, i.e. his inspired instructors & guides to his people, to set before them their duty, as it were, to gather the fruits of their obedience himself. But this ungrateful people, in spite of all their King had done for them, subjected the number of his honor, & the states of his presence, with every year, out of his history; so much more every year guilty, of the most shameful contempt of his laws. Some most wicked indifference to the encouragers of his will. They abused, insulted, suspected, death some of the most worthy servants, whom the Most High sent to them. When they began to imitate the idolatry of crimes of neighboring nations, the most capital innovations were admitted among them. The flood gates were opened, & breaches were made in them. In consequence of this indulgence, the weight of influence of men of religion were diminished, & almost lost. And when the faithfulness...
conts of the people listened to the tales of dissemblers, who pretended to be prophets, & who uttered smooth things, promises of natural safety & prosperity. They obtained the deceptive promises & scattered among the people. The righteous were slandered & maligned; but he had the courage to proclaim the truth. He, therefore, fell "between the temple & the altar." The ringleaders fled, & the younger men & women ran to find him. The temple was filled with "the cry of the place." We find that the Jews in their treatment of the servants of God, answered to the description of the people: "Why beat one, & slay another?" We are told, that the inhabitants, as if determined not to be wearied out in his kindness, "last of all, sent unto them his son, saying: 'they will reverence my son. But when the husbandmen saw the son, they embraced him. It is the Kakek!'' he said, 'I thought the servants bore a hand in this.' They caught him, cast him out of the vineyard, & slew him. Indeed not tell you, that by this representation is intended the treatment which the Messengers of God had to bear. The hardened heart of the Jews. As they had persecuted & destroyed him, their Lord seems to have led of them
sufferings of death... In the calmness with which he looked at the cross... the fear of eternity called forth his anxiety for death. He represents the household, according to his own, with the hope of the belief, that the husbandman would respect and honor him, on account of his standing dignity, if for no other reason. It could not be, he thought, that they would insult or murder his own son. Yet so it was. They had begun to tread the path of crime. If the most brutal Enemies the law ever met to stop. It is a fearful thing to commence the service of iniquity; yet he who becomes guilty of murder has to every heir then. One deed of guilt requires another to cover and perpetuate it till the death of dreadful series becomes almost inextricable. The husbandman reasoned as hardened offenders usually do: "We have done so much, that we must do more; having trodden in blood so long, let us cut through now, let us put the finishing hand to our plans; this is the best come let us kill him. Let us seize on this ineffectual..." Our Lord here represents Himself under the evidences... reverence, character of the Son of the Son of the Vinegar, i.e. as the Son of God. This expression from the manner in which elsewhere it is used, evidently implies nothing more than eminence of superiority in the part of K. compared with the prophets, a greater importance of person in the eye of the Supreme Being. It is frequently referred to scripture or beings on proportion to their rank in creating, their moral excellence, a federal obedience to God. Thus angels of good men are called "The Son of God." But our Lord has this title by name of eminence above all others. He is peculiarly the Son of God. Yet this passage assigns... help as he was... was sent to death by the persecutors first pointed out by the husbandmen, who said, "This is the man we came to kill him... These rules followed in the steps of their forefathers... they had the same dislike to instruction, condemning the same impiety of rebuking the same hostility to those who told them of the..."
ens, ye subjected them to turn from the crimes of their ways. But beside these traits of character, did they seem to have inherited from their ancestors, there were other causes, which excited their fury against Jesus. At the time of his appearance, there was an earnest longing for the Messiah, an important expectation of a deliverer. But in their minds it was to be a temporal deliverer; an earthly prince; was Jesus more far away, from assuming any such character, their disappointment was such as mortifying in proportion as their hopes had been beguiled by their devices and art. Such a state of mind naturally leads to the most deadly sort of revenge. And in addition to this, one can see that our Lord never shared his enemies, nor thought the vices of his counsellors deserved or required him, that he was not fearless of being declared a traitor of possessing mean views, nor was in some measure accountable for that unceasing spirit.

The Jewish rulers and finally brought their case to the cross. "They caught him, cast him out of the vineyard, and slew him."

In the conclusion, he brings to view the return of the Lord and侯rits his countrymen for these crimes. When he says that the householders will destroy those men that cut off his vineyard, he probably refers more especially to that terrible punishment which about 40 years after the ascension of our Saviour he, in his prophecy, by giving over that land entirely to be trodden by the plunder of a foreign nation. Our Lord then proceeds to supply to himself a passage from the O.T.; the stone

"on the builders' rejection, the same is become the head of the corner; i.e., he whom you despise, he esteem is designed by God to act the most important part in the foundation of the last and last dispensation of heaven, like the cornerstone, the main subject of a building. If that cornerstone be broken, i.e., whenever shall reject the yes, of God, the destructions of the curse, with contempt, shall suffer.
it is very possible we may cherish the same tend-
ent, yet, if protected by God, we may give evidence, that I have
lived in these days, we should have cared as hardly
as did they, crucifying him, crucifying him... Let us re-
member, that, and truly, we may feel
the bonds of sin, the axe times in the course of trouble.
the Lord is the only anchor to rest the soul on trust.
I feel safe. It is the aid of our loudest hopes: let us
not abandon it; for it will carry us wherever
from low seas to the shore of that land, where no
weight shall fall upon us, or our storm disturb
our peace.

April 1824.
O thee, who art God of the ages, among the nations, the guest in all blessings, temporal and spiritual, accept my offering of gratitude for all these means of instruction and innumerable with which thou hast provided us. We thank thee for all these messages from distant lands, and we thank thee for the light of hope of the world of truth, always preserved amidst the darkness of ignorance and idolatry, especially for thy great Synagogue of Immortality, for it is brought to light in the Gospel. We thank thee for the victory of evil and the strength of light among thy people and others of all nations. May we use our rights with diligence all the opportunities of religious advancement; let it not be an ambition that light is come into the world, but that we...

At home, April 222d, 1831, forenoon.