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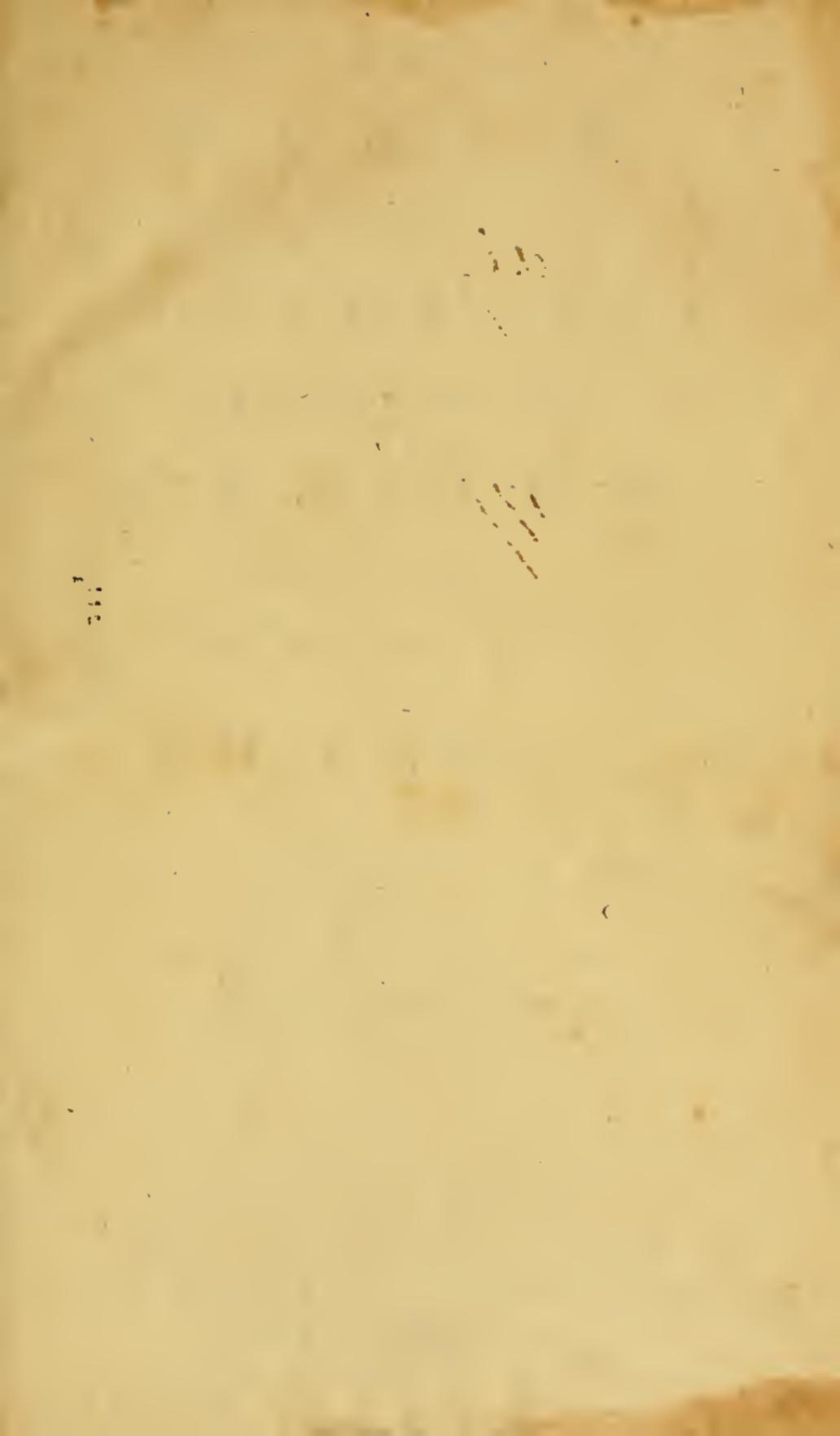
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PRINCETON THEOLOGICAL SEMINARY

BY

Mrs. Alexander Proudfit.

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A N  
E S S A Y  
O N T H E  
P R O P H E C I E S  
R E L A T I N G T O T H E  
M E S S I A H.

To which are subjoined,  
An INQUIRY into HAPPINESS,  
A N D  
T H R E E S E R M O N S.

By the late Reverend Mr JOHN MACLAURIN.

Published by JOHN GILLIES, D. D.

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M D C C L X X I I I .



## A D V E R T I S E M E N T.

**T**HE honourable testimony given by pious and learned men of different denominations, to Mr Maclaurin's few pieces, printed at Glasgow in 1755, and reprinted at Edinburgh in the year 1771, renders any recommendation of his works unnecessary. It is proper, however, to acquaint the reader, that the Essay on Prophecy, written *A. D.* 1736, and the Inquiry into Happiness, a composition of a still earlier date, are printed from the author's manuscripts; the originals of which are in the hands of the publisher; but the Sermons only from copies of what was taken from his mouth in short hand. Though from that circumstance they are less accurate and correct than could be wished; yet they contain such a variety of striking, and even original sentiments, on some of the most important subjects, that it was judged the presenting them to the public, may, through the blessing of God, considerably contribute to promote the interests of religion, which the worthy author had so deeply at heart.



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5. 20. *for believed read behoved.*  
 10. 11. *after the insert 11th.*  
 — 15. *for 11th read 56th.*  
 17. 34. *for lxii, read xlii.*  
 46. 29. *read anointed, Pf. xlv. 7. — a transposition.*  
 48. 9. *for promises read premises.*  
 49. 33. *delete the asterisk \*.*  
 — 34. *insert an asterisk \* after name.*  
 124. 31. *for 4. read 1. 2.*  
 146. 10. *delete ver. 31.*  
 — 12. *after xxxi. add 31. 32.*  
 209. 4. *for more read mere.*  
 394. 8. *for one read our.*  
 398. 15. *for external read eternal.*  
 — 18. *read to an eternal fulness of joy.*  
 401. 25. *for himself read him.*  
 423. 26. *for the Deity read government.*  
 434. 11. *for is read is not.*  
 — 12. *for is read is not.*  
 — 14. *for to love read to make us love.*  
 435. 17. *for our read their.*  
 — 25. *for despises Christ read despises the law.*  
 466. 32. *for make read makes.*  
 505. 4. *for and read or.*  
 509. 38. *for cruelties read cruelty.*  
 512. 29. *insert are before in those places.*

A N

E S S A Y

O N T H E

P R O P H E C I E S

R E L A T I N G T O T H E

M E S S I A H.

I N T R O D U C T I O N.

**T**HE proofs of Christianity from the prophecies in the Old Testament, applied to Christ in the New, are founded on some general principles, which it will be needful to have in view all along, and frequently to mention, in the reasonings contained in this Essay; and particularly on the following three propositions: First, That these prophecies are truly applicable to Christ, according to the most uncontested rules of interpretation of words or writings; secondly, That they are applicable to Christ *only*, especially, when taken complexly; and, thirdly, That the things contained in these prophecies are of such a nature, that they could not be foreseen by human sagacity, nor be fulfilled by mere chance.

A

By

By prophecies relating to Christ are meant, in this Essay, not only those that relate more directly to his person, or to his life and death; but also those that relate to the success of his doctrine, or to the opposition made to it; which take in the predictions relating to his church, and to his enemies.

Concerning the first of the three general principles just now mentioned, it is proper to observe the following things. First, That though some of the prophecies applied to Christ are not yet fulfilled; yet this cannot invalidate the arguments taken from those that are fulfilled already; provided these be applied to Christ in the manner above mentioned, viz. really and peculiarly; and that the things foretold be such as could not be foretold by mere sagacity, or by chance. To deny this, is to pretend, that if the prophecies in view were truly divine, it behoved them to foretell nothing that was to happen after such or such a particular age; which is a supposition utterly unreasonable. If the prophecies that are not yet fulfilled cannot be improved as arguments for Christianity, neither can they be reasonably improved as objections against it.

It is needful to make another remark with respect to the order in which men ought to proceed in inquiring, whether the prophecies in view be truly applicable to Christ or not. The characters of Christ which the New Testament affirms to be found in the Old, may be usefully divided into three sorts: First, Those that may be most properly called *doctrinal characters*, because they relate to the doctrines concerning his peculiar personal glory, and mediatory offices. Secondly, Those that may be called *miraculous* or *supernatural* characters, because they relate to facts which all own to be miraculous and *supernatural*, if true; such as the characters relating to his miraculous conception, the miracles he wrought during his life, his resurrection from the dead, and the subsequent  
steps

steps of his exaltation. Thirdly, Characters relating to *uncontested* facts, or facts of such *public notoriety* that unbelievers do not call them in question.

Of this last sort are various facts and events, relating partly to Christ's life and death, and partly to his church, and partly to his enemies.

As to the first, Unbelievers own the facts relating to the time and place of Christ's birth, the nation and family of which he descended, the low station in which he lived, and the sufferings of his life and death. Also the second they own: and they cannot but own several important facts relating to the amazing success of Christ's doctrine; particularly its producing the greatest revolution that ever happened in the world, in its most important concerns, namely, those of religion, by enlightening so many of the Gentile nations in the knowledge of the true God, dispelling Heathen darkness, abolishing Heathen idolatry, and establishing in its room the worship of the one Supreme Being, the Creator of the world. As to the third point, namely, facts relating to Christ's enemies, it is owned on all hands, that after the unbelieving Jews had crucified Christ himself, and yet had his gospel for several years preached to them, and continued obstinate in rejecting it, their temple and metropolis were destroyed, their civil polity dissolved, their nation dispersed through the world; and that they have been *wanderers among the nations* ever from that time to this day: for however people differ about the true causes of these calamities, the reality of them, the extraordinary nature of them, and the period of time at which they began, are beyond all controversy.

Unbelievers own the truth of these, and the like facts: they only deny that they were foretold.

The obvious differences betwixt the three sorts of characters that have been mentioned, point out

the different uses to be made of them in the reasonings in view. Seeing it is an evident rule of just reasoning, that people should avoid begging the question, or taking for granted the conclusion that is to be proved; therefore as a Christian, in arguing with an unbeliever, must not take it for granted that the doctrines or miracles that have been mentioned are true, so neither must an unbeliever take it for granted that they are false. The true way is, to begin with the facts that are uncontested. If it can be proved, that these uncontested facts were foretold, and that the prophecies concerning them make up, as it were, a historical description of Christ, distinguishing him from all others; and that the facts themselves are of that nature that they could not be foretold but by divine inspiration; all these things will make up a convincing proof, at once of the divinity of the prophecies, and of the divine mission of Christ, and consequently of the truth of the doctrines and miracles in question.

If it be asked, whether the prophecies containing these doctrines and miracles be of use in convincing unbelievers? in answer to this, it is sufficient at present to observe, that these prophecies may be said to contain *uncontested facts*, in so far as they foretell the faith and worship of the gospel-church, or of the worshippers of God among the Gentile nations. Thus it is evidently a foretelling of *uncontested facts*, if the prophets foretell, that the Gentile nations, in worshipping the true God, would seek salvation and happiness from him, through a Mediator, clothed with such offices as the gospel ascribes to Christ, as the universal Prophet, Priest, and King, of the people of God of all nations. Though unbelievers do not own the truth of these and the like peculiar doctrines of the gospel, yet they must own it as a fact of public notoriety, that these doctrines are believed and professed by the Christian nations: and if it can be proved,

ved, that the prophets not only assert the *truth* of these doctrines, but also foretell the *actual belief* and *profession* of them among the nations ; it will follow, that the prophecies containing gospel-doctrines contain evident proofs from uncontested facts.

The above-mentioned rule, of beginning with uncontested facts, shows the reasonableness of some diversity in the method of arguing from the prophecies in different ages ; because the facts that are uncontested in one age, may not be so in another. In the days of the apostles, at the first preaching of the gospel, the prophecies concerning the enlightening of the Gentiles, could not be considered, as they may and ought to be now, as containing uncontested facts ; because that great revolution was not yet accomplished. The actual accomplishment of it gives us some advantage above the first Christians, as they had the advantage of us in various other respects. The miracles of the apostles, believed to be acknowledged as uncontested facts among the multitudes of diverse nations who were eye-witnesses of them ; by these miracles they proved Christ's divine mission, his resurrection, and the other supernatural facts and doctrines which constitute the peculiarities of the gospel. It was a strong corroboration of the argument from miracles, that the peculiar doctrines and facts contained in the gospel were also contained in the writings of the prophets : and in a matter of so great importance, no one proof, however evident, could make additional confirmations superfluous.

The second general principle which it is needful to have frequently in view in the following reasonings, is, That the prophecies applied to Christ are applicable to him *only*, especially when they are taken complexly. There are some of the historical characters of Christ which are peculiar to him, even when they are taken separately ; such as the charac-

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ters relating to the enlightening of the Gentile nations: but there are others, which, when taken separately, are common to many other persons; such as, to be born at such a time and place, and of such a family; to live in such a station; to suffer a violent death, and the like.

Concerning these two different sorts of characters, it is proper to observe the following things: First, That even those characters, which, taken separately, are common to many different persons; when joined to characters that are of a singular and distinguishing nature, add much to the evidence. Thus, whereas it is an evident proof, that the prophecies in view are meant of Christ, if they speak of one extraordinary person who was to bring about such an enlightening of the Gentiles, as is known to have been the effect of the gospel; it is still a great addition to the evidence, if they foretell the time and place of that extraordinary person's birth, the family of which he was to descend, and the other circumstances formerly hinted at: for though these things, taken separately, are common to Jesus Christ with many others; yet they distinguish him from many more who were not born at such a time or place, or of such a family. And though it should be supposed, that, without inspiration, men might have foretold the enlightening of the Gentiles by one eminent person, it is evidently impossible, that, without inspiration, men should foretell when, or where, or of what nation or family, that particular person should be born.

Another thing needful to be observed is, That oft-times, where there are no historical characters or events, which, taken separately, are of such a peculiar and singular nature as to distinguish one particular person from all others; a *combination* or *series of things*, which of themselves are of a common, and not of an extraordinary kind, may make up a clear historical description of one person, sufficiently characterising, and distinguishing him from  
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all others whatsoever. There is many a true description or history of a particular person, or event, or series of events, in which, if it be taken into pieces, it will be hard to find any one thing, of which there are not various resemblances in descriptions of quite different persons or events \*; just as in the truest pictures, done to the greatest perfection, it will be hard to find any one feature, of which there are not resemblances in the pictures of several other persons, who, upon the whole, may be very unlike one another. As it is not one particular feature, but the whole complexion, or complication of features, that infallibly distinguishes one face from all others; so it is not, generally speaking, one particular quality or event, but a complication of such things, that distinguishes one particular character or history from all others. These things show, on the one hand, that it is a particular advantage in the prophetic description of Christ, that it contains several characters, which, even taken separately, are peculiar to him; and, on the other hand, that those characters which, taken separately, are common to him with others, are, when taken complexly, or when joined with the more extraordinary and singular characters, of manifold use in the argument in view.

The third general principle needful to be proved is, That the things contained in the prophecies in view, are things that could not be foreseen by human sagacity, or fulfilled, as it were, by chance. Human sagacity can foresee events that happen according to the uniform course of nature, or events of which there are probable causes existing at the time when they are foretold. Thus, for instance, in the days of Seneca, the knowledge that learned men had of geography, and the state of navigation even at that time, were probable causes of new dif-

\* See Eccles. i. 9. 10.

coveries in the Atlantic ocean: so that the famous verses concerning such future discoveries, cannot be said to contain a prophecy, in the strict and most proper sense of the word \*.

Though human sagacity may foresee some things at a distance as probable, yet innumerable things are beyond its reach; nor is there any true history in the world, but whoever reads it, and knows the truth of it, is fully persuaded, that it was impossible to have written it, after the events happened, without sufficient information, or before the events happened, without inspiration, which is the only way of sufficient information of things to come.

\* See Verulam's Essays, essay 35.

## CHAPTER I.

Of prophecies which speak expressly of one particular person who was to be, in a peculiar manner, the *Light of the Gentiles*; and of the doctrines and events contained in those prophecies.

**I**T was observed in the Introduction, that some of the most remarkable uncontested facts belonging to the history of Christ, are those which relate to that enlightening of the Gentile nations which is owned to have been the effect of Christ's doctrine. Though unbelievers deny the peculiar doctrines of the gospel, they own, that the gospel was the means of abolishing the Heathen polytheism and idolatry, and of enlightening the Gentile nations in the knowledge of the great principles of natural religion, concerning the unity of God, his infinite perfections, his providence, and his law. It is useful, therefore, to begin with the prophecies which treat of this great revolution, which must be owned to be the most remarkable that ever happened in the world, and to relate to its most important concerns, if the concerns of religion be owned to be such.

The prophecies on this subject may be usefully divided into different sorts. Some of them speak expressly of one particular person sent of God, to whom the enlightening of the Gentiles would be chiefly owing; while others treat of the same great event, without speaking of that particular person. Some of the prophecies concerning that event, or that person, are more general and short; others are more full and particular, as containing a greater

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number of facts, and other characters, contiguous to one another. It is reasonable to begin with these last, because they serve to give light to the rest; it being one of the most useful rules in interpreting any writings, that passages that are more obscure or general, should be explained by those that are more clear and particular.

Among the prophecies which speak most clearly and fully of one particular person who was to be the *Light of the Gentiles*, are the following passages in Isaiah, viz. the 42d and 49th chapters throughout, the prediction that begins at the 13th verse of the 52d chapter, and is continued through the whole of the 53d, together with the 55th and the 11th chapters. In considering the things contained in these chapters, it will be useful to observe, that they can be proved to treat of one and the same subject, by the arguments which convince us in any other case, that one and the same subject is treated of in different writings, or different parts of any one writing; as, for instance, the arguments which satisfy us that certain passages, in the different Evangelists, are parallel to one another. And whereas the most plausible objection against the evidence of the prophecies which speak of him who was to be the *Light of the Gentiles*, is the pretence made by some, that these prophecies are applicable to some ancient kings or prophets among the Jews, who made proselytes of some particular persons among the Gentiles; it will therefore be needful to observe, with due attention, how clearly the expressions of the prophets describe a conversion, not merely of some particular persons, but of nations; and how the characters they give, of that conversion of the Gentiles which they foretell, are applicable only to what is known in fact to have been the effect of the gospel of Jesus Christ.

The 49th chapter of Isaiah contains a very considerable number of uncontested facts, relating to the

the three heads formerly mentioned, viz. the history of the life of that eminent person who was to be the *Light of the Gentiles*; the history of his church, and of his enemies; and several remarkable doctrinal characters mixed with these facts: all which things are set forth partly, by metaphors, partly by more clear expressions, which give sufficient explication of those metaphors, as to their true meaning, not only in this prophecy, but also in other prophecies where they occur. It is useful to distinguish the chief contents of this remarkable prophecy into several articles, to render subsequent references more easy, in comparing parallel prophecies together.

1. As to the enlightening of the Gentiles, the eminent person who is spoken of all along, almost through the first half of the chapter, is said (in  $\psi$  6. & 8.) to be given by God for a *Light to the Gentiles, that he might be God's salvation to the ends of the earth, and to be given for a covenant to the people, to establish the earth, and to cause to inherit the desolate heritages*. He is brought in at the beginning of the chapter, as calling, in a solemn manner, to the Isles, and to people that were far off, to listen to him; which, according to the prophetic style, as will be proved afterwards, implies, that these people actually would listen to him, as is more fully expressed in the following parts of the chapter. It is said, in  $\psi$  7. that though this extraordinary person would be despised by men, and abhorred by the nation, (that is, the Jewish nation, as will be proved afterwards), kings would see and arise, and princes would worship, because of the Holy One of Israel, who had chosen him, viz. him who was to be a light to the Gentiles. It is foretold, in  $\psi$  23. that kings would become nursing fathers, and queens nursing mothers, to Zion, or to the society of the worshippers of the true God: and they are represented, not only as affording protection, but as shewing such special regard to that

society, as implies, that they would join themselves to it; and consequently would no more patronize Heathenism, but give the countenance of authority to the true religion. In the 12th, 18th, and following verses, people of remote countries are represented as gathering themselves to Zion, as beautifying and adorning her, as becoming her children, as crowding and thronging to her, and saying, "The place is too strait for me: give place to me that I may dwell \*." As figurative expressions may be as clear and intelligible, in many cases, as any other whatever; so the obvious meaning of these expressions of the prophet is, that great multitudes of distant nations would join themselves to the church of God at the time the prophet has in view. And as, in  $\psi$  20. & 21. Zion is represented as surpris'd at the numbers of her new children, after the loss of other children which she had formerly, this is very naturally applicable to the accession of the Gentiles, compensating the loss of so many of the Jews; nor can it be reasonably applied to any other thing.

II. As to the enemies of him who was to be the Light of the Gentiles, it is very remarkable, that in this prophecy, as well as in several others, the treatment which that eminent person would meet with from the Gentiles, is represented as the reverse of what he would meet with from the Jews; whereas in the verses formerly cited, it is said, that the Gentiles would be gathered to him; (for when it is said, that they would gather to Zion, it necessarily implies, that they would gather to him who is called God's covenant and salvation.) It is said plainly enough in  $\psi$  5. that Israel would not be gathered to him. When he is said, in  $\psi$  7. to be one whom man despiseth, and whom *the nation* abhorreth; though it is not said expressly *the Jewish*

\* Compare Genesis xlix. 10.

nation, yet it is evident this must be the meaning; because the context shews, that the Gentile nations would honour him, and gather to him, and that the Jews would not. Hence it follows, that when it is said, *ψ* 4. that *he would spend his strength for nought, and in vain*, it must be meant of the bad success of his doctrine among the Jews, seeing its success among the Gentiles is represented as so very considerable. Though the prophet's expressions imply, that the person spoken of would be rejected by the prevailing party among the Jews, it is very consistent with this, that he would be received and honoured by a part of that people: which seems to be plainly enough intimated in *ψ* 6.; where it is said, "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel."

All these things show, how unreasonable it is to imagine, that the prophet is all along speaking of the whole Israelitish nation, under the notion of a particular person who was to enlighten the Gentiles; because the person whom the prophet speaks of, is, in *ψ* 3. called by the name of *Israel*. In many other cases, in different languages, the name of a nation is given to the chief person belonging to it; as when *the Assyrian, the Persian, or Roman*, signify the sovereigns of these nations. It is no wonder the name of *Israel* should be given to him who is at the same time the light that lightens the Gentiles, and the glory of his people Israel; being indeed the chief person, the sovereign, and chief ornament of that nation, and the person to whom the name of *Israel*, in its primary meaning, is chiefly applicable. It is evidently absurd to suppose, that it is the Israelitish nation that the prophet speaks of, under the notion of an individual person, when he tells so plainly, that the person he means, is one to whom the Israelitish nation *would not be gathered*; whom the Israelitish nation *would despise and abhor*;

*abhor*; who would spend his strength in vain among that nation, only a remnant among them would be restored by him. Every body will own, that it is demonstrable, that when the Evangelist Matthew narrates the history of Jesus Christ, he does not mean, by Jesus Christ, the nation of Israel, though once he applies the name of Israel to him. The same kind of arguments will prove, that the prophet Isaiah, in the prediction in view, and in many others; is not speaking of the nation of Israel under the notion of a person, but of a real individual person, who would be rejected by the Jews, and received by the Gentiles.

At the end of the chapter which we are considering, there are awful threatenings against Zion's enemies and oppressors. The Jews indeed are not expressly mentioned; but it is evident from the former parts of the chapter, that the enemies of him who was to be the Light of the Gentiles would be enemies of Zion; and that the prevailing party among the Jews would be of that number.

III. As to the personal history of the eminent person whom the prophet speaks of, some facts relating to it are implied in the passages already cited, relating to his enemies. The expressions about his spending his strength for nought among the Jews, and about his being despised and abhorred by that nation, plainly implying an opposition that would be very violent and extensive, evidently teach us, that he would live among the Jews, that he would exercise a laborious ministry among them, and suffer a great deal from them. When he is expressly called, in *ψ 7. a servant of rulers*, that title appears to be designed, as it were, on purpose to refute the false notion of the Messiah that prevailed so much afterwards, as if he was to be a magnificent temporal prince. The prophet's words plainly import, that the person he speaks of was to live in a low station of life.

IV. As to doctrinal characters, it is evident, that the light with which it is foretold that God would favour the Gentiles, is not represented as a mere speculative knowledge of God, but a practical and most comfortable knowledge of him, founded on a revelation of mercy and grace, and directing men to a state of true holiness and happiness. It will be proved afterwards, that the prophets teach the same doctrine with the Apostles, about what they call *God's covenant and salvation*, as including deliverance from sin, together with the attainment of the favour, the image, and the enjoyment of God; which are the things wherein the salvation of sinners, and true happiness of rational creatures, chiefly consist, according both to scripture and reason. Now in the prophecies in view, it is not said merely, that he who was to be the Light of the Gentiles would instruct the Gentiles in the doctrines concerning God's covenant and salvation; which might be done by the most inconsiderable person, who should be well instructed about these things himself. This extraordinary person is said to be himself that covenant and that salvation. It must be owned, that this manner of expression is very singular: but this itself is an argument, that the blessings of God's covenant and salvation would be, in a *singular manner*, owing to that person.

Hence it follows, that if we find, in other places, that the prophets speak of one particular person sent of God, who was to do a great deal more for our salvation, besides mere instruction; particularly if we find, that they speak of one who was to suffer for our sins, and to purchase our salvation; we have good cause to explain the more general expressions, about one who was to be God's covenant and salvation, by those more particular expressions, about one who was to do a thing so extraordinary and singular for us, as to purchase that salvation for us by his sufferings and death; seeing the best rules  
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of interpretation oblige us to explain expressions that are more obscure and general, by those that are more clear and particular.

He who is called *the Light of the Gentiles*, as he is said to be God's covenant and salvation, is represented as the servant of God in whom he will be glorified, *ψ* 3.; as *called*, *ψ* 1. and *chosen*, *ψ* 7. of God; and in a peculiar manner fitted for a work of singular importance, and supported in it, *ψ* 2. It is said, that God would make his *mouth* like a sharp sword, *ψ* 2. which seems plainly to denote the peculiar efficacy of his doctrine; that God would hide him in the shadow of his hand, and make him a polished shaft, *ψ* 2.; that he would be glorious in the eyes of the Lord, and that his God would be his strength, *ψ* 5.

V. As to the figures by which the above-mentioned facts and doctrines are expressed; that great work of divine mercy, God's enlightening the Gentiles, and his making them partakers of his covenant and salvation, is expressed by delivering them from prison and darkness, feeding them in desirable pastures, and guiding them by springs of water; *ψ* 9. 10. by God's establishing the earth, *ψ* 8. and making the desolate heritages to be inherited; as also by the multiplying of Zion's children, multitudes thronging into Zion, finding the place too strait for them, and making it necessary that Zion should be enlarged to receive crouds of new inhabitants. The great changes by which Providence would remove obstacles, are expressed by levelling mountains, *ψ* 11.

VI. There are two remarkable practical instructions, which have a near affinity to one another, and which are mixed with the facts and doctrines above mentioned, both in this prophecy, and in several others, which will be considered afterwards. First, Instructions concerning God's gracious care to comfort his afflicted people, and to give them satisfi-

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tisfying relief from all their sorrows,  $\psi$  14. 15. 16. ; and, secondly, Instructions concerning the singular importance and excellency of the great things which God was to do for his people, about the time that the Gentile nations would be enlightened,  $\psi$  13. these things being represented as grounds of the universal triumph of heaven and earth. It will appear afterwards, that it is very usual with the prophets, in speaking of that happy time, to break out into such joyful exclamations as we find in this chapter, in  $\psi$  13. " Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains."

VII. Whereas this chapter consists of two parts, the first of which speaks expressly of him who was to be the light of the Gentiles, to whom the salvation of Zion, and the increase of her inhabitants, would be in a singular and peculiar manner owing ; while the second part contains various predictions concerning Zion herself, and her enemies, relating to events that would happen about the time of the enlightening of the Gentiles, without express mention of him by whom that great change would be brought about : it is proper to observe, that these things are to be considered only as different branches of one continued discourse, or complex prediction ; and not as if they were different subjects, having no connection with one another. The justness and usefulness of this remark will appear afterwards, in considering how far we may reasonably extend our views, in explaining any prophetic text by the foregoing or following context.

### ISAIAH lxii.

All the evidence that can convince us in other cases, that two different writings, or different parts of one writing, treat of one and the same subject, is

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applicable to the 42d chapter of Isaiah, compared with the 49th. As in chap. 49. it is said of the person there mentioned, that God “ would give him for  
 “ a light to the Gentiles, and a covenant to the  
 “ people, that he might establish the earth ;—and  
 “ that he might say to the prisoners, Go forth ;  
 “ and to them that sit in darkness, Shew your-  
 “ selves ;” and in a particular manner the isles, and  
 people afar off, are called to listen to him : so as to  
 this 42d chapter, it foretells of the eminent per-  
 son it treats of, that God “ would give him for a  
 “ covenant of the people, for a light of the  
 “ Gentiles ; to open the blind eyes, to bring out  
 “ the prisoners from the prison, and them that sit  
 “ in darkness out of the prison-house, *ψ* 6. 7. ;”  
 that he “ would bring forth judgement to the Gen-  
 “ tiles, *ψ* 1.” And more particularly it is fore-  
 told, that the isles would wait for his law, *ψ* 4. ;  
 and the prophet exhorts “ the isles and their inhabi-  
 “ tants to sing unto the Lord a new song ;” and a-  
 gain a little below exhorts men to “ give glory  
 “ unto the Lord, and declare his praise in the i-  
 “ slands,” *ψ* 10. 12.

Though the conversion of the kings of the Gen-  
 tiles is not mentioned so expressly here as in the  
 chapter formerly considered, yet it is plainly im-  
 plied in the divine threatenings pronounced against  
 idolatry. It is foretold, *ψ* 17. that “ they shall be  
 “ turned back, they shall be greatly ashamed that  
 “ trust in graven images, that say to the molten i-  
 “ mages, Ye are our gods.” In other prophecies,  
 as well as this, threatenings against idolatry are  
 mixed sometimes with the promises of enlightening  
 of the Gentiles ; the strong expressions made use of in  
 these threatenings plainly denote such an overthrow  
 of the Heathen idolatry, as supposes its being de-  
 prived of the countenance of authority. Before the  
 times of the gospel, the enemies of the true religion  
 had so far prevailed as to hinder the enlightening of  
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the nations. In the 13th and 14th verses of this chapter God speaks of himself as “prevailing against his enemies;” and for that end “going forth as a “mighty man, stirring up jealousy like a man of “war; after having long held his peace, been still, “and refrained himself\*.”

These and the like expressions, here and in other prophecies, evidently point out an important revolution in the world in favour of the true religion, vastly different from any such conversion of particular profelytes as might have been brought about by any Jewish king or prophet before the coming of Christ. The singular magnificence of style by which the prophets describe what God was to do when he would enlighten the Gentiles; their expressions about the greatness of the change he was to produce, the greatness of the obstacles he was to remove, the extraordinary display he was to make of his power and glory, the great support he was to give to the particular person who was to be the light of the Gentiles, the solemn manner in which they introduce their predictions on this subject, and the triumphant exclamations they mix with them, or annex to them, calling to all the ends of the earth, and sometimes to heaven and earth, to sing and rejoice on account of the great and glad tidings they were proclaiming: all these things shew that it is not merely the conversion of some particular profelytes they are speaking of, but that conversion of nations which is known to have been the peculiar effect of the gospel. We have remarkable instances of this singular magnificence of style in this same 42d chapter, particularly in the following sentences. “Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgement to the Gentiles.—Thus saith God the Lord, he that

\* See Acts xvii. 30.

“ created the heavens, and stretched them out ; he  
 “ that spread forth the earth, and that which cometh  
 “ out of it ; he that giveth breath to the  
 “ people upon it, and spirit to them that walk  
 “ therein : I the Lord have called thee in righteousness,  
 “ and will hold thine hand, and will keep thee,  
 “ and give thee for a covenant of the people,  
 “ for a light of the Gentiles ; to open the blind  
 “ eyes, to bring out the prisoners out of the prison.  
 “ — I am the LORD, that is my name, and my  
 “ glory will I not give to another, *neither my  
 “ praise to graven images.* Behold, the former  
 “ things are come to pass, and *new things* do I  
 “ declare : before they spring forth I tell you of  
 “ them. Sing unto the Lord a new song, and his  
 “ praise from the end of the earth : ye that go  
 “ down to the sea, and all that is therein ; the  
 “ isles, and the inhabitants thereof. Let the wilderness,  
 “ and the cities thereof, lift up their voice.  
 “ — Let them give glory unto the Lord, and declare  
 “ his praise in the islands,” &c.

It would be unreasonable to object, that the peculiar loftiness of the eastern style, frequently magnifying things above their real greatness, may account for these high expressions, without supposing any more extensive conversion of the Gentiles than what sometimes happened under the Old Testament. Descriptions of divine power can never be too lofty. It can never be proved, that the scripture any where gives such descriptions of it, as those now cited, in order to magnify any ordinary or inconsiderable event. We see here, the prophet first gives a large and sublime description of the power of the Most High, manifested in the creation of the universe, and of its inhabitants ; on purpose to shew his sufficiency to execute certain great designs, in which he was to employ one eminent person, whom he would give to be a covenant to the people, and a light of the Gentiles ; that he might open the blind

blind eyes, and bring prisoners out of the prison; and produce those happy changes which are expressly called *new things*, (which cannot be said of the conversion of particular profelytes); such *new things* that the prediction of them would clearly demonstrate prescience: "Behold, new things do I declare; before they spring forth I tell you of them:" *new things* that would restore to the true God the religious honours that had been sacrilegiously given to idols; new things that would produce new songs to the Lord, and devout transports *in the cities of the wilderness*; by which must be meant, according to the context and other parallel prophecies, the cities of the Gentiles; and particularly *in the islands*, which name, as good interpreters have observed, was given by the Jews to remote nations separated from Judea by the sea.

II. Some predictions relating to the enemies of him who was to be the light of the Gentiles, are implied in the above-cited threatenings against the abettors of idolatry: and when it is said, in  $\gamma$  4. "He shall not fail, nor *be discouraged*, till he have set judgement in the earth; and the isles shall wait for his law," it is plainly enough intimated, that he would meet with such opposition as might *discourage* and disappoint other persons in any undertaking, but would by no means have that effect on him. But whereas mere general expressions about the enemies of the eminent person in view might be applicable to idolatrous Heathens as well as to unbelieving Jews, the close of this chapter speaks very plainly, not of the former, but of the latter. In  $\gamma$  19. and 20. the prophet speaks of the blindness of certain persons, whom he calls *God's servants* and *messengers*: such titles are not applicable to Heathen, but to Jewish teachers and rulers; who both professed themselves to be God's servants and messengers, and were indeed appointed to such offices, notwithstanding their mal-administration.

niftration. When it is faid of thefe people, *ψ* 20. “ Seeing many things, but thou obfervelt not ; opening the ears, but he heareth not,” it is implied, they would have abundant means of inftruction, and conviction, but would inexcufably mifimprove them. Three times in one verfe (the 19th) they are called *blind*.

The following context not only foretells extraordinary defolations that were to come on thofe perfons ; but plainly intimates, that notwithstanding the previous warnings given them, they would not confider the true caufes of their calamities. Thus in *ψ* 24. 25. it is faid, “ Who gave Jacob for a fpoil, and Ifrael to the robbers ? did not the Lord, he againft whom we have finned ? for they would not walk in his ways, neither were they *obedient unto his law*. Therefore he hath poured upon him the fury of his anger, and the ftrength of battle : and it hath fet him on fire round about, *yet he knew not* ; and it burned him, *yet he laid it not to heart*.” The greatness of the calamities here foretold, prove that thefe expreffions, “ He knew not,” and, “ He laid it not to heart,” cannot fignify, that they would be infenfible of thefe calamities, but that they would not acknowledge and confider the true caufes of them.

To fhew the clearnefs of this prediction, it is proper to obferve, that its being meant of the unbelieving Jews, is not only evident from the above-mentioned title, of *God’s meffengers and fervants*, given to thofe the prophet fpeaks of in *ψ* 19. ; but that the thing is put beyond all queftion by *ψ* 24. which gives them the name of *Jacob* and *Ifrael*.

If it be objected againft applying *ψ* 19. to the Jewish teachers or rulers, that that text fpeaks only of the Lord’s meffenger and fervant in the fingular number ; it is fufficient to obferve, on the one hand, that *ψ* 18. which is the introduction to this prediction, fpeaks of blind and deaf perfons in the

plural

plural number; and, on the other hand, that in *v* 25. the prophet is evidently speaking of a body of people, though the personal pronoun is used there in the singular number four or five times: “ *He* “ knew not, it burned *him*, *he* laid it not to “ heart,” &c.

It may perhaps be farther objected, that though the above-cited passages speak of the unbelief and desolation of the Jews, yet as such things have happened to that people at very different times, so this prediction does not tell expressly that it relates to the times of the enlightening of the Gentiles. But, in answer to this, seeing the times of the enlightening of the Gentiles are the times treated of through the whole foregoing part of the chapter, it is unreasonable to suppose, without any manner of ground, that the prophet speaks of quite different times in the close of the chapter. It is of public notoriety, that the doctrine which enlightened the Gentiles, was rejected by the prevailing party of the Jews; and that, not long after, they met with the most amazing and most durable desolation that either they themselves, or any other nation, ever met with. As it has been proved already, and will be yet farther confirmed, that chap. 42. is parallel to chap. 49.; seeing chap 49. speaks so expressly of the Jews as rejecting him who would enlighten the Gentiles, this shews that the predictions in chap. 42. about the blindness of the Jews relate to the same event. It will be afterwards observed, that it is even surprising how frequently the prophets intermix predictions about the enlightening of the Gentiles, and the unbelief of the Jews. These things shew, that by all the best rules of interpretation, whether we consider the context, or parallel prophecies, or compare predictions with events, the passages in view must relate to that blindness and desolation of the Jews that would happen in the times of the enlightening of the Gentiles.

III. As chap. 49. calls him who would be the Light of the Gentiles, *a servant of rulers*, plainly importing, that he would not be a temporal ruler or prince himself, but live in a low station of life; so the same thing is clearly enough intimated in this 42d chapter, *ψ. 2.* “He shall not cry, nor lift up, nor cause his voice to be heard in the street.” Nothing can be more inconsistent with the Jewish notion of a temporal Messiah, who would fill the world with the noise of his conquests.

IV. As to doctrinal characters, both the chapters that we are comparing, teach us, that he who would be the Light of the Gentiles would be given by God for a covenant of the people; which, as was proved above, is a character of a very singular and distinguishing nature. And as in chap. 49. it is said, that that extraordinary person would be chosen and called of God, and glorious in God’s eyes; that God would hide him in his hand, and be his strength, and make his mouth as a sharp sword; so in chap. 42. *ψ 1. 6.* he who is there described, is called God’s servant whom he would uphold, his elect in whom his soul delights, whom he would call in righteousness, holding his hand, and keeping him, and on whom he would put his spirit. All which expressions, especially when joined with the above-mentioned facts and doctrines, form a considerable complication of eminent and distinguishing characters, proving, that these two prophecies treat of the same person, and of the same series of events.

V. This is farther confirmed by the obvious harmony between these prophecies, as to some of the principal figures by which they express the great events they treat of. The enlightening of the Gentiles is expressed in both, by deliverance from prison and darkness; and what is expressed in the one by establishing the earth, is expressed in the other by setting judgement in the earth; and the removal  
of

of all obstacles to that gracious design is expressed by levelling mountains.

VI. In both prophecies, the divine works they treat of, are mentioned as means of singular consolation to God's afflicted people, and as grounds of universal and extraordinary exultation, as appears by comparing chap. 49. *v.* 13. 14. 15. with chap. 42. *v.* 4. 10.

ISAIAH lii. liii. liv.

As the division of chapters, however of manifold use, is not of divine institution, several interpreters have justly observed, that the latter part of chap. 52. belongs to the prophecy that fills chap. 53.; and there is good ground for considering the three following chapters as a continuation of it; because these chapters speak evidently of that great event, the enlightening of the Gentiles, and the preceding chapters treat of the person by whom that event would be accomplished.

The particular person mentioned at the close of chap. 52. is there called *God's servant*; he who is described in chap. 53. is there called *God's righteous servant*; both chapters describe the person they speak of, as undergoing great sufferings, and then arriving at high exaltation; and the expressions in both chapters, not only concerning those sufferings and that exaltation, but also concerning the effects and consequences of those things, make up a complication of characters of a very singular and distinguishing nature.

Though the eminent person spoken of in the last three verses of chap. 52. is not expressly called the Light of the Gentiles, yet as the same thing may be expressed with equal evidence in various equivalent terms, the enlightening of the Gentile nations is necessarily implied in the expressions about the singular blessings which that eminent servant of God

is there said to bestow on those nations and their kings; seeing it is said, after mentioning his sufferings and exaltation, “So shall he sprinkle *many nations*: the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.”

Here it is obvious, that the prophet is not speaking of particular profelytes, but *nations*; that seeing the Jews were but one nation, a plurality of nations must include the Gentiles, (which is still more clear, inasmuch as the prophet speaks expressly of *many nations*); as also, that the kings he speaks of must be the kings of those many (Gentile) nations; and that seeing those kings are said to listen with attention and reverence, to new and surprising instructions, delivered by one who is expressly called *the servant of God*, this imports, that they would hearken to a new revelation that would come from God: And whereas what is most directly asserted by all these expressions is, that that servant of God would instruct and enlighten the *kings* of the many Gentile nations, it is evidently implied, that he would enlighten those Gentile nations themselves; especially seeing not only the kings, but the many nations themselves, are expressly said to be *sprinkled* by him.

By the most uncontested rules of interpretation, the sprinkling of many nations here mentioned, must be explained by other places, both in this and other prophets, where the same or the like expressions signify cleansing from sin, by remission and sanctification; as II. i. 18.; Ps. li. 7.; Ezek. xxxvi. 25.; especially seeing almost the whole following context in chap. 53. speaks of the same person who is here said to sprinkle many nations, as sprinkling or cleansing us from our sins by his blood, by suffering for them in our stead. And when, in  $\nu$  10. his soul is said to be made a sacrifice for sin, it plainly implies,

implies, that he was to make that real and effectual atonement for sin, which the sacrificial sprinkling appointed by the law of Moses could only typify. All which is farther confirmed by *ψ 11.* which tells us, that by his knowledge, this righteous servant of God would justify many; justification being, in the style of the Old as well as of the New Testament, opposed to condemnation, as signifying mens being assolizied and acquitted in judgement. This explanation of the sprinkling which the prophet speaks of, is confirmed by the various phrases in so many different languages, expressing guilt by words which in their primary meaning signify pollution, and expressing absolution and justification by words that signify sprinkling or cleansing. And whereas, though the greatest part of chap. 53. ascribes our justification to the sufferings of that eminent person spoken of, *ψ 11.* seems to ascribe it to his knowledge; these things are abundantly consistent, whether by that knowledge we understand the doctrine of that great servant of God, or our knowledge and acknowledgement of it: seeing it is not only very consistent, but exceeding suitable, that if that person's soul was to be made a sacrifice for our sins, the doctrine revealing that sacrifice, and divine mercy displayed in it, should be the outward means, and our acknowledgement of it the inward means of applying its efficacy; which will be afterwards proved to be the doctrine of the prophets, as well as of the apostles, and is a farther proof, that sprinkling many (Gentile) nations necessarily implies enlightening them.

II. As to the enemies of the great person in view, though the Jews are not expressly mentioned as rejecting him, yet this is evidently implied in *ψ 2. 3. 4.*; because it is not reasonable to suppose, that the prophet is speaking in the name of other nations, but rather of his own nation, when he says, "When *we* shall see him, there is no beauty

“ that *we* should desire him. He is despised and  
 “ rejected of men ;—and *we* hid as it were our faces  
 “ from him ; he was despised, and *we* esteemed  
 “ him not ;—*we* did esteem him stricken, smitten  
 “ of God, and afflicted.” Nor is it reasonable to  
 suppose, if the *report* or doctrine of the person spo-  
 ken of, was to be believed by the body of the Jewish  
 nation, that the prophet would complain, as he does  
 in  $\psi$  1. “ Who hath believed our report ? and to  
 “ whom is the arm of the Lord revealed ?” There  
 is a remarkable conformity, both as to matter and  
 style, between the predictions about Jewish unbel-  
 ief in chap. 49. and chap. 53. In the former, it is  
 said concerning the eminent person spoken of, that  
 Israel would not be gathered to him ; that he would  
 be despised by man, or (as it is in the original) a  
 despised soul, and abhorred of the nation. And  
 here in chap. 53. it is said of the people whom the  
 prophet speaks of, that they would not esteem him ;  
 that they would see no beauty in him that they  
 should desire him ; that they would reckon him  
 stricken and smitten of God ; and that he would be  
 rejected and despised of men.

III. The passages already cited, joined with other  
 passages in this remarkable prophecy, about him  
 who was both to enlighten and to sprinkle many na-  
 tions, shew, that the history of his life would be in  
 a great measure a history of sufferings and sorrows :  
 They shew,  $\psi$  2. 3. 8. 9. that he would grow up  
 and live in a low station ; that he would want those  
 external advantages that usually attract respect ; that  
 he would be a man of sorrows in his life, and would  
 be at last cut off by a violent death : and whereas  
 men may meet with such a death, either by assassi-  
 nation, or by the sentence of civil power ; even this  
 is not left undetermined, but it is intimated, that  
 that extraordinary person would be condemned in  
 judgement, and suffer death under colour of pu-  
 blic justice.

IV. As to doctrinal characters, the prophet, in speaking of the nature, the causes, and effects of the sufferings he describes, teaches and inculcates, in a variety of the clearest expressions imaginable, the same doctrine that the New Testament teaches concerning the sufferings of Christ, viz. that they were a sacrifice for our sins; that our sins were the causes of them; that our salvation, our peace, our healing, our justification, were the end and effect of them, *ψ. 5. 10. 11.*; and likewise adds, that he whose soul was to be made a sacrifice for our sins, was to make intercession for transgressors, *ψ 12.* All which implies, that he was not only to enlighten men in the knowledge of God's covenant by his doctrine, but also was to purchase the blessings of that covenant by his blood, and to procure them by his intercession; and, consequently, that he was to be the great universal priest, as well as prophet, of the people of God; seeing oblation and intercession, the two principal parts of the priestly office, as well as instruction by immediate revelation, the great character of the prophetic office, are so clearly ascribed to him.

Seeing this doctrine shews, that the blessings of God's covenant would be owing in a peculiar manner to that extraordinary person, as being not only revealed and offered, but also purchased and procured by him; hence it follows, that it is by this particular important doctrine that we ought to explain some more general expressions in other prophecies, where the person spoken of is represented as being, in a singular and peculiar manner, the author of our salvation, or of the blessings of God's covenant, though the manner of his influence on these things be not so particularly defined in those other passages as in this 53d of Isaiah, which is justly reckoned one of the clearest and fullest predictions in the Old Testament.

When he who was to be the light of the Gentiles,  
is

is said to be given for a covenant of the people, and to be God's salvation to the ends of the earth, as in chap. 42. & 49. formerly considered; and also when we read of one who is supposed to be known by the title of *the messenger of the covenant*, Mal. iii. 1. as a title belonging to him in a singular and peculiar manner; or when we find the prophets speaking of "the blood of the covenant," as that by which "prisoners are sent out of the pit where-  
" in is no water," Zech. ix. 11.; or of the determined time for "finishing the transgression, making  
" an end of sins, making reconciliation for iniqui-  
" ty, and bringing in everlasting righteousness," Dan. ix. 24.; we ought to look on the doctrine contained in the 53d of Isaiah as a key to those more general prophecies. Nor can this be denied without violating that rule of interpretation which has been so oft referred to, and is so much relied on in other cases, viz. That expressions that are more general and indefinite, should be explained by other expressions relating to the same subject that are more clear and particular.

V. Though the above-mentioned figures, contained in chap. 42. & 49. are not to be met with in this 53d chapter; yet some of the most remarkable of them are to be found in chap. 54.; which, for the reasons formerly hinted \*, may justly be considered as a continuation of the preceding prophecy; seeing, though it does not speak so expressly of the particular person by whom the enlightening of the Gentiles was to be brought about, yet it speaks clearly enough of that great event itself; as it is foretold in the plainest expressions in  $\psi$  5. that the holy one of Israel would be called the God of the whole earth, and consequently of the Gentile nations; and in the context,  $\psi$  1. 2. 3. the church of God diffused among the Gentiles, is considered as a wo-

\* See above, on Isaiah xlix.

man who had been formerly barren, but was now breaking forth into singing, because of the multitude of her children; as enlarging the place of her tent; stretching forth the curtains of her habitations; breaking forth on the right hand and on the left; her seed inheriting the Gentiles, and making the desolate cities to be inhabited.

VI. As these figures have so obvious and manifold a resemblance to those made use of in the prophecies formerly considered, as of itself forms a considerable proof, that this chapter, and those other prophecies, treat of the same events and times; so this is farther confirmed by the harmony of those different prophecies, as to instructions relating to the two above-mentioned practical subjects, viz. the consolations of God's afflicted people, and the universal joy and exultation of God's church in general, as appears by comparing  $\psi$  1. 7. 11. &c. of this chapter, with the passages in the other chapters formerly considered.

#### ISAIAH lv. lvi.

Whereas the description given in chapters 52. & 53. of the particular person who was to be the light of the Gentiles, is interrupted in chap. 54. (which speaks indeed of that great event itself, the enlightening of the Gentiles, but does not mention the particular person by whom that event was to be accomplished), the description of that extraordinary person is again resumed in chap. 55.; which not only contains some singular characters of him, coinciding with those formerly mentioned, but likewise adds some new characters, which are of considerable importance, and tend to make the predictions concerning him more special and circumstantiate. He is not indeed expressly called the *Light of the Gentiles* in this as in some other chapters; but the thing meant

meant by that title is evidently enough affirmed of him.

It appears from  $\psi$  3. & 4. that the person here spoken of, who is called by the name of *David*, is one to whom men would be beholden in a singular and peculiar manner for the mercies contained in God's everlasting covenant; which mercies are expressed,  $\psi$  1. by the metaphors of waters, wine, and milk; and are in part explained in  $\psi$  7. by the promises of abundant pardon to the penitent. It is one of the strongest expressions imaginable of our singular obligations to that mystical David, for the mercies of the divine covenant, that these mercies are called *his mercies*: "I will make an everlasting covenant with you, even the sure mercies of David." When therefore the nations spoken of  $\psi$  5. are represented as called by this David, and as complying with his call, it implies, that they would be called, and actually brought into a happy participation of the mercies of God's covenant, Jer. xxxi. 33. 34.; which necessarily includes their being enlightened in the knowledge of God himself: and as the prophet is not speaking of the calling merely of particular persons, but of nations, so his expressions evidently characterise the nations of the Gentiles, and at the same time foretell the speedy success of the gospel: Nations *that knew not thee shall run unto thee.*

II. Though this 55th chapter does not speak expressly of the enemies of the mystical David, whom it describes; yet  $\psi$  2. contains remarkable exhortations and rebukes, directed to people who are represented as spending their money for that which is not bread, and their labour for that which satisfies not; and as very backward to hearken to God when offering to make an everlasting covenant with them. But in chap. 56. the prophet is more express and particular: After mentioning the happy times when God's house would be a *house of prayer for all people*, he foretells the blindness and spiritual slumbering

ing of certain persons, to whom he gives the titles of *watchmen* and *shepherds*, *ψ* 10. 11. titles which characterise the Jewish teachers, or rulers, or both.

III. When the extraordinary person spoken of in the 55th chapter is called by the name of *David*, that title, especially when joined with other predictions, to be considered afterwards, affords a probable argument that that person was to descend of the house of David; though the expression may also import, that David was an eminent type of him: and, as was observed before, though it were supposed possible, without divine inspiration, to foretell such an enlightening of the Gentiles as is known to have been the effect of the gospel; and even to foretell, that that event would be owing in a peculiar manner to one particular person; yet it would be evidently impossible to foretell, without inspiration, that that person would have any concern in the family of David more than any other.

IV. As to doctrinal characters, this chapter, as well as those formerly considered, teaches us, that that eminent person would be in a peculiar manner the author of the mercies contained in God's everlasting covenant; that he would not only be the universal priest and prophet, (as was proved from former predictions), but also the *leader* and *commander*; (which implies, his being the *king* and *ruler* of the people of God, not only among the Jews, but also among the nations of the Gentiles); that God's thoughts and ways of mercy in the everlasting covenant would be far above ours, as the heavens are above the earth; and as to the efficacy and success of God's word, that it would be like that of the rain that comes down from heaven to fructify the earth.

V. As, in the former prophecies, the enlightening of the Gentiles, in order to their partaking of the blessings of God's covenant, is expressed by deliverance from prison and darkness; so here, after

mentioning the efficacy of God's word, it is added, *ψ* 12. "For ye shall go out with joy, and be led forth with peace;" which, together with the words immediately following, "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands," shew how great a harmony there is between this and the above-cited productions, not only as to the facts and doctrines contained in them, but also as to the peculiar triumphant style in which the things foretold are commended as grounds of extraordinary joy and singing.

#### ISAIAH xi.

Though this chapter does not contain such a variety of facts as some of the chapters formerly considered, yet as it foretells very plainly the enlightening of the Gentile nations, that "the earth would be full of the knowledge of the Lord, as the waters cover the sea," *ψ* 9.; so it is very clear and express in determining, that the particular person by whom that event was to be accomplished was to descend of the family of Jesse, seeing immediately after the words now cited, it is added, that "in that day there would be a root of Jesse, which would stand for an ensign of the people;" and that "to it the Gentiles would seek," and that "his rest would be glorious." *ψ* 10.

If it be objected, that no argument can be drawn from this prophecy, as not being fulfilled, till the whole earth, or all nations, be filled with the knowledge of the true God; it is sufficient to answer, that as it is not said here, that all nations would be enlightened or converted *at once*; and as the conversion of all nations, necessarily implies the conversion of many nations; the prophecy may be justly considered as fulfilled, though not wholly, yet in such important branches of it as afford a strong

strong argument for the conclusion in view ; seeing it is an uncontested fact, that many nations have been filled with the knowledge of God long ago in the manner here foretold, viz. by the doctrine of one particular person descended of the house of Jesse : and therefore we must apply to this prophecy the general remark in the introduction, about things foretold but not yet fulfilled, viz. that such things cannot invalidate the proofs taken from things that are fulfilled, provided these things be applicable to Christ truly and peculiarly, and at the same time are of that nature that they could not be foretold by mere sagacity, or by chance ; which is evidently the case when a prophet foretells that one of the family of Jesse would convert many nations of the Gentiles.

II. This general observation, about prophecies that are as yet only fulfilled in part, serves to give light to a remarkable prediction in the latter part of this chapter, beginning at  $\psi$  11. ; where, immediately after mentioning the enlightening of the Gentiles by a root of Jesse, it is added, that in *that day*, which in the prophetic style signifies *in those times*, there would be a second recovery of the Jews from a general dispersion ; which necessarily supposes, that there would be a second dispersion of that people ; a dispersion after their returning from Babylon ; a dispersion that would exist in the times of the Gentiles ; seeing, according to the prediction, it would be in those times that their restoration would happen : so that though this prophecy does not speak so clearly as some others of the unbelief of the Jews, yet it contains such a prediction of their dispersion, as is applicable truly and only to what happened after their rejecting the gospel.

III. As to facts relating to the life of the eminent person in view ; besides his being twice mentioned as descended of Jesse, the expressions about his being “ a branch that would come forth out of the

“ stem, and out of the roots, of Jesse,”  $\psi$  1. contain a remarkable intimation, that at the time of his coming into the world that family would be in a low condition, and, as it were, reduced to its primitive obscurity: which explication of these expressions is confirmed by the parallel expressions in *Is.* liii. 2. “ He shall grow up before him as a tender plant, and as a root out of a dry ground.”

IV. As, in the prophecies formerly cited it is said, of him who was to be the light of the Gentiles, that God would put his spirit upon him, and make his mouth like a sharp sword; so here it is said of the root of Jesse, to whom the Gentiles would seek,  $\psi$  2. 4. “ that the spirit of the Lord would rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord;” and that he would “ smite the earth with the rod of his mouth, and that with the breath of his lips he would slay the wicked.” And as in chap. 55. he is said to be a leader and commander to God’s people, not only among the Jews, but also among the Gentiles; so the expressions in this chapter which represent him as a judge, contain farther confirmations of his kingly office. Nor are the instructions relating to the consolation of God’s people, which are so strongly inculcated in the above-cited prophecies, omitted in this: He of whom it is said, chap. 42. that he would not break the bruised reed, nor quench the smoking flax, is said here,  $\psi$  4. with righteousness to judge the poor, and to reprove with equity, for the meek of the earth; the word rendered *the meek*, signifying also *the humble*, or *the afflicted*.

V. The figures in  $\psi$  6. 7. 8. about transforming the natures of the fiercest and most noxious animals, are justly applied by Christian interpreters to the transforming efficacy of the gospel on multitudes of sinners in the most barbarous nations; who, how-  
ever

ever fierce and intractable formerly, having received the love of the truth, learned of Christ to be meek and lowly. And though there are too many proofs from experience, that the predictions in this chapter, about the transforming and uniting efficacy of the gospel, have not yet had their full accomplishment; yet, as was observed before on another head, this cannot nullify the evidence arising from the partial accomplishment of those predictions on as many as have received the gospel in sincerity. Nor can it be denied, that the gospel has had considerable effects, in producing the most friendly dispositions, between multitudes belonging to different nations that were formerly the objects of one another's general antipathy.

#### DANIEL ii. vii.

Both the 2d and 7th chapters of Daniel treat of the four great temporal monarchies, and also of a divine kingdom to be established on earth, which is distinguished from all other kingdoms by various characters, and particularly by two that are evidently of a singular nature, viz. that it would be a kingdom of universal extent, and of everlasting continuance; which characters sufficiently demonstrate, that these two prophecies are synchronous, and parallel to one another; or that they relate to the same times, and to the same series of events. That they are also parallel to the above-mentioned prophecies concerning the light of the Gentiles, will be evident, if we consider the principal contents of these two chapters.

In the 2d chapter, after mentioning the four monarchies, represented in the prophetic vision by the four parts of a great image, the kingdom that was to excell them all is represented by a stone cut out without hands, which afterwards becomes a great mountain, and fills the whole earth: which  
figures

figures are explained, v 44. that in the time of the kings belonging to the fourth (viz. the Roman) monarchy, there would be a kingdom *set up by the God of heaven*, which would never be destroyed, but would stand for ever, and get the better of all other kingdoms.

In the 7th chapter, after mention of the four monarchies, represented by four different animals, the Ancient of Days is spoken of as sitting on his throne, with great majesty, innumerable thousands ministring to him; and one who is called the *Son of Man* is represented as *coming to him*, with the clouds of heaven, and as brought *near before him*. And it is added, v 14. that “there was given him “dominion, and glory, and a kingdom, that all “people, nations, and languages, should serve “him;” and that “his dominion is an everlasting “dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The following part of this chapter treats of the opposition to be made to this kingdom by powerful adversaries, the success of those adversaries for a time, and the final victory to be obtained over them. But that which requires most particular consideration is, that this kingdom is spoken of all along as *the kingdom of the saints of the Most High*; and that remarkable title is given to it, in the compass of ten verses, v 18. 21. 22. 27. no less than five times.

This shows, that though the prophet Daniel uses expressions and images different from those used in the prophecies formerly considered, yet he speaks plainly enough of the same times of the enlightening of the Gentile nations; seeing he speaks of the times when the kingdom of saints, or worshippers of the true God, would be diffused through the nations of the Gentiles, even through all nations and languages: for though the name of saints is not always taken in the most strict sense, which signifies

men endued with the image of God; yet even when it is taken in the more large sense, it implies mens being enlightened in the knowledge of God, their embracing his worship, and professing subjection to his laws: all which is included in the words of Moses, concerning the nation of Israel, when he speaks of them as a nation of saints, Deut. vii. 6. and calls them *a holy people*.

And seeing Daniel speaks first of the *setting up* of the kingdom of the saints of the Most High, chap. ii. 44.; vii. 13. 14. and afterwards of the opposition made to them by powerful adversaries, who are said to make war against those saints, to prevail against them, and to wear them out, chap. vii. 21. 25.; and, last of all, of the total victory to be obtained over those adversaries, *v.* 22. 27.; all this shews, that the prophet does not affirm, that the extending and establishing of the kingdom of saints, was to be completed at once, but by degrees, after a considerable space of time, and much opposition.

As when the everlasting kingdom is called *the kingdom of the saints of the Most High*, it is implied, that the subjects of that kingdom, the people of all nations and languages, would worship and serve the Most High; so when the people of that kingdom are said, in serving God, to serve him who is called the *Son of Man*, this must imply, that the nations of the Gentiles, in embracing the true religion, would embrace the laws and doctrines delivered by that Son of Man; which proves, that he must be the same extraordinary person, who, in other prophecies formerly considered, is represented both as enlightening and ruling the Gentile nations, in order to make them the saints of the Most High; and is described, even in those other prophecies, not only as the universal priest and prophet, but also as the universal king, or leader, commander, *Is.* lv. 4. lawgiver, *Is.* xlii. 4. xxxiii. 22. and

and judge, If. xi. 4. of the people of God in all nations.

From all which it follows, that as when two different historians, though using different expressions, describe the person they write of as the founder of the Greek or Roman empire; that one singular character is sufficient, both to prove, that they write of the same person, and to shew whom they mean; the same thing may be said of different prophecies, or different parts of one prophecy, describing the person spoken of, as the founder of the kingdom of God among the nations of the Gentiles, or among the several nations of the earth.

II. Whereas the prophecies formerly considered, speak more expressly of the unbelieving Jews, as enemies of him who was to be the light of the Gentiles, the Prophet Daniel, in the chapters in view, speaks chiefly of the powers of the Gentile nations, as opposing the kingdom of the Son of Man, or the kingdom of the saints of God: for seeing these powers are represented in chap. ii. 34. as broken by that kingdom, this naturally supposes, that they would be, for some time, engaged in a stated opposition to it; and the adversaries described in chap. vii. 24. 25. compared with  $\psi$  8. are represented, not as belonging to the Jewish nation, but to the fourth great empire of the Gentiles, and even as appearing at the time when that fourth empire was to be divided into ten kingdoms.

If we compare that 25th verse of chap. 7. with the 7th verse of chap. 12. it will be evident, that both these passages speak of the same times, viz. the latter times of the fourth or Roman empire; in which times, as was proved already, the Gentile nations were to be enlightened: And the last of these two passages, speaking expressly of a *scattering of the power of the holy people* that was to be accomplished in those times, it is at least highly probable, that this is meant of a dispersion of the Jews that  
that

that was to happen, and was also to come to an end, in the times of the enlightening of the Gentiles.

III. As to facts relating to the personal history of the extraordinary person in view, it is of considerable importance, that the above-cited passages determine the time of his coming into the world, in so far as they contain more proofs than one, that it would be in the time of the fourth or Roman monarchy: for as in chap. 2. v 44. after mentioning the kings belonging to that fourth monarchy, it is said expressly, that it would be in the times of these kings that God would set up the everlasting kingdom; so in chap. 7. v 13. & 14. it is after an account of the four monarchies that the Ancient of Days is represented as sitting on his throne, and the Son of Man as coming to him, with the clouds of heaven, and brought near before him, and receiving dominion, and glory, and a kingdom, that all people and nations should serve him.

This passage not only shows, that the setting up the everlasting kingdom was to happen in the times of the fourth, or Roman monarchy, but also, that it would happen when the *Son of Man* would ascend from earth to heaven: for as that title implies, that the person to whom it is given, would be truly a man, and consequently, as to his first residence, an inhabitant of the earth\*; so the prophet does not represent him as coming in the clouds from heaven to earth, (as at the general judgment), but as coming with the clouds of heaven from his former residence, towards the throne of God, which, according to scripture-style, is heaven: And this is confirmed by the words immediately following, “that they brought him near before him,” viz. before the Ancient of Days.

\* See Psalm cxv. 16.

It was observed above, that though, in reasoning with unbelievers, it is needful to distinguish betwixt uncontested facts, and such supernatural contested facts, as Christ's resurrection and ascension; yet predictions of these contested facts, besides other important uses, serve to prove the harmony of different prophecies, as treating of the same persons and events, because they contain the same extraordinary and singular characters. Hence it follows, that if we meet with other prophecies which speak of some extraordinary person as ascending into heaven, as Ps. lxxviii. 18. or, which supposes such ascension, sitting at the right hand of God, as Ps. cx. 1. we have good ground to conclude, that these prophecies speak of that person whom Daniel represents as coming with the clouds of heaven, to the Ancient of Days, and as *brought near before him*.

Though the above-cited prophecies in Isaiah, do not speak expressly of the person whom they describe, as ascending to heaven; yet they say, that after great humiliation, and a violent death, he should rise from the dead, and see the travail of his soul; that the pleasure of the Lord should prosper in his hands; that he should be exalted and extolled very high; that he should make intercession for transgressors; and that he should be the universal prophet, priest, and king, of the people of God, in all nations. All these things prove such a harmony between the prophecies in Isaiah and Daniel, as produces strong conviction in other cases; as when various witnesses, testifying to one series of events, or one complex fact, a part of which has been seen by all, and other parts of it only by some; in which case, each of the witnesses telling all he knows, in some things they will coincide; in other things, some witnesses will superadd something to the testimony of others, without contradicting it; and the various testimonies will so tally with one another, that

that the whole makes up a consistent coherent narrative of the series of events inquired into.

Whereas in chap. 2. v. 34. 35. the everlasting kingdom is represented by a stone, that grows afterwards into a great mountain, and fills the whole earth; and that stone is said to be cut out without hands; the first of these expressions is evidently applicable to the gradual propagation of the gospel, and gradual advancement of the kingdom of God on earth, from low beginnings, to that height of glory which the prophet describes so magnificently afterwards; and the words of Daniel have a manifest conformity with those of Isaiah in chap. liii. 2. and chap. xi. 1. And the other expressions, about the stone cut out without hands, contain a plain intimation of something extraordinary and supernatural in the beginning of that kingdom, or in the birth of that king, who is spoken of in other prophecies under the notion of a stone rejected by some builders, but made by God the head stone of the corner, and of a precious foundation-stone which God would lay in Zion, Ps. cxviii. 22.; Is. xxviii. 16.; Zech. vi. 11. &c.

IV. As to doctrinal characters, though Daniel does not expressly call the Son of Man God's covenant and salvation, which titles are given to the same person in Isaiah; yet as, in Isaiah, those mercies which are called *the sure mercies* of the mystical David, are mentioned as the mercies of an everlasting covenant; so in Daniel, chap. vii. 27. the happiness of the saints of the Most High, is represented as consisting in the privileges of an everlasting kingdom, which is the kingdom of him who is called the Son of Man. And whereas it may be objected, That this is not meant of the everlasting happiness of the individual members or subjects of that kingdom, but only of the kingdom itself, considered as a collective body; it is sufficient to answer at present, That, according to the most un-

contested rules of interpretation; it is reasonable to explain the expressions in chap. 7. about the everlasting kingdom, by the expressions of the same prophet in chap. xii. 2. 3. about the everlasting life and glory promised to individual persons belonging to the kingdom of the saints of the Most High.

V. Though the more immediate ruler of that kingdom is called the *Son of Man*, yet it is obvious, that there is something very amazing in the prophetic description of the high honour and glory that should be given to him; as particularly when it is said, chap. vii. 14. that “there was given him  
“dominion, and glory, and a kingdom; that all  
“people, nations, and languages, *should serve him*;  
“and that his dominion is an everlasting dominion,  
“and his kingdom that which shall not be destroyed.” Whoever considers these expressions with impartiality and candour, whatever be his sentiments otherwise about the person spoken of, must own, that there is at least some difficulty in conceiving how such everlasting glory and dominion should belong to any one who should be no more than the son of man, or a mere creature; and particularly in conceiving how such magnificent things should be ascribed to one who was no more than the son of man, by such authors as the prophets, who inculcate so strongly and justly, that all mere creatures are, before God, as nothing, and less than nothing.

## C H A P. II.

Of the doctrine of the prophets concerning the Messiah, and the harmony between that and the doctrine of the apostles.

**I**N considering the harmony between the doctrine of the prophets and the apostles, concerning the person, offices, and benefits of the Messiah, it is of importance to have in view two general things concerning that doctrine, declared by the prophets themselves: first, That the more full and clear revelation of it was reserved for that future state of the church which they foretell; and, secondly, That the things contained in it are mysterious and incomprehensible, as surpassing all that “eye has seen, ear heard, or ever entered into the heart of man to conceive; God’s thoughts and ways of mercy being far above ours, as the heavens are above the earth;” so that in one of the chief prophecies that ascribe the highest titles to the extraordinary person in view, the first thing mentioned concerning him is, that “his name should be called Wonderful.”

Whereas the gospel-doctrine concerning the person of the Messiah consists of two chief branches; first, That he is a divine person; not the only divine person, (as the Sabellians maintained), but one of three distinct persons in the Deity, the Son of God, sent by the Father to accomplish our redemption; and, secondly, That for this end he was manifested in the flesh, or assumed a human nature into an everlasting personal union; it may possibly be objected, That it is not so suitable to consider this doctrine, in a defence of the common cause of Christianity, in regard of the controversies about  
it

it among those who adhere to that common cause; it is a sufficient answer to this, That, on the one hand, it is not possible to give a tolerable account of the doctrine of the prophets about the Messiah, without considering their doctrine concerning his person; and that, on the other hand, the most considerable of those who have differed from the body of Christians about this mystery, have taken it amiss to be accused of denying the Messiah's divinity; professing, that they only differed from others in the explication of it, and that they owned him to be a divine person incarnate.

In proving, that the prophets teach the Christian doctrine concerning the Messiah, it is needful to shew, 1. That they teach the doctrine of a distinction of persons in the Deity; 2. That they teach the doctrine of a divine person incarnate; and, 3. That they ascribe to that divine person the singular and distinguishing characters which, in the prophecies formerly considered, are ascribed to him who was to be the light of the Gentiles.

1. As to the first of these important points, the proofs of it being so fully laid down in so many useful books which treat more directly on that subject, it is sufficient here to observe briefly, that some of the clearest of those proofs are contained in prophecies which ascribe divine titles or honour to one who is called the *Son of God*, Ps. ii. 7. or is said to be sent, Is. xlvi. 16. Zech. ii. 9. Ps. xlv. 7. anointed, given, Is. ix. 6. or raised up by God, Jer. xxiii. 5. 6. to be the messenger of God's covenant, Mal. iii. 1. to be employed by God in the salvation of his people, Hof. i. 7. to ascend on high, and receive gifts from God for men, Ps. lxxviii. 18. to be appointed by God to be a priest for ever, and to sit at the right hand of God, Ps. cx. 4. and to stand and feed in the strength of the Lord, and in the majesty of the name of the Lord, Micah v. 4.; it being evident, that

that these, and the like scriptures \*, plainly teach a distinction between the Father and the Son, between him who is said to send, anoint, give, or raise up, and him who is said to be sent, anointed, given, or raised up; which last expressions manifestly denote some mysterious condescension, to a subordination of office, relating to a great design, for the accomplishment of which that second divine person was to be *sent*.

2. As to the doctrine of a divine person assuming human nature, it is contained partly in some of the scriptures just now cited, partly in some others; and is either more directly asserted, or necessarily supposed, where a divine person, or one to whom divine titles or honours are ascribed, is said to be born, *Is.* ix. 6. to be born of a virgin, *Is.* vii. 14. to be born at Bethlehem, *Micah* v. 2. to be born or descended of the house of David, *Jer.* xxiii. 5. 6.; and is expressly called *a man*, and is said to be betrayed, or sold, and pierced by men, and smitten by the sword of God †, and to be a priest for ever, *Pf.* cx. 4. after the order of Melchizedek ‡, or said to become visible to the bodily eye, and to stand on the earth, *Job* xix. 25. 27.

As these and the like scripture-testimonies may be considered either *separately*, so as in thinking of one to lose sight of all the rest; or *conjunctly*, so as to compare such parallel places together; it is evident, that this last way is most suitable to the rules of interpretation; and at the same time sets before us a considerable number of concurring testimonies, which mutually support and fortify one another's evidence, in favour of the conclusion in view: which shows the rashness of those who suffer themselves to be determined by objections that have no

\* See *Gen.* xix. 24. † Compare *Zech.* xi. 12. xii. 10. and xiii. 7. Compare also *Gen.* xxxii. 24. 30. with *Hof.* xii. 3. 4.

‡ See *Heb.* v. 1.

manner of plausibility, if it is not against some one or two of so many testimonies considered apart from the rest; the invalidity of which objections is considered more fully in a more proper place. And it is evidently unreasonable to make general confused objections, as, "That by heaping many things together, people may prove any thing;" seeing it is impossible, that joining together ever so many true promises, should prove any but a true conclusion.

Whereas all the above-cited scriptures contain characters of the divinity of the person they speak of, it is useful to divide them into different sorts, according to the diversity that appears in the other characters which they join with divinity. 1. Some of them join with characters of divinity, characters of the above-mentioned subordination of office, such as being *sent* of God, or the like, without speaking of incarnation \*. 2. Others join with divinity, characters that suppose incarnation, without any other mention of distinction of persons, or subordination of office, than what may be necessarily implied in incarnation itself †. 3. Others join with divinity both the other characters; subordination of office, and incarnation. Whence it follows, that the two first classes of scriptures being parallel to the third, must be also parallel to one another; and therefore, whatever scriptures speak of a divine person as sent of God, must be meant of him, of whom it is foretold in so many other scriptures, that he would be sent of God, and would assume human nature. Which reasoning is evidently founded on the so often mentioned rule of interpretation, That more general and indefinite expressions should be explained by those that are more special and particular.

\* See Psal. ii. 7. If xlviii. 16. Zech. ii. 9. Psal. xlv. 7. Mal. iii. 1. Hof. i. 7. cited above.

† See above, p. 47. note 2.

According to the same rule, the above-cited passages should be improved in explaining some others, which, though they do not contain the above-mentioned characters of mission or incarnation, yet speak of a divine person, as coming in an extraordinary and peculiar manner, to the world, or to Zion, so that the cities of Judah should be called to behold him, as in *Is.* xl. 9. 10. But various other proofs of the harmony between this and the above-mentioned prophecies will come under consideration afterwards.

If it be objected, That the above-mentioned subordination of office must include inferiority of nature, and is therefore inconsistent with divinity; in answer to this, How mysterious soever this doctrine be in other respects, it is evident that that objection is contrary to reason and experience; seeing in many other cases persons of the same nature and dignity may send one of their number to act in their name, as well as his own, in a design of common concern.

3. In proving that the prophecies which speak of a divine person incarnate, are meant of the same person whom the prophecies formerly considered, describe as the light of the Gentiles, it is needful to have in view the principles formerly laid down, concerning the evidence which proves, in other cases, that different writings, or different parts of one writing, treat of the same person: in which proof it is neither sufficient nor necessary, that the different writings that are compared, design the person they speak of, either by the same name, or by any proper name at all \*; seeing, on the one hand, many different persons may have the same name; and, on the other hand, characters that are of a peculiar and singular nature (as, for instance, when

\* See *Heb.* iv. 8.

one is described as the founder of such or such a famous empire) are convincing proofs that descriptions containing such characters relate to one and the same person. It is obvious, that it is not necessary that every one of the passages compared contain all the characters mentioned in the rest; but that any one character that is absolutely singular is a proof of the harmony in view; though no doubt the greater the number of such characters is, the greater is the evidence.

Whereas if all the prophecies which speak of a divine person incarnate, expressly affirmed his being the light of the Gentiles, the conclusion in view would not need proof; for wise and holy ends, the prophecies are so contrived as to make it necessary that men should *search the scriptures, by comparing spiritual things with spiritual*, 1 Cor. ii. 13. But there is no ground to complain of the want of abundant evidence, seeing so many of the singular characters which the prophecies formerly considered plainly appropriate to the light of the Gentiles, are ascribed, in the prophecies now under consideration, to a divine person incarnate; and even in some of them that mysterious character is joined with characters which directly imply the enlightening of the Gentiles.

One of the most remarkable prophecies of this kind is that in the 2d psalm. It is obvious at first view, that the high titles and honours ascribed in that psalm, to the extraordinary person who is the chief subject of it, far transcend any thing that is ascribed in scripture to any mere creature: but if the psalm be inquired into more narrowly, and compared with parallel prophecies; if it be duly considered, that not only is the extraordinary person here spoken of called *the Son of God*, but that title is so ascribed to him as to imply, that it belongs to him in a manner that is absolutely singular, and peculiar to himself, seeing he is said to be begotten of God,

y 7. and is called, by way of eminence, *the Son*,  
 y 12.; that the danger of provoking him to anger  
 is spoken of in so very different a manner from what  
 the scripture uses in speaking of the anger of any  
 mere creature, "Kiss the Son, lest he be angry,  
 " and ye perish from the way, when his wrath is  
 " kindled but a little:" that when the kings and  
 judges of the earth are commanded to serve God  
 with fear, they are at the same time commanded to  
 kiss the Son, which in those times and places was  
 frequently an expression of adoration; and particu-  
 larly, that whereas other scriptures contain awful  
 and just threatenings against those who trust in any  
 mere man, the psalmist expressly calls them blessed  
 who trust in the Son here spoken of; all these  
 things taken complexly, and compared with the a-  
 bove-cited prophecies, make up a character of divi-  
 nity: as, on the other hand, when it is said, that  
 God would set this his Son as his King on his holy  
 hill of Zion, y 6.; these, and various other expres-  
 sions in this psalm, contain characters of the above-  
 mentioned subordination which was proved to be  
 appropriated to that divine person who was to be  
 incarnate.

As to characters importing the enlightening of  
 the Gentiles, there is a remarkable harmony be-  
 tween the singular characters that are given here of  
 the kingdom of the Son of God, and the characters,  
 in prophecies formerly considered, of the kingdom  
 of him who was to be the light of the Gentiles, who  
 is called, in Daniel vii. *the Son of Man*: and that  
 both as to the nature and extent of that kingdom,  
 and also as to the opposition that would be made to  
 it, and the final victory that would be obtained over  
 all opposition. As to the nature of this kingdom;  
 they who refuse to submit to it are represented as  
 refusing submission to God, and as endeavouring to  
 cast off his yoke: "Let us break *their* bands afun-  
 " der, and cast away *their* cords from us," y 3.;

where the relative particle relates both to God, and to his anointed, or his Messiah : and, on the other hand, they who are the subjects of this kingdom, are supposed to be instructed to serve God with fear ; which implies, that they would be *enlightened* in the knowledge of God ; and that this kingdom is that kingdom of the saints or servants of the Most High, spoken of by Daniel. This is confirmed by the account given of the extent of this kingdom, *ψ* 8. & 10. where God is represented as saying to his Son, I will “ give thee the Heathen for thine “ inheritance, and the uttermost parts of the earth “ for thy possession :” and it is added, *ψ* 10. “ Be “ wise now therefore, O ye kings ; *be instructed*, “ ye judges of the earth. Serve the Lord with “ fear.” These passages show, that the psalmist is prophesying of the time when the nations of the Gentiles, or of the Heathen, and even the kings of these nations, should be enlightened in the knowledge of God ; and that he speaks of the same person sent by God, of whom Isaiah says, that he would be God’s salvation, and the leader and commander of God’s people, in all nations, even to the ends of the earth ; and that he would make kings to arise and worship, and that kings would listen to him with attention and reverence \* : and of whom Daniel says, that he would receive honour and glory ; that all nations and languages should serve him, and in serving him, should serve God. The harmony between David and Daniel, in the account they give of the opposition that would be made to the universal kingdom which they describe, and of the total defeat of that opposition, will be evident to any who compares the above-explained passages in Daniel ii. & vii. with the 2d and 9th verses of this 2d psalm, and particularly Dan. ii. 34. with Psal. ii. 9.

\* See above, on Is. xlix. lii. lv.

Though the prophecies formerly considered concerning the light of the Gentiles, and those now under consideration concerning a divine person incarnate, did not coincide in so many singular characters, it deserves particular attention, that that one mysterious character necessarily includes all other characters which imply incomparable dignity and glory; it being evident, that when once it is supposed, that a divine person would become a man, it behoved that man "in all things to have the pre-eminence," Coloss. i. 18. above all other men whatever; that he would be employed in more glorious undertakings, clothed with more excellent offices, and would have a title to incomparably greater honour and glory, than either any mere man, or any mere creature in the universe. Now it was proved before, that those characters which necessarily denote *incomparable dignity* and *power*, are included in the prophetic description of the glory and exaltation of him who was to be the light of the Gentiles: whence it follows, that the two sorts of prophecies which we are comparing, viz. those concerning the light of the Gentiles, and those concerning a divine person incarnate, are but different descriptions of the same extraordinary person.

The peculiar importance of this point deserves that we should consider the abundant evidence we have for it more particularly. Though *none* of the above-mentioned secondary characters of *incomparable dignity*, such as universal and everlasting authority over other men, and the like, were expressly ascribed to the divine person in view, it behoved them *all* to belong to him, and even to be peculiar to him; because it would be impiety to suppose, that any other man should either excel or equal that mysterious person, all other secondary characters of pre-eminence in glory being included in that primary character which we have in view. But besides all this, a good many of those characters of dignity and glory,

glory, which were formerly considered as ascribed to the light of the Gentiles, are evidently ascribed, in the prophecies we are now considering, to a divine person incarnate ; as will appear by the following comparison of them.

On the one hand, in the prophecies formerly considered, it is said of the light of the Gentiles, as to the work in which he was to be employed, and the offices with which he was to be invested, that he was to be God's covenant and salvation to the ends of the earth ; which was proved to imply, that the blessings of that covenant and salvation would be in a peculiar manner owing to him ; which is more fully explained when it is said, he was to be the universal prophet, priest, and king, of the people of God, in all nations ; was to give his soul to be a sacrifice for the sins of many, to make intercession for transgressors, and to sprinkle many nations ; and was also to be the leader, commander, judge, and ruler, of all nations ; whose dominion would be an everlasting dominion, which should not pass away, and his kingdom that which should not be destroyed. 2. As to his exaltation, it is foretold, that he would be exalted, extolled, and be very high ; that he would be glorious in God's eyes, and that God would glorify him, in causing the nations to run to him ; that he would ascend to God in the clouds of heaven, and receive honour and glory ; that all nations and languages should serve him ; that tho' he would have powerful enemies, who would war against, and for a time seem to wear out and prevail against his subjects, the saints of the Most High, yet he would at last utterly subdue and defeat them. And, 3. As to the benefits he would bestow on his people, which benefits are included in the more general expressions above-mentioned, it is foretold more particularly, that by him people would receive justification, peace with God, and spiritual healing, If. liii.

On the other hand, as to the divine person who was to be incarnate, it is foretold as to his work and offices, that by him God would bring about the salvation of his people, even their everlasting salvation, Hof. i. 7.; that all the ends of the earth would look to him for salvation, Is. xlv. 17. & 22.; that he would be in a peculiar manner the *messenger of God's covenant*; and he is represented as the *delight* of God's people, and consequently known by them, and revealed to them in former prophecies under that character. It is foretold in Is. ix. 7. that “ of the increase of his government and peace there “ would be *no end*, upon the throne of David, “ and upon his kingdom, to order it and to establish it, —from henceforth and for ever;” and agreeably to this it is said, Psal. xiv. 6. that his throne would be for ever and ever: all which expressions shew, that his kingdom is that which Daniel represents as everlasting and universal. It is foretold in Psal. cx. that he would be a ruler in the midst of his enemies, and a judge among the Heathen, or Gentiles, and a priest for ever; which things are said of him while he is represented as sitting at the right hand of God: and as his being called a priest, necessarily implies oblation, so his administering the priestly office at God's right hand, and that for ever, is only applicable to perpetual intercession for transgressors, in a state, not of suffering, but of the highest exaltation. And when, in Psal. ii. the blessedness of the nations, in being given him for an inheritance, is represented as the fruit of his *asking* this of God; by the best rules of interpretation, that *asking* must be explained by the above-mentioned sacerdotal intercession, which is represented as an appointed intermediate cause of the blessings of God's kingdom and covenant. 2. As to his exaltation, it is foretold, that he would ascend on high, Psal. lxxviii. sit at the right hand of God, Psal. cx. stand and feed (which feeding includes

cludes ruling) in the strength of the Lord, and in the majesty of the name of the Lord his God, Micah v. 4. ; and that though he should have enemies, he should rule in the midst of them ; that he would gird his sword on his thigh, in his glory and in his majesty, Psal. xlv. 3. ; that in his majesty he would ride prosperously, (like a conqueror riding in triumph through an enemy's country) ; that he would make the people to fall under him ; and that he would sit at God's right hand until God would make his enemies his footstool. And, 3. As to his particular benefits, it is foretold in Is. xlv. 24. 25. that men would acknowledge, that in him surely they had righteousness and strength ; and that in him all the seed of Israel should be *justified*, and should glory. And when it is said, Psal. lxxviii. 18. that he should receive gifts for men, even the rebellious, that the Lord God might dwell among them ; this implies, that they should be not only enlightened in the knowledge of God, but also that, how rebellious soever they had been formerly, they should be brought to a state of peace and reconciliation with him \*.

These descriptions contain abundant evidence, that the extraordinary person spoken of in the different prophecies that we are comparing, was to be employed in the glorious work of the redemption of a sinful and rebellious world, not only revealing, but purchasing, procuring, bestowing, on the people of God of all ages and nations, all the blessings of God's everlasting covenant and salvation ; which characters are, at the same time, the most distinguishing and singular, and the most glorious characters, that any person clothed with human nature can be supposed capable of ; and relate to the most noble undertaking, for which a divine

\* See Amos iii. 3.

person incarnate can be supposed to be sent into the world.

It may probably be objected, That though the above-mentioned reasons prove, that all the characters of incomparable glory, ascribed to the light of the Gentiles, are included or connected with that one character of a divine person incarnate; yet the same reasons seem to prove, that characters of extraordinary humiliation and sufferings, ascribed to the light of the Gentiles, must be inconsistent with that mysterious character. It may in part answer this objection, That the humiliation is truly glorious, both in respect of the noble design of it, the redemption of the world, and the exaltation that was to follow upon it, including incomparable dignity at the throne of the Ancient of Days in heaven, together with unbounded empire over all the nations on earth: but that which turns the objection into a positive argument in favour of the conclusion in view, is the description given in so many of the prophecies we are now considering, of a divine person incarnate, as condescending to such humiliation and sufferings as the prophecies formerly considered ascribe to the light of the Gentiles. And indeed it is by such characters of humiliation we prove, that the divine person spoken of in several of the prophecies in view was to be incarnate. Thus, as it is said of him who was to be the light of the Gentiles, not only that he was to be rejected, wounded, bruised, abhorred, despised by men, and particularly by the Jews; but also that it would please the Lord to bruise him, to put him to grief, and to make his soul a sacrifice for sin: so in the prophecies about a divine person incarnate, it is foretold, not only that he should be sold, despised, undervalued, smitten on the cheek, pierced by men, particularly by the inhabitants of Jerusalem; but also that he should be smitten by the sword of God, which was to awake against him, Zech. xi. xii. xiii.

Thus the two classes of prophecies which we are comparing, viz. those about the light of the Gentiles, and those that speak of a divine person incarnate, contain the same singular characters of extraordinary exaltation and glory, and of extraordinary humiliation and sufferings: and as it was of use to consider those two points apart by themselves, on account of their peculiar importance; so they pave the way for running the parallel between the two sorts of prophecies in view, in the method observed in the former chapter, by showing the harmony between them in the following particulars: 1. their speaking of the times of the enlightening of the Gentiles; 2. their harmony in their account of the enemies of the extraordinary person they speak of; 3. and of facts relating more directly to the history of his life; as well as in, 4. the doctrinal characters they give of him; and, 5. in the principal figures by which they express these facts or doctrines; together with, 6. the consolations, and other practical instructions, which they mix with these things.

1. Though all the above-cited passages relating to a divine person incarnate, do not expressly call him the light of the Gentiles; yet there are several things, either in these passages themselves, or in the contexts to which they belong, which show, that the times of the enlightening of the Gentiles are the times they treat of.

Thus in Pf lxviii. whereas  $\psi$  18. speaks of a divine person ascending on high, the context, in  $\psi$  32. speaks of the time when all the kingdoms of the earth would sing praises to the Lord, which supposes their being enlightened in the knowledge of him; and particularly  $\psi$  31. speaks of "princes coming out of Egypt, and of Ethiopia, as soon as she shall stretch out her hands to God \*." The 110th

\* See Acts viii. 37. &c.

psalm speaks expressly of the same person as a priest for ever at the right hand of God in heaven, and as ruling at the same time among the Heathen or Gentiles on earth. In the 9th of Isaiah, which, in  $\psi$  6. contains one of the clearest prophecies concerning a divine person incarnate, it is said,  $\psi$  2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;" where the expressions, importing the enlightening of the Gentiles, have a manifest resemblance to the expressions on the same subject in Is. xlix. 9. and chap. xlii. 16. formerly explained. Whereas, in Is. xl.  $\psi$  3. 4. & 9. are evidently parallel to Mal. iii. 1. both these places speaking of the coming of the Lord after a forerunner has prepared the way before him; and in the 9th verse of this 40th of Isaiah, Zion and Jerusalem are once and again said to bring good tidings, and are commanded "to lift up their voice with strength, to lift it up, and not to be afraid; to say to the cities of Judah, Behold your God:" the context,  $\psi$  5. shews, that in this chapter the prophet is speaking of the times when the glory of the Lord should be revealed, and all flesh should see it together. In Is. xlv. which treats of the Lord, in whom Israel should have righteousness and strength, and in whom they should be justified, and should glory, the prophet shews, that he is speaking of the time when "all the ends of the earth should be called to look to the Lord, that they might be saved,"  $\psi$  22.; and to shew that he is not speaking of a calling of the nations without any effect or success, it is added, that "the Lord had sworn by himself, and that the word was gone out of his mouth, that unto him every knee should bow, and every tongue should swear,"  $\psi$  23.; which prediction agrees with what is foretold in  $\psi$  16. 17. about the overthrow of idolatry, and about Israel's being saved *in*

*the Lord, with an everlasting salvation.* In Micah v. whereas  $\gamma$  2. speaks of the ruler in Israel, whose goings forth were from of old, *from everlasting*, and who was to come out of Bethlehem;  $\gamma$  4. tells us, not only that he would feed in the strength, and in the majesty, of the name of the Lord his God; but adds, “For now shall he be great unto the ends of the earth:” which proves, that the prophet speaks of the times, when the ends of the earth, the remotest Gentile nations, should be enlightened in the knowledge of God, and of the greatness of his majesty. And as the above-cited three contiguous chapters in Zechariah speak of a divine person incarnate in a state of humiliation, the last of these chapters \* speaks of the overthrow of idolatry; and the first and the last † of them speak of the breaking of the covenant between God and the people of the Jews, and of a general and extraordinary desolation that was to befall that people; which must be understood of what happened in the times of the enlightening of the Gentiles; because the desolation by the Babylonish captivity was past before the time of Zechariah’s prophecy.

II. As to what is foretold in the prophecies in view, concerning the enemies of that extraordinary person whom they speak of, several things relative to that subject are anticipated in the remarks that have been made already on the chief contents of those prophecies ‡. It is sufficient to add at present, that in Is. viii. 14. the Lord of hosts is said to be for a stone of stumbling and rock of offence to both houses of Israel, at the same time that he is said to be for a sanctuary to some other people; which must be meant of those who are not of the house of Israel, but of the nations of the Gentiles: and that in II. xlv. 24. where it is foretold, that

\* Chap. xiii. 2. 8 & 9.

† Chap. xi. 10.

‡ See on Pl. ii. Zech. xi. xii. xiii.

men would say, "Surely, in the Lord I have righteousness and strength," mention is made of some who would be incensed against him, and should be ashamed. So usual it is with the prophets, in handling this subject, with the most encouraging promises to mix awful threatenings; the design of which is, to give merciful warnings concerning the danger of neglecting so great salvation.

III. As to facts relating to the life and death of the extraordinary person in view, there is a remarkable harmony, as has been proved in part already, between the two sorts of prophecies we are comparing, as to the account they give of the time when that person was to come into the world, of the family of which he was to descend, of the place of his residence, and his humiliation and sufferings; and it adds greatly to the force of the general argument, that the prophecies relating to a divine person incarnate, are more special and particular on some of these heads, than the other prophecies formerly considered, besides their containing some new facts which those other prophecies do not mention.

As to the time of that great person's coming to the world, when Malachi says, that the messenger of the covenant was to come to his temple, it supposes, that he was to come during the standing of the second temple, it being in the time of that temple that Malachi prophesied. In Isaiah xl. it is supposed, that he was to come while Jerusalem and the cities of Judah subsisted, seeing these cities are called to behold him: And whereas the name of Zion, when understood to denote a particular place, signifies the church of God in Judea or Israel, to which that name was originally appropriated; and is applied to the converted Gentiles, as acceding to the communion of that church, and incorporated with her; it is not only foretold, that the Messiah should

should be appointed king in Zion, Pf. ii. but that God would send the rod of his strength (the Messiah's strength) out of Zion, Pf. cx. 2.; which is equivalent to the prediction Is. ii. 3. that when the nations should flow into Zion, it should be by means of a law coming out of Zion, and the word of the Lord coming from Jerusalem; plainly implying, that the doctrine that was to enlighten the Gentile nations was to come from Judea; and consequently, that the revealer of that doctrine was first to publish it there, and that he was to come to the world during the time that Judea was, in a peculiar manner, the seat of the visible church: So that such predictions concerning Zion, contain intimations, not only concerning the place of the Messiah's residence and public ministry, but also concerning the time of his coming.

Whereas the prophecies considered in the former chapter, about the light of the Gentiles, foretell, in a more general way, that he was to spend his labour among the Jews in vain, Is. xlix. 4. which supposes his residing among them, and also that he was to descend of the house of Jesse; the prophecies that have been considered in this chapter, foretell more particularly, that he was to be born in Bethlehem, and was to descend of the family of David, Micah v. 2 Jer. xxiii. 6.

The prophecies in Is. xl. and Mal. iii. contain several facts relating to the Messiah's forerunner; particularly, that he would not only call men to prepare for the coming of the Lord, but that he would have success in his preaching; that he would actually prepare the way of the Lord before him; that he would appear but a very little time before the Lord, the Messiah himself; for after mentioning the sending of that inferior messenger, it is added, that the Lord, the messenger of the covenant, would come *suddenly* to his temple, Mal. iii. 1. And whereas, in framing conjectures, it might appear  
more

more probable, that a forerunner proclaiming such tidings would rather publish them in populous cities, it is expressly foretold, that he would be a voice crying in the wilderness, *Is. xl. 3.*

The different sorts of prophecies that we are comparing, agree in general predictions concerning the Messiah's humiliation and sufferings: The prophecies considered in this chapter are, in several points, more particular than those that were considered formerly. The 11th of Zechariah contains several minute circumstances, evidently applicable to the history of Judas's treachery. The person who is there said to be betrayed, or sold, for a very inconsiderable price, is called *the Lord*; the betrayer is represented as voluntarily offering his service to those who were to employ him; and not only is the price of that treachery very precisely specified, viz. thirty pieces of silver; but also the particular use to which that sum was to be applied in the event; it was to be bestowed on the potter's field. When it is said, "Cast it into the Potter's field;" that singular way of speaking seems to be a hint at the effect of Judas's remorse, causing him to cast away with indignation what he had before grasped at with so much greediness. The more minute some of these things are in themselves, the greater is the evidence of divine foreknowledge in the prediction of them; because the conformity between the prediction and the history is so much the more circumstantial.

IV. As to doctrinal characters, which are to be considered apart more fully afterwards, it is sufficient to observe at present, that the two classes of prophecies in view agree in describing the person they speak of, as a person of singular and incomparable righteousness himself, and as the source of righteousness to others. As in the first class he is called God's righteous servant, who should have righteousness for the girdle of his loins, *Is. xi. 5.*  
and

and should make many righteous, or justify many, If. liii. 11.; so in the second class he is called the righteous Branch, the Lord our righteousness, Jer. xxiii. 5. 6. in whom his people should have righteousness and strength, If. xlv. 24.

As to the instructions concerning divine consolations, and the uncommon exultation and triumph of God's people, so oft mentioned in the prophecies formerly considered, instructions of the same nature abound also in the prophecies concerning a divine person incarnate; as will be evident to any who considers If. xl. 1. 2. 9. compared with If. lii. 7. 9. li. 3. Zech. ii. 10.

And whereas the prophecies concerning the light of the Gentiles tell us, that he would feed his people as a flock; that he would cause them to feed in the ways; that their pastures should be in all high places; that he that would have mercy on them would lead them; and that by the springs of waters he would guide them: as also, that his mouth would be as a sharp sword; that he would be as a polished shaft hid in God's quiver; and that with the rod of his mouth he would smite the earth, and with the breath of his mouth he would slay the wicked\*: the very same figures, borrowed from the work of shepherds, and from the weapons of warriors, are made use of in the prophecies considered in this chapter, particularly in If. xl. 2. Mic. v. 4. Psal. xlv. 3. cx. 2.

V. It is of manifold use, in this essay, to observe the harmony between the doctrine of the prophets, and of the apostles, in various other articles, besides what relates more directly to the Messiah's person; and though some of these other articles have been taken notice of already, yet this matter is of importance enough to deserve more particular consideration.

\* See If. xlix. 9. 10. 2. & xi. 4.

It has been proved already, as to the Messiah's offices, that, according to the Old Testament predictions, he was to be the universal prophet, priest, and king, of the people of God, in all nations and ages of the world; and particularly, as to his priestly office, that the Old Testament contains the same mystery of redemption that is far more fully revealed in the New. It is of importance to observe, that there is a far greater number of passages in the prophecies relating to this doctrine than what some are apt to imagine, seeing it is by this doctrine that we must explain the passages where, without express mention of the Messiah's sacrifice and intercession, the prophets speak of him as a priest, as a priest for ever, as a king and priest on his throne, Zech. vi. 13.; as sprinkling many nations, Is. li. 15; as being God's covenant and salvation to the ends of the earth, Is. xlix. 6. implying evidently that he was to be in a peculiar manner the author of the blessings included in God's covenant and salvation; and where they speak of mens being blessed in him; Psal. lxxii. 17. yea, of all nations being blessed in him, Gen. xxvi. 4.; of the mercies of the everlasting covenant as his mercies, Is. lv.; of the blood of the covenant as that which brings prisoners out of the pit where there is no water, Zech. ix. 11. which in scripture-style signifies relief from the greatest misery; of the fountain opened for sin and uncleanness, Zech. xiii. 1.; of finishing the transgression, making an end of sin, making reconciliation for iniquity, and bringing in everlasting righteousness, Dan. ix. 24.; of the Messiah's being to be cut off, but not for himself; and, in general, all the passages which speak of his humiliation and sufferings, or which speak of his people as the ransomed or redeemed of the Lord, Is. xxxv. 10. li. 11. lxii. *ult.*

That these various passages, and others of the same nature, are to be explained by the doctrine of

redemption, is evident from the common rule of interpretation so oft mentioned formerly, That passages more obscure and general should be explained by those that are more plain and particular. Now the more general expressions of the prophets \*, which represent the Messiah as the cause and author of salvation and happiness, in a manner *entirely peculiar to himself*, cannot be otherwise explained or accounted for than by the doctrine of redemption: especially when we consider, that the Messiah's revealing and confirming the doctrine of salvation are characters that it behoved him to have in common with many others; whereas it is never said, nor can it be said, of any of these other teachers, that they themselves are God's covenant and salvation, Is. xlix. 6. or that the mercies of God's covenant are *their* mercies, Is. lv. 3. The singularity of the style and expressions of the prophets concerning the influence of the Messiah on the salvation of sinners, proves that the thing itself would be of a singular and extraordinary nature: and besides all this, several of the passages just now cited, if we consider the contexts which they belong to, will be found to speak either of the light of the Gentiles, or of a divine person incarnate. Thus Zech. ix. 9. 10. speaks of an eminently righteous king of Zion, having salvation, speaking peace to the Heathen and ruling to the ends of the earth. In Zech. xi. xii. xiii. the prophet speaks of a divine person incarnate, and in a state of humiliation, besides other characters peculiarly applicable to the times of the gospel †. And Dan. ix. treats expressly both of the coming of the Messiah, and of the desolation of Judea that should happen after his coming, as will be made appear more fully afterwards.

It was hinted above, and it is needful to have it

\* See above, p. 65.      † See Zech. xiii. 2. 9.

in view all along, that the prophets themselves, instead of saying that God's righteousness and salvation were revealed (or fully declared) by them, speak expressly of these things, as things that were to be revealed \* at a remarkable future period of time, to which they carry forward the expectations of the church and people of God. Notwithstanding it may be truly said, that the mystery of the gospel is contained in the writings of the prophets, Rom. xvi. 26.; and that not only in the passages which come nearest to a direct assertion of that mystery, but also in the passages from which that mystery may, by just consequence, be deduced.

Whereas the doctrine of the Messiah's benefits is necessarily connected with that of his offices, and is in substance the same in the writings of the prophets and of the apostles, it is of importance to consider this matter more particularly, for refuting false notions concerning the predictions of the Messiah; as if, in the literal sense, they described him only as a temporal deliverer. As the prophecies concerning the humiliation and sufferings of that extraordinary person are utterly inconsistent with the Jewish notions of a temporal Messiah; so the prophecies concerning the glory and exaltation of that person are applicable only to that spiritual and heavenly glory formerly explained and proved.

The above-cited prophecies about the Messiah's offices, prove, that he was to bring his people into a state of salvation, including the following three comprehensive benefits, together with their necessary concomitants and fruits. 1. A state of spiritual light and divine knowledge; and particularly of the knowledge of God's covenant and salvation, and of his infinite love, grace, and mercy, towards sinners themselves, through the Messiah; which knowledge is the more immediate effect of the Mes-

\* See Is. lvi. 1. &c.

Messiah's prophetic office. 2. A state of peace and favour with God, including remission, reconciliation, and justification before God, access to him, and acceptance with him; which things may be more peculiarly ascribed to the Messiah's priestly office, *If.* liii. and xlv. at the end. 3. A state of holiness and purity, subjection to the law of God, and conformity to his will, in which true liberty consists, and which, together with the most desirable safety and protection, is the effect of the kingly office of a sovereign of so great power and glory, joined with so great kindness and mercy to his people, *If.* iv.

Concerning these comprehensive benefits it is proper to observe, first, That as the above-cited prophecies affirm the Messiah to be in a peculiar manner the cause and author of the blessings of God's covenant, so when the prophets explain more particularly what these blessings of God's covenant are, it is not temporal advantages, but the spiritual comprehensive benefits just now mentioned, that they insist on; as will be evident to any who will consider *If.* lv. 2. 3. 7. &c. lix. 21. *Jer.* xxxi. 31. *Ezek.* xxxvi. 25. 26. &c. and other passages to the same purpose. It is not worldly wealth, honour, or conquest, that these passages insist on as the blessings of God's covenant; but God's causing his people to know him, from the least to the greatest; his bestowing abundant pardon; his being merciful to our iniquities, and remembering our sins no more; his putting his law in our inward parts, and writing it on our hearts; his sprinkling clean water on us, to cleanse us from our filthiness and our idols; his giving us new hearts and new spirits; his taking away the stony heart, and giving a heart of flesh; his putting his spirit within us, and causing us to walk in his statutes; his giving us his word and spirit, so as those inestimable blessings shall never depart from us, nor we ever depart from God, *If.* lix. 21. As all the things signified by that

useful

useful variety of expressions are evidently included in the three comprehensive benefits above mentioned, namely, the true knowledge of God, the favour of God, and the image of God; so it is by these things that the Old Testament, as well as the New, explains the nature of true blessedness or happiness \*: while, on the other hand, it teaches, that it is in the Messiah that sinners shall be blessed; which is evidently contained, not only in the passages where it is more expressly affirmed, but in the various passages which assert the above-explained doctrine of the Messiah's offices, and particularly his priestly office. And it is proper to observe, that though the scripture had not expressly affirmed, that true blessedness consists in the things in view; yet it might be proved from the chief principles of natural religion itself; it being evident, that nothing can give full and solid satisfaction to the chief desires of the soul, without joyful contemplation of God's infinite glory, joined with well-founded hope of his favour, (which, when bestowed on a sinner, necessarily implies remission of sin), together with conformity to him in holiness.

When the Apostle Paul speaks of the righteousness which is of God by faith in Jesus Christ, he tells us, that the law and the prophets bear witness to it: but at the same time he distinguishes betwixt the gospel *manifestation*, or more clear discovery of that righteousness, and the prophetic *testimony* given to it. After mentioning what he calls the righteousness of God, Rom. iii. 21. 22. he explains it by what he adds afterwards about justification freely by God's grace, through the redemption that is in his Son. In order to see the harmony between the prophets and the apostles in the doctrine of justification, it is proper to observe, that in the Old Testament, as well as in the New, justification

\* Psal. xxxii. 1. xxvii. 4. cxix. 1. & lxxv. 4. 5.

is taken in what is called *the forensic sense*; or, that it signifies, acquitting or assoilzieing a man by an act of the authority of a judge; and that it is opposed to condemnation, as will be evident to any who duly considers the passages cited at the bottom of the page \*. These passages shew, that justifying a wicked person, which is said to be an abomination to the Lord, cannot be the same thing with sanctifying him, or making him really good and holy; but passing a sentence of absolution in his favour: so that in the Old Testament, as well as the New, justification and sanctification, though inseparable, are distinguished from one another.

The harmony between the doctrine of the prophets and the apostles as to the ground of justification, is evident, partly from the account which the prophets give of the evil deserving of sin †, and of the necessity and efficacy of the Messiah's sacrifice; and partly from their expressions concerning that righteousness of God which was to be revealed, or more clearly discovered, in the days of Messiah; which expressions are neither applicable to that infinite eternal justice which is an essential attribute of the divine nature, nor to that inherent holiness, which is so absolutely necessary, and is the chief perfection of our natures; but are very applicable to what the Messiah was to do and suffer for the redemption and justification of sinners. That it is not the essential righteousness of God that is meant in the passages in view, is evident; because these passages speak of a righteousness, which is indeed from God, but at the same time is supposed, in some respect, to *become ours*; as when the Messiah is called, "The Lord *our* righteousness," Jer. xxiii. 6. and it is declared, that "surely shall one say, In the Lord have I righteousness,—and in

\* Prov. xvii. 5.; Deut. xxv. 1.; 1 Kings viii. 31.

† Pf. cxxx. cxliii.

“ him shall the seed of Israel be justified,” If. xlv. 24. 25 ; and in If. lxi. 10. God’s people are said to be clothed by him with the robes of righteousness, and garments of salvation. Nor can it be said of God’s essential justice, that it was not revealed, or clearly discovered, under the Old Testament ; which is supposed to be the case, as to the righteousness meant in the passages in view ; of which it is said, that it would be revealed and brought in, in the times of the Messiah, If. lvi. 1. Dan. ix. 24. If. lxii. 1. Several of these reasons shew, that it is not mens own inherent holiness, though absolutely necessary, that is meant in those passages ; seeing the nature and necessity of that holiness is clearly revealed in the Old Testament, as well as in the New.

In order to shew, that the justification taught by the prophets, includes not only freedom from condemnation and misery, but also a right to true happiness from God, and in the enjoyment of God himself, it is proper to observe, what is so oft mentioned by the prophets, as the sum of all the divine promises to those who take hold of the divine covenant, namely, that he will be their God, and that they shall be his people, Jer. xxxi. 33. Hof. ii. 23. ; and that, suitably to this, his people are represented as his adopted children, or as standing in such a relation to him as children are in to a father. Not only do the prophets teach, that God should be honoured by his people, as parents are honoured by their children, but also that God delights in them, loves, pities, and spares them, as parents do their children ; particularly, that sinners employed in the exercise of true repentance are pleasant children in his sight \* : yea, that God’s love to his people far transcends the most tender parental affection ; such as that of a mother to her sucking child, If. xlix. 15 ;

\* See Ps. ciii. 13. Mal. iii. 17. Jer. xxxi. 20.

that the happiness of his people is the object of his complacency, that he rejoices over them to do them good, Jer. xxxii. 40. &c. The titles given them are, HEPHZIBAH, BEULAH, or *Delighted in, Married, Sought out, Not forsaken*, Is. lxii. 4. The usefulness of these things, for proving, that the prophecies contain the doctrine of immortality, or that God will not annihilate his people, but bestow the most lasting happiness on them, will be considered more fully afterwards.

As to sanctification, it was proved already, that the prophets speak of holiness, not only as our duty, made necessary by God's precepts, but also as a blessing promised in his covenant; seeing it is a chief thing in the prophetic description of that covenant, that God promises to put his law in our inward parts, to write it on our hearts, and to cause us to walk in his statutes. But of this more afterwards, in speaking of the superior advantages of the New-Testament church state.

The various concomitants and fruits of the benefits already mentioned, such as assurance of God's love\*, peace of conscience, access to God, acceptance with him, divine joy flowing both from the hope of God's favour, contemplation of his glory, and conformity to his will, perseverance and growth in grace, and the like spiritual blessings, are mentioned in the Old Testament as well as the New, as the blessings of God's covenant, and the fruits of the Messiah's undertaking and offices.

All these things abundantly refute the notion of a mere temporal Messiah; the enjoyments that have been mentioned as the Messiah's benefits being evidently of a spiritual nature, whether we consider the object, the causes, the means, or the effects of them: They give us the idea of a happiness, of which the objective cause is the manifestation of the

\* Is. xlv. lvi. xxxv. xlv.

glory and favour of God ; the subjective ingredients, divine light, peace, love, with all the holy dispositions belonging to the new heart ; the principal efficient cause, the Spirit of God ; the outward means, the word of God, and the ordinances of his worship, making his people joyful in his house of prayer, *Is. lvi. 7.* ; all which blessings are entirely different from outward prosperity and greatness, and very consistent with the want of it. If some passages in the prophecies relate to particular seasons, when God would give relief from persecution, and make his people taste of the comforts of outward tranquillity ; seeing such events have actually happened in various times and places, and that in such a manner as has shown that it was the doing of the Lord, it was very fit that such things should have been foretold, though they are far from being the Messiah's chief benefits. If some predictions concerning the outward tranquillity of the church, are not yet fulfilled, this is no just objection, as was observed before, against other predictions that are fulfilled. And the notion of a temporal Messiah will be still farther refuted, in considering prophecies which foretell the persecutions of the gospel-church at her first erection, and in after ages.

Though the essential glory and gracious purposes of God are always the same ; yet as the manifestations of the glory and favour of God, and our apprehensions and impressions of these things, admit of very different degrees, the highest degree constituting the heavenly blessedness ; so the prophets give much the same account with the apostles, of the superiority of the new above the old dispensation, in respect of more abundant measures of divine light and peace, holiness and joy.

As to the light of divine knowledge, the prophets foretell, that in the times of the Messiah that light would not only be more diffusive, in extending to the Gentile nations, but also more full and

clear. In Jeremiah's description, chap. xxxi. 34. which is one of the most remarkable descriptions of God's new covenant, and upon the matter the same with the new testament, or new dispensation of God's covenant in the last days, one of the principal things insisted on is a superior measure of divine knowledge by virtue of a divine teaching. And in various prophecies formerly cited, the times of the Messiah are extolled as times when God's righteousness and salvation should be revealed, Is. lvi. 1.; when the righteousness of Zion should break forth as brightness, and the salvation thereof as a lamp that burneth, Is. lxii. 1.; when the glory of the Lord should arise on Zion, Is. lx. i.; and when the Sun of righteousness should arise with healing in his wings, Mal. iv. 2.

As that light, which was to be far more clear, as well as more extensive, in the times of the Messiah, was to be a light, discovering God's incomprehensible mercy and grace to sinners, and so causing God's righteousness and salvation to break forth as brightness, it is evident, that it behoved superior measures of such light to tend to greater degrees of the most solid peace and purest joy. Accordingly, in Is. liv. 13. great measures of divine peace are mentioned as the effect of divine knowledge and instruction: and in other prophecies formerly cited, we are told, that the chastisement of our peace would be laid on the Messiah, Is. liii. 5.; that he himself would be the prince of peace; that of the increase of his government and peace there would be no end, Is. ix. 6. 7.; that his people should go out with joy, and be led forth with peace; that the mountains and hills should break forth into singing before them, and all the trees of the field clap their hands, Is. lv. 12; that in his days the righteous should flourish, and abundance of peace, so long as the moon endureth, Pf. lxxii. 7 \*. Such increase

\* See Pf. cx. 4. and Hebr. vii. 1.

and abundance of divine peace, is the native fruit, not only of superior measures of divine light, discovering the grounds of the sinner's peace, hope, and joy, but also of the actual accomplishment of the promises concerning divers glorious causes of peace and salvation; particularly the Messiah's sacrifice, finishing the transgression, making an end of sins, and making reconciliation for iniquity; opening a fountain for taking away sin and uncleanness, and of the promises concerning his intercession as a high priest for ever at the right hand of the Majesty on high, Pf. cx. 4. Heb. i. 3. and of larger measures of the divine Spirit, 'giving efficacy to the most perfect divine revelation.

As the Apostle Paul calls the New-Testament dispensation, not only the ministration of life and righteousness, but also of the Spirit, 2 Cor. iii. 6. 8. 9. the prophets give the same view of that dispensation, when they speak of the times of the Messiah, as times when, in an eminent manner, the Spirit would be poured down from on high, so as to make the wilderness become a fruitful field, Is. xxxii. 15. And in Is. xlv. 3. after these metaphorical expressions, "I will pour water upon him that is thirsty, and floods upon the dry ground," a plain explication of these metaphors is added in the following words; "I will pour my spirit upon thy seed, and my blessing on thine offspring; and they shall spring up as — willows by the water-courses." Seeing, therefore, it is an uncontested rule of interpretation, That the words of any writer should be understood according to his own definition or explication of them, in case he give any such explication, it follows, that prophetic figures, about pouring down waters and floods, Is. xxxv. 7. xli. 18. must signify God's pouring down the influences or operations of his Spirit, as well as the instructions of his word. And as, in the prophecy now cited, pouring down waters and

floods evidently denotes new plenty, or abundance of the blessing promised; so in *Is. lix. 21.* we have a clear proof, that the promise of the divine Spirit is not confined to the first age of the gospel-church, seeing it is said expressly, “This is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy feeds feed, saith the Lord, from henceforth and for ever.” As these words may reasonably be conceived spoken to the Messiah, who is mentioned by the name of the Redeemer in the preceding verse, and whose people are called his seed, *Is. 53.*; so the prophecies which speak of the Messiah, as filled with the divine Spirit, *Is. lxi. 1. 2. 3.* speak of him as qualified, by that means, for communicating the fruits of the Spirit to his people. New degrees of the inward operations of divine grace, or of the divine Spirit, are included in Jeremiah’s account of the new covenant, or new dispensation, when he describes it by promises of God’s putting his law in mens inward parts, and writing it on their hearts. Though some measures of the sanctifying grace of God’s Spirit were bestowed under the old dispensation, as is evident, besides other arguments, from scripture-prayers concerning that blessing; yet that larger measures of it should be the distinguishing privilege of the new dispensation is hinted even in the words of Moses, *Deut. xxx. 6.* where circumcising the heart, in order to mens loving God with the whole heart, is mentioned as a blessing belonging to the latter days; which must be understood of greater degrees of that inestimable benefit.

This leads us to consider the prophetic account of future blessedness: for though that doctrine is not by far so fully or so clearly revealed in the Old Testament as in the New, by which life and immortality

tality are said to be brought to light, or more clearly discovered; yet, besides various passages which either contain direct assertions, or come very near to direct assertions, of that doctrine, there are many instructions in the Old Testament from which that doctrine may be inferred by necessary consequence; and that not only by more remote consequences from more general views of the divine perfections, but more immediate consequences from the divine promises. And as to the general question, Why the Old Testament does not reveal this doctrine more fully and clearly? it is sufficient here to refer to what is said in another part of this Essay, about the comparative obscurity of the Old Testament in general.

The passages in the Old Testament which speak more directly of a blessed immortality, may be usefully divided into those that speak particularly of the resurrection of the body, and those that speak only in general of a state of future blessedness after death. One of the most remarkable passages of the first sort is in Job xix. 25. 26. &c. where Job affirms in the strongest manner, that though the worms should destroy his skin and his body, and though his reins should be consumed within him, yet he should see God, his Redeemer; he should see him in his flesh; he should see him for himself, and his eyes should behold him, and not another (for him); he should see him standing on the earth at the latter day: which expressions contain a very strong assertion of the reunion of the soul and body at the last day. And this literal meaning of Job's words is much confirmed by the uncommon solemnity of the introduction, *ψ* 23. 24. "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead, in the rock for ever! For I know that my redeemer liveth," &c.

In Daniel xii. 2. 3. it is said, that "many of them that sleep in the dust of the earth shall awake,"

“ wake, some to everlasting life, and some to shame  
 “ and everlasting contempt. And they that be wise,  
 “ shall shine as the brightness of the firmament, and  
 “ they that turn many to righteousness, as the stars  
 “ for ever and ever.” As this passage contains a  
 direct and plain assertion of the resurrection of the  
 body, and of life everlasting; so, according to the  
 known rules of interpretation, it is by this more  
 particular passage that we must explain the more  
 general expressions of the same prophet, in the fore-  
 cited 7th chapter, *y* 18. where he tells us, that the  
 faints of the Most High should possess the kingdom  
 for ever, even for ever and ever. It is remarkable,  
 that in both these passages the prophet makes use of  
 the strongest expressions imaginable to signify per-  
 petuity in the strictest sense, *for ever and ever*.

In Is. xxv. 8. after a magnificent promise, of  
 God’s enlightening and feasting all nations, which  
 feasting must relate to the full satisfaction resulting  
 from the blessings of God’s covenant, it is said,  
 “ He will swallow up death in victory, and the  
 “ Lord God will wipe away tears from off all faces :”  
 and though these words may relate, not only to the  
 actual bestowing of a blessed resurrection at the last  
 day, but also to the clear revelation of it by the  
 gospel; this does not weaken the argument from  
 this text, for a state of future blessedness, where  
 death and sorrow shall be abolished for ever; with-  
 out the hope of which blessedness there can be no  
 true spiritual feasting, or full satisfaction, given to  
 an immortal soul. Whereas this promise of im-  
 mortality is expressed by way of threatening against  
 death, it serves to give light to another threatening  
 of the same kind in Hosea xiii. 14. “ I will ransom  
 “ them from the power of the grave: I will re-  
 “ deem them from death: O death, I will be thy  
 “ plagues; O grave, I will be thy destruction; re-  
 “ pentance shall be hid from mine eyes:” where,  
 seeing the same general truth, the abolishing of  
 death,

death, is repeated four or five times in so strong and emphatic expressions, it is a proof that the words are to be understood in the highest sense; which is at the same time the most literal sense they are capable of, and the most agreeable to parallel scriptures, particularly to those already cited.

Though Psal. xvi. 9. 10. is applied peculiarly to the Messiah, yet if we consider even the prophetic doctrine concerning the relations between him and his people, he being their representative, their husband, and their parent \*, there is a connection between his resurrection and theirs: and accordingly it is said, Is. xxvi. 19. “Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead:” where it is evident, that men are represented as attaining to a most joyful resurrection from the dead; and that by virtue of the resurrection of the dead body of some extraordinary person; who, by the best rules of interpretation, can be no other than the Messiah, who by saving men from sin, it behoved him to save them from death; which, according to the Old Testament as well as the New, is the fruit of sin.

The passages that have been mentioned, where the resurrection of the body is expressed by awaking out of sleep, and out of the dust, serve to give light to some other passages which are perhaps of themselves more obscure; as Psal. xvii. 14. 15. where the psalmist distinguishes himself from those whose portion is only in this life, which must be the case of all men, setting aside the hopes of immortality; and adds, “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” And Psal. xlix. where the psalmist, after telling us,  $\psi$  6. 7. &c. that men who

\* See Is. liii. ; Psal. xlv. lxxxix. ; Is. lix. 21.

trust in riches, cannot be redeemed or ransomed from death by their riches, so as to live for ever; he insinuates, that those who trust not in riches, but in God, have a more glorious prospect of futurity; and says triumphantly, *v* 15. "But God will redeem my soul from the power of the grave, for he *shall receive me*;" and thence infers an exhortation against envying wicked rich men, because when they die they can carry nothing away; which exhortation can have no conceivable connection with that from which it is inferred, namely, the redemption of the psalmist's own soul from the power of the grave, without supposing that as to himself death would not deprive him of all. And accordingly, *v* 14. speaking of the death of foolish and wicked men, he tells us, that "the upright shall have dominion over them in the morning;" which, considering the foregoing words, must naturally relate to a very remarkable morning after death. It deserves particular attention, that whereas these various expressions appear very obscure, considering the great importance of what is supposed to be the subject of them, there is previous advertisement given in the introduction of the psalm, which has a very peculiar solemnity in it, that the chief subject-matter of it is both of very great importance, and yet to be delivered in dark sayings.

As to passages which speak not directly of the resurrection of the body, but in general of future blessedness: In Psal. lxxiii. 24. the psalmist says, "Thou shalt guide me with thy counsel, and afterward receive me to glory." It is the scope of the psalm, to shew the justice of the divine administration, notwithstanding the temporal afflictions of the righteous, and the prosperity of the wicked, not only for a part of their life, but sometimes to their very death, it being observed *v* 4. that there are no bands in their death; which shews, that the desolation mentioned as in a peculiar manner the

end

end of the wicked,  $\psi$  17. 19. cannot be meant, or at least cannot be restricted to any temporal trouble, or death itself, the common end of all, but must relate to a just punishment after death: all which evidently favours the common interpretation of the words, "and afterwards receive me to glory," as meant of heaven. And this is still farther confirmed, by more expressions than one, in the following context; as, "Whom have I in heaven but thee?"  $\psi$  25.; and, "Thou art my portion for ever,"  $\psi$  26.; especially when this interest in God as his everlasting portion is considered as part of the answer to a former objection, "That he had cleansed his heart "and hands in vain," because of his great afflictions in this life; and also as a relief from the ground of dejection mentioned in the words preceding this claim of interest in God for ever, viz. "My heart "and flesh faileth."

In Is. lvii. 1. 2. the righteous are represented as blessed in their death, not only because they are taken from the evils of this life, but because they enter into a state of peace and rest; which rest is not described by inactivity, but is supposed only to be a rest from labour and trouble; seeing they who enter into that rest are said to walk in their uprightness, which evidently denotes activity in holiness\*.

In considering some of the many instructions in the Old Testament, which, without so direct assertion of the doctrine of immortality, contain principles whence that doctrine may by necessary consequence be deduced, it is of particular use to have in view some patterns of that kind of reasoning in the discourses of Christ and his apostles; and particularly Christ's argument against the Sadducees,

\* See more arguments, such as those taken from the translation of Enoch and Elijah, and from the writings of Solomon, in books which treat more fully of this subject. See Ps. lxxxiv. at the end.

taken from the books of Moses, to which these peoples regard is said to have been in a great measure confined. It is a remarkable excellency of that argument, that it is founded on a general principle, which is not only of evident certainty, but also of evident importance in practice, for guarding against misapprehensions of God; namely, That when God makes strong declarations of great love and favour to any, which is necessarily implied in his calling himself *their God* in a peculiar manner), such declarations must not be supposed to resemble the empty expressions of love and regard too oft used among men, but must imply God's bestowing on his favourites a happiness worthy of himself, a happiness durable and complete, including deliverance in due time from all the fruits of sin, and consequently from bodily death itself. If people have an interest in God as their God, the most evident consequence of this may justly be expressed in the words of the psalmist, Psal. lxxxiv. 11. that God will withhold no good thing from them, but will give them grace and glory. Much to this purpose is the apostle's reasoning, Heb. xi. 16. they "desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city:" implying, that it would argue dishonourable thoughts of God, to suppose that he should make so magnificent and ample declarations of love and good-will to any persons, as his special friends and favourites, if all this should have no more considerable effects than what take place in this momentary life, and all should end in the total destruction of the very being of those favourites in a little time, by annihilation, after they had shared much less in the enjoyments of this life than many of God's adversaries. But, on the other hand, God's preparing such a city and country, that is, an heavenly, shews, that his favours to his people are every way worthy of himself,

self, and worthy of the declarations of his love and good-will to them.

These things shew, that the doctrine of eternal blessedness may be inferred from the above-cited passages concerning God's great favour and loving-kindness to his people, even though it were not so oft and so expressly affirmed, that that loving-kindness is everlasting \* ; as also from the words of God himself concerning the incomparable worth of the blessings of his covenant ; and particularly from that excellency of them which is so oft mentioned, as distinguishing them from temporal enjoyments, which satisfy not †, namely, that they abundantly satisfy and fill the soul ‡ ; as also from the express declaration, Is. lxiv. 4. that the things prepared for them who wait for God are incomprehensible, and surpass all that eye has seen, ear heard, or heart conceived ; especially when to all this we join the frequent divine calls to God's people to rejoice with an unspeakable joy, to which mere temporal grounds of joy bear no proportion ||.

The doctrine in view has also a necessary connection with, or is necessarily included in, the very nature of some particular benefits of the Messiah, and particularly the great benefit of remission of sin ; because the Old Testament, as well as the New, teaches, that death is the fruit of sin ; and consequently remission of sin must include deliverance in due time from death. The force of this argument will be more evident, if we consider the doctrine of the prophets, not only concerning the Messiah's humiliation and sufferings as the cause of remission, but also concerning the completeness and perfection of that remission, which is declared in as strong general expressions in the Old Testament as in the

\* See the above passages about adoption. † Is. lv. 2.

‡ Psal. xxxvi. lxiii. ; Is. lv. 2. 3. ; Psal. cv. || Is. xl. lv. xxxv. lx.

New ; as when it is declared, that the Lord will be merciful to his people's iniquities, and remember their sins no more, Jer. xxxi. 34. ; that he will separate their sins from them as far as east is from west, Psal. ciii. 12. ; that he will blot out their sins as clouds, Is. xlv. 22. ; that he will cast their sins into the depths of the sea, Micah vii. 19. ; that though they be as crimson and scarlet, he will make them white as the snow, Is. i. 18. ; yea whiter than the snow, Psal. li. 7.

As the prophets speak of divine forgiveness, as complete and perfect, as of inestimable value, and as the end and effect of the sacrifice of the Messiah, whom they describe as a divine person incarnate ; so they teach, that it is a benefit that is peculiar to the penitent, and has a connection with true blessedness.

Seeing all pardon granted by a sovereign is an act of grace, preventing a punishment which is due by a standing law for transgression, and which, without such pardon, would be the actual consequence of transgression, divine forgiveness must prevent a punishment, which otherwise would be the effect of sin, either now or hereafter, or both.

It cannot relate merely or chiefly to preservation from temporal afflictions, because this is not only manifestly contrary to experience, but also to many clear instructions in the Old Testament concerning temporal afflictions ; shewing, that oft-times penitent and pardoned sinners have a larger share of them than others ; that they are consistent with pardon \* ; that they are even privileges belonging to adoption †, and consequently, in some respects, fruits of remission, and of the fatherly mercy of God, chastising his children for their good.

\* 2 Sam. xii. 10. 13. compared with Ps. li. 1. 2. 7. &c.

† Ps. xciv. 12. and lxxxix. 30. &c. compared with Heb. xii. 4.

Divine forgiveness must therefore relate chiefly to the preventing of punishment in a future state. And if it be objected, That this may be done by annihilation, it is obvious, that this sort of pardon, if all men be supposed to be annihilated, must be a pardon common to all, whether they repent of sin, and have an interest in the Messiah's sacrifice, and the mercy of God, or not. And if it be objected, That supposing impenitent sinners to exist in a future state of punishment, it is a valuable privilege to escape such punishment by annihilation; in answer to this, it is evident, That deprivation of all good, and of being itself, though not the greatest punishment possible, is yet a very great punishment, inconsistent with the above-cited declarations of the perfection of pardon, and the many magnificent commendations of the great blessedness of those who partake of that benefit; the scripture expressions, about the connection between pardon and blessedness, Pf. xxxii. 1. not admitting so low a meaning as mere freedom from misery; which negative blessedness, if it could be called blessedness, is no more than what stocks and stones are capable of.

The doctrine of adoption, even as it is explained by the prophets, necessarily implies, that God's children are intitled to a better inheritance than a life of some temporary comforts here, mixed with so much vanity and vexation of spirit, and ending in annihilation. In Malachi iii. where it is said, that God will spare those that fear him, as a man spares his son that serves him, it is declared, that "they will be his in the day when he makes up his jewels;" plainly pointing at a remarkable future period of time, when it would appear, more than ever, how much God's children are the objects of his complacency and good-will, and how much he has their happiness at heart. And as even the prophetic doctrine of sanctification implies, that the  
divine

divine Spirit, in implanting divine love, kindles strong desires after God, “as the soul’s portion for ever;” such desires being both commanded, produced, and promoted, by him who is able to fulfil them, cannot be eternally frustrated \*. When it is declared, that God who dwells in heaven, dwells also with them who are of a broken heart, *If. lvii. 15.* his dwelling with them here is a sure pledge of their dwelling with him for ever hereafter; the consolations which, according to the Old Testament, as well as the New, are included in mens enjoying God’s special gracious presence, being of a heavenly nature, and earnest of heavenly blessedness. All which is much confirmed by the strong declarations God makes, that he will never forsake his people †, it being the very least thing that can be implied in such promises, that he will not destroy them, by depriving them of being it-  
self.

The doctrine of future blessedness is necessarily implied in many passages, where everlasting continuance is affirmed of the several parts and causes of salvation. For though it may be objected, That such expressions relate only to the perpetual continuance of the church, and of the spiritual privileges of the church, considered as a collective body, without inferring the perpetual happiness of individual members; it is evident, in answer to this, not only that the happiness of the whole church, or of any society, consists in the happiness of the several parts or members of which it is made up, but also that everlasting continuance is affirmed of the blessings of God’s covenant, in passages where those blessings are commended, offered, and promised, not merely to Zion as a collective body, but to particular

\* See *Pf. xxii. 26.* They shall praise the Lord that *seek him*; your heart shall live for ever.

† See *Isaiah lxii. 12.*

persons, Is. lv. 2. 3. Pf. xxii. 26.; or where they are claimed by particular persons as their portion, Pf. lxxiii. 26. And in Pf. ciii. 17. the excellency of God's mercy to them that fear him, as being everlasting, is mentioned in opposition to the short continuance of human life here: what the Psalmist adds, about the extending of that mercy to the seed of such persons, being a confirmation of the continuance of it to those persons themselves. To which we may add, that the perpetual continuance of Zion, and of her privileges, considered as a collective body, proves a future state; because the perpetual continuance of the present state of things is inconsistent with many instructions contained in the Old Testament, as particularly the expressions concerning the latter day, Job xix. 25. the last days, Is. ii. 2. and the time when the heavens shall wax old as a garment, and be changed as a vesture, Pf. cii. 26. On all which accounts, we have abundant evidence, that expressions of everlasting continuance are to be understood in the highest and most natural meaning, when such continuance is affirmed, either of God's loving kindness to his people, Is. liv. 10. or of the righteousness brought in by the Messiah, Dan. ix. or of God's covenant itself, Is. liv. 10. or of the light, Is. lx. 19. 20. peace, Is. ix. 6. life, Is. xxxii. or joy, Is. xxxv. 10. li. 11. promised in that covenant. And whereas the word *everlasting* is sometimes taken in a limited and lower sense, to denote only very long continuance, as when it is applied to mountains or hills, the Prophet Isaiah in effect gives an express caution against that low meaning of the word, when it is applied to God's loving kindness and covenant, Is. liv. 10. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord."

All these arguments receive additional strength from

from the doctrine of the prophets, concerning the chief intermediate causes of salvation; and particularly concerning the incarnation of a divine person, and his humiliation and sufferings, in order to the salvation of his people; which confirms the highest meaning of the prophetic expressions about the everlasting continuance of that salvation; seeing, if it consisted only in the benefits of a momentary life, whether spiritual or temporal, the effect in that case would bear no proportion to the greatness of the cause. And indeed many of the strongest proofs of the point in view, may be drawn from the joint consideration of the principal prophetic instructions concerning the Messiah; as particularly concerning the divine glory of his person, considered in his highest capacity; his mysterious condescension in his incarnation and sufferings; the relations he stands in to his people, as their father, their husband, their representative, which is implied in his substitution in their room in his sufferings; his resurrection, his ascension to the right hand of God, Ps. cx. and his living there for ever, Ps. xxi. xxii. lxxii.; his being a high priest there for his people for ever; his incomprehensible love to them so clearly demonstrated by his sufferings for them; his continued intercession, manifesting the continuance of the same love that appeared in his oblation, on which his intercession is founded; all these things proving his eternal complacency in his people's happiness; of which it is said, that when he sees it, he sees the travail of his soul, and is satisfied. Nothing can be more inconsistent with such mysterious mercy and love, than to suppose, that the objects of it should be for ever cut off in a little time, one after another, by annihilation.

Various other confirmations of the point in view may be gathered from the instructions of the Old Testament, concerning the vanity of the enjoyments of this life; the impressions the ancient servants

vants of God had of it ; and their considering their present state in this world as a state of pilgrimage, Gen. xlvii. 9. Pf. cxix. Nor can any thing be more just than the reasonings in the epistle to the Hebrews on this head, Heb. xi.

### C H A P. III.

A collection of the chief prophetic characters of the Messiah ; and general principles founding the chief reasonings from those characters.

**I**N considering the prophecies concerning the Messiah according to the order of time in which the events foretold happened, for shortening and strengthening the proofs, that the prophecies to be adduced are meant of the Messiah, it is useful to collect, in one view, the chief characters of the person, and of the times of the Messiah, and of the prophetic style concerning him, so far as these characters have been proved by passages already explained ; and to class them under some general articles, to which proper references may be made in subsequent reasonings.

I. As to historical characters, it has been proved, that the Messiah was to descend of the house of David ; that he was to be born, and to reside, in Judea, during the subsistence of the Jewish polity and temple, in the time of the fourth or Roman empire ; that he was to live in a low station of life, to undergo great sufferings, and to be cut off by a violent death ; that he was to enlighten the Gentile nations in the knowledge of the true God ; and that though he was to be the light of the Gentiles, he would be rejected by the prevailing party among the Jews ;

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who, after rejecting him, would be dispersed by an entire dissolution of their civil polity.

II. As to doctrinal characters, it was proved, that, according to the prophets, the Messiah would be as a divine person coming into the world, in a singular manner, condescending to a subordinate office; a divine person incarnate; the universal, the chief, the perpetual prophet, priest and king, of God's people, in all ages and nations; particularly, that he would purchase and procure redemption from sin by his sacrifice and intercession; that thus he would be, in a singular and peculiar manner, the cause and author of the blessings of God's covenant and salvation; the fountain of spiritual light, life, healing, righteousness, peace, and holiness, incomparably fitted for his undertaking by the Spirit of God; and that all characters of incomparable glory, dignity, and exaltation, above all mere creatures, are both expressly appropriated to him, and connected with the primary characters which describe his person and offices.

III. As to the names and titles given him, it was proved, that he is oftener than once called by the name of *David*; a name that never belonged to any temporal prince in Israel after the Son of Jesse; that he is sometimes called by the name of *the Branch*; that the titles of, *The Son of God*, *The Son of Man*, *The Prince of Peace*, and *The Messenger of the Covenant*, are appropriated to him in a peculiar manner.

IV. As to characters of the times of the Messiah, they are suitable to those of the Messiah himself, being described as the times of the enlightening of the Gentiles, and of the desolation of the unbelieving and impenitent Jews; the time of the coming of the Lord in a singular manner to the world and to his people; the time when there would be a fountain opened to take away sin; when God's church should be exalted to higher degrees of spiritual privileges,

vileges, of light, peace, holiness, and joy; when God's righteousness and salvation should be revealed, or more clearly manifested, and the light of his glory arise and shine on Zion; when glad tidings should be published to Zion, and spread from Zion to other places; and when such things should be done, as should make the day of the Messiah both a day of singular consolation and joy to God's people, and at the same time an awful or terrible day of righteous judgements against the incorrigible adversaries of his kingdom, particularly the abettors of Heathenish idolatry and Jewish infidelity.

V. As to the most distinguishing characters of the prophetic style on the subject in view, it was proved, that it is usual with the prophets, in speaking of it, to break forth into very singular exclamations, calling on the several parts of the universe, particularly on Zion, and sometimes on the wilderness and the isles, to rejoice and sing; to express great revolutions that God was to bring about in the state of the world, and of the church, as to mens most important concerns, namely those of religion, by metaphors borrowed from the most extraordinary conceivable changes on visible things, and particularly to express the removal of great obstacles by levelling mountains; as also to express the Messiah's work, his qualifications for it, and his benefits, by metaphors borrowed from the office of shepherds, the sword and bow of conquerors, the beauty and benign influence of the light, and the various necessaries and valuable comforts of life, and pouring down of waters to fructify the ground. It is also observable, that the prophets sometimes speak of the Messiah as a person whom they suppose to be made known to God's people formerly, by characters proper to make him the object of their singular delight and desire.

It is useful also, for abridging and strengthening the reasonings in view, drawn from these and the

like characters, to join together some general principles, on which these reasonings are founded, and to which it will be needful to make frequent references.

I. As was observed in the introduction, a prophecy is proved to be meant of Christ, if it agree to him truly and peculiarly, and if the thing foretold could not be foreseen in a natural way. These things concurring, at once prove the divine inspiration of a prophecy, and the truth of the Christian interpretation of it; which complex conclusion is the scope of the reasonings in view.

II. When a prophecy contains a character of the Messiah, (or, in general, of an extraordinary person to come), that is absolutely singular and distinguishing, and is at the same time an uncontested fact, applicable to the history of Jesus Christ, this of itself makes a proof of the conclusion in view, if the fact be a thing above human foresight. A character is absolutely singular and distinguishing, not only when it is of such a nature that it cannot, but when it is certain in fact that it does not, agree to any more persons or events than one. Thus, for instance, the conversion of Heathen nations, (as distinguished from that of particular proselytes), by a light from Judea, is an event of that kind; that it is not impossible in the nature of the thing but it might happen in different ages, but it is certain in fact, that it happened only in the ages after Christ's coming. On the other hand, that eminent character so often mentioned, the beginner, or first and principal founder of the kingdom of God, or of the worship of the true God among the Gentiles, is a character absolutely singular in the strictest sense; it is not possible it should agree to many: and of this kind are several of the doctrinal characters of the Messiah above mentioned.

III. Though doctrinal prophecies are not direct proofs against unbelievers, of the truth of the doctrines

trines which they assert; yet they may be said to contain uncontested facts, in so far as they contain facts relating to the faith and worship of the gospel-church, or of the worshippers of God among the Gentile nations: and if these facts have the properties that exclude human foresight, and are absolutely singular, they coincide with those mentioned in the former article.

When doctrinal characters that are absolutely singular, are found the same in different prophecies, it is a proof that these prophecies are parallel, or that they treat of the same person or events. This can be proved the same way that we prove, in any other case, that the same thing is treated of in different writings, or different parts of one writing. Nor can any pretend, that such conclusions are incapable of convincing proofs; for that would infer, that we cannot be sure that any two pages of one history treat of the same person. Where any proof, on such subjects, appears weak, it is because the characters that are supposed to be parallel are too general and indefinite; it is otherwise where they are absolutely singular.

IV. Characters which, of themselves, are of a common, general, or indefinite nature, and are applicable to many; when joined to a character that is absolutely singular, *increase* the evidence of divine foresight in a prediction, and of the true interpretation of it, by making the description more particular and circumstantial. Thus, for instance; many others were born at the same place with Jesus Christ, viz. at Bethlehem, in the same age, and of the same family, and died the same kind of death; yet any one of these common characters, joined with that one absolutely singular character, *The Light of the Gentiles*, greatly increases the evidence of a prediction's proceeding from inspiration, and of its being meant of Christ: because, supposing it possible to foretell, by human sagacity, or by chance,

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that the Gentile nations should be enlightened, and that this should be chiefly and peculiarly owing to one particular person; yet it would be impossible to foretell, at what time, or place, or of what family, that person should be born, or what death he should die.

V. When a character that is of itself common to many, is applied to one person by way of eminence, on purpose to distinguish and characterize him, it is the same thing in effect as to say, that that character agrees to that person in an eminent degree, or in a distinguishing and peculiar manner; by which means a character otherwise common and indefinite, becomes singular: of which there are numberless instances in other writings and discourses, as well as those of the prophets. Thus supposing *messenger of the covenant* to signify of itself the same thing with *teacher of it*; yet when that character is appropriated to one person to distinguish and to point him out, it implies, that that character belongs to him in a singular manner, and that the bringing of God's covenant to the world would be owing to him in a peculiar manner. Thus also it is well known, when some have appropriated to one person the titles of *the Philosopher*, or *the Poet*, it implied, that, in the opinion of the speakers, that person was the chief philosopher, &c.

VI. A complication of characters that are of themselves common and indefinite, may make a *singular description*; as a complication of features, each of which, taken separately, may be common to many, is that which distinguishes one face from all others. Thus many others, besides Jesus Christ, were born at Bethlehem, descended of David, appeared in the world during the standing of the second Jewish temple, seventy weeks of years after the edict mentioned Dan. ix.; several others have professed themselves to be the Messiah, and have been acknowledged by some as such; many have suffered

suffered a violent death. None of these characters, taken separately, are absolutely singular; yet, taken conjunctly, they make a singular description absolutely peculiar to Jesus Christ. Though it may not be easy to determine precisely, by general rules, what must be the number and nature of indefinite characters, a complication of which *makes a singular description*; yet, in particular instances, ocular inspection oft-times easily determines the matter; and it is evident in general, that as some characters are far less common and indefinite than others, and come much nearer to singularity, the greater the number of such characters are, the more singular and distinguishing a description must be. Thus, to be born at Bethlehem, and descended of David, are characters that come nearer to singularity, than to be born in Judea, and descended of the patriarchs; and therefore tend more to restrict the description of the Messiah to Jesus Christ.

VII. Coincidence in style, or a complication of coinciding expressions, phrases, metaphors, and figures, especially when it extends to a good many particulars, or when the expressions are in themselves of a more singular nature, affords at least an adminicular proof or confirmation, that different prophecies are parallel to one another, or treat of the same things; as it is certain, in other cases, that such coincidence in different authors, when to a certain degree, will prove, that either the one has borrowed from the other, or both from a third; or that a third has dictated to both. Where such coincidence is almost without any variation, as in several of the first verses of Is. ii. and Micah iv. it is evident at first view, without reasoning, that the passages compared are parallel, and from one source; but where the thing requires more laborious proof, it may notwithstanding be abundantly convincing.

VIII. Prophecies are proved to be parallel to one another, if they are parallel to a third prophecy, or  
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class of prophets. Thus prophecies that are parallel to either of the two classes compared in the preceding chapters, viz. those concerning the light of the Gentiles, and those concerning a divine person incarnate, must be parallel to both of them: and in the present, as well as in all other cases, contested truths, when once proved, may justly be made use of as principles on which subsequent reasonings may be founded.

#### C H A P. IV.

The predictions concerning the Messiah considered according to the order of time in which the events happened.

##### Sect. I. *Of the Messiah's life, death, and exaltation.*

**T**HOUGH some of the prophecies about the Messiah's forerunner were considered already, in speaking of the Messiah's person, it is needful here to consider the prophecies about that forerunner jointly, in order to apply to them the characters mentioned in the preceding section.

The 40th of Isaiah contains the following characters of the times of the Messiah. The enlightening of the Gentiles, or the revealing of the glory of the Lord, so as all flesh should see it together; the coming of the Lord in a singular manner, to the world and to Zion, so as the cities of Judah should be called to behold him; his standing and feeding his flock like a shepherd; Zion's receiving the greatest consolation and joy, and publishing singular glad tidings; the Lord's producing singular revolutions, and removing powerful obstacles, expressed by levelling

velling mountains. It will be proved afterwards, that from the 40th of Isaiah, to the end of that prophecy, we have almost one continued series of predictions relating to the times of the Messiah, setting aside a very few chapters concerning that deliverance from Babylon, which also was subservient to the great events relating to the Messiah.

The extraordinary person mentioned in the 3d of Malachi,  $\psi$  1. is described as a divine person, seeing he is called *the Lord*, and the proprietor of the divine temple, which is called *his* temple. He is also described as condescending to a subordinate office, seeing he is called *a Messenger*; and his coming to the temple supposes his coming to the world in a singular manner. His being called by way of eminence, *The Messenger of the Covenant*, implies his being in a singular manner the author of the blessings of God's covenant; a character formerly proved to be appropriated to the light of the Gentiles. He is mentioned as one formerly made known to God's people, by characters fit to make him the object of their singular delight: and when this prophecy is compared with that last cited in If. xl. there appears a singular harmony and coincidence as to matter and style, about the coming of the Lord, and of one that was to prepare the way before the Lord.

The 4th of Malachi speaks of a singularly awful or terrible day of the Lord against incorrigible adversaries of his kingdom; and of a day of singular light, joy, healing, and growth, to God's people, or to them who fear God's name. The singular character, of the Sun of righteousness arising with healing in his wings, causing them that fear God to go forth and grow up as calves of the stall, denotes a benefactor of universal, or incomparably extensive benign influence, at once the source of light, the source of righteousness, and of healing and growth. Though in this prophecy the name of Elijah, who had left

the world long before, is given to the Messiah's forerunner; resemblance in office, zeal, and temper, accounts for it: nor is there any thing more exceptionable in it, than in giving the name of David, who was dead long before, to the Messiah to come.

The facts contained in these prophecies about the Messiah's forerunner, were summed up in the former chapter.

II. The prophets give four remarkable signs of the time of the Messiah's coming, relating to the state of the Jewish nation, the Jewish temple, the state of the Heathen empires, and the number of years. They shew, that he was to come, after the total dispersion of the ten tribes, and before that of Judah; during the subsistence of the second temple; in the time of the fourth or Roman monarchy; and about seventy weeks of years after a remarkable period mentioned in the 9th of Daniel. Though several prophecies relating to some of these signs were considered above, there are others which it is needful to consider in the present argument.

The extraordinary person whom Jacob calls *Shiloh* in Gen. xlix. is supposed to spring from the tribe of Judah; because it is of the peculiar honours and privileges of that tribe that Jacob is speaking. Whereas it is said, that "to him shall the gathering of the people be," this is one of those characters spoken of in the former section, which, though of themselves, when abstractly considered, common to many, yet, when applied by way of eminence to a particular person, to characterise and distinguish him, must be supposed to agree to him, in the judgement of the speaker, in a singular degree and distinguishing manner. When *Shiloh* is described, as "he to whom shall be the gathering of the people," and when indeed this is almost all the description that is given of him, it is equivalent to a strong declaration, that that character should agree to him in a very peculiar and extraordinary manner,

manner, seeing it is supposed to be sufficient to point him out. This character, thus understood, has a manifest connection with the above characters of the Messiah, as a person of incomparably extensive beneficence to all people, of incomparable dignity and authority, and in a singular manner the object of the delight and desire of people of all nations; who was to spring of the tribe of Judah, as being the offspring of David. It is a confirmation of this, that the gathering which Jacob mentions is represented as voluntary; and that Shiloh is mentioned as an extraordinary person, formerly made known to Jacob's family; which, together with the coincidence of characters, shews that he is the person formerly promised to the patriarchs, as their seed, in whom all people, or all nations, should be blessed; this including, that to such an universal source of blessedness all sorts of people would gather, these being characters naturally connected.

Then as to the time of his coming, it is foretold clearly, that it would be before the sceptre and lawgiver should depart from Judah, or about that time: and it is at least hinted, both that it would not be long before that departing of civil polity from Judah, and that it would be after its departing from the other tribes; for if it was to continue with them as well as with Judah till Shiloh came, the patriarch's words would not be suitable to the obvious scope and design of them.

The Christian interpretation of this prediction is farther confirmed by the singular coincidence of style in subsequent prophecies, where the subjection of nations to the Messiah is expressed by their gathering to him, or to the Lord, or to Zion.

Thus Shiloh is described in this ancient short oracle, as an extraordinary person, of the tribe of Judah, formerly made known to God's people, who should be in a singular manner the honour of the people or tribe of whom he was to spring; to

whom there should be an incomparable gathering of people of all nations, in order to blessedness from him ; who was to come after the dispersion of the other tribes, and before, yet but a little before, the dispersion of Judah : which characters joined together, form a special and singular description, applicable only to Jesus Christ, and manifestly coinciding with other prophetic descriptions of the Messiah.

As to the real or seeming obscurities in this prediction, it is obvious, that different opinions about the meaning of the name of Shiloh cannot weaken the evidence of what is plainly affirmed of him, no more than the uncertainty about the etymology of any other great man's proper name can make every branch of his history unintelligible ; and the most probable meanings assigned to this word, such as " the Sent or Messenger, or the Peace-maker," are already proved to be peculiarly applicable to the light of the Gentiles, or the Messiah.

As to the objection, That the royal sceptre departed from the seed of Judah to strangers, before Christ came ; it is sufficient to answer, That the sceptre mentioned is not called a royal sceptre ; that to restrict it in that manner is adding to the text, and a begging of the question ; that there is a two-fold latitude in the words of the prediction, which vindicate it from the objection : First, That the words about the sceptre and lawgiver are applicable to the mere subsistence of the polity of the Jews, though governed by a stranger ; as the sceptre of empire did not depart from the Romans when governed by Trajan, a Spaniard. Secondly, That the words, *until Shiloh come*, without straining them, may signify, either till after his coming, or till about that time ; and, either way, the prediction contains proofs of divine foresight : as also, that the command laid on Judea to submit to Herod, an Idumean, did not happen till a little before Christ came ; and that actual submission, and swearing al-

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legiance to that prince, did not happen till after Christ's coming.

In the 2d of Haggai, the prophecy about the coming of the desire of all nations, is ushered in with a very solemn introduction, about the most extraordinary revolutions, relating to things of the highest importance, expressed by God's shaking "yet once, the heavens and the earth, and the sea, and the dry land;" and more particularly, "his shaking all nations." This itself is an argument, that the events which are the subject of the prophecy, are the most important that ever happened; which has been proved to be the character of the events relating to the Messiah. This is confirmed, both by the words *yet once*, which cannot reasonably be reckoned superfluous, and, in their natural meaning, denote the absolute singularity of the divine work they relate to; and also by the repetition of that awful advertisement, "Thus saith the Lord of hosts," no less than six times within the compass of five verses; which singularity of style at once denotes the singular importance of the prediction, and directs us, in interpreting it, to have due regard to the character of the speaker; and implies, that he who is here called *the desire of all nations*, must be one who, in the esteem of God himself, deserves that title, and ought to be, in a peculiar manner, desired and honoured by all.

This extraordinary character, thus appropriated by God himself, in so solemn a manner, to the eminent person in view, as fit to distinguish him from all others, and plainly intimating his having been made known formerly by characters that should render him incomparably desirable to all nations, manifestly coincides with the above characters of incomparable beneficence peculiar to the Messiah, to whom all nations would be beholden for the light of the knowledge of God, and for all the blessings of God's covenant, *Is. xlix.*

The sequel of the prediction confirms this, by shewing, that the coming of the desire of all nations would advance the glory of the second temple (however inferior otherwise) far above the first, and would even fill God's house with God's glory; plainly importing, that that eminent person should far transcend every former prophet, priest, or king, whatsoever; and that where his presence was, there the divine glory should reside in a peculiar manner. All which things necessarily coincide with the above-mentioned characters of incomparable dignity and glory appropriated to the Messiah, as being not only implied in the prophetic doctrine about his person and offices, but also expressly ascribed to him in various particular passages, shewing, that he would be glorious in the eyes of the Lord; that God would be glorified in him, and that he would be glorified by God in a singular and peculiar manner; and that at his coming the glory of the Lord would arise on Zion, *Is. xlix. 55. lx. 1.*

And whereas there is a remarkable promise added in the prediction, viz. "and in this place will I give peace:" for explaining this peace, it is needful to observe two things: first, That it is mentioned as a consequence of what was said before about the coming of the desire of all nations, and about his transcendent glory; and, secondly, That it must signify something more than God's continuing the peace with himself which his people enjoyed already; seeing the giving of peace which is here mentioned, is mentioned as a new privilege, belonging in a peculiar manner to the future times in view. All which shews, that this peace must be explained by the above-cited prophetic instructions, about what the Messiah was to do for peace and reconciliation between God and sinners, and about the superior degrees of spiritual peace peculiar to the state of the church after the coming of the Messiah, who is called *the Prince of peace*; of the increase of  
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whose government and peace there shall be no end \*.

The Christian interpretation of this passage in Haggai, is farther evident from its being so parallel to that in the 3d of Malachi; both these prophets describing the great person they speak of, as the object of the singular delight and complacency of God's people, and as coming to the second temple; for it was in the time of that temple, after the captivity, that both of them prophesied.

#### DANIEL ix. 24. &c.

Whereas the prediction in the 9th of Daniel requires very particular consideration on various accounts, it will be proper to give a short explication of the chief branches of it, and to annex the proofs which support that explication, and vindicate the prediction from the charge of ambiguity.

The true meaning of the chief branches of this prophecy may be thus briefly summed up: 1. That from a certain edict for restoring Jerusalem, there would be seventy weeks of years, until the time of reconciliation for iniquity, &c. by the Messiah; 2. That from that edict, to the coming of the Messiah, there would be sixty-nine weeks in all, made up of seven weeks and of sixty-two; 3. That the city would be built in very troublesome times; 4. That after sixty-two weeks, reckoning, not from the edict itself, but from that which was the end and chief effect of it, viz. the completing of the restoration of Jerusalem, the Messiah would be cut off; 5. That after this, the city and sanctuary would be destroyed as with a flood; 6. That as to the seventieth week, or the last of the seventy, sixty-nine of which had been already spoken of, according to the partition made of them into seven and sixty-two,

\* See also Ps. lxxii. Zech. ix.

in that one week the Messiah would be employed in confirming the covenant with many; 7. and, That, in the midst of that week, or about three years and a half after the Messiah's beginning that public employment, (for confirming the covenant with many must be such an employment), he would do that which would virtually abolish all ceremonial oblations.

As to the proofs of the first branch, though the first verse of the prediction does not say, that the things it mentions, such as making reconciliation for iniquity, &c. were to be done by the Messiah; yet that this must be the meaning, may be thus made out. The whole sequel of the prophecy treats of the Messiah; and the transition,  $\psi$  25. "Know therefore, and understand," shews, that this and the following verses are designed for particular explication of what is mentioned in a more general way in the former verse, which is, as it were, an introduction to the rest. The sequel of the prophecy also speaks of three things relating to the Messiah, which were to happen about seventy weeks from the edict in view. According to  $\psi$  25. the Messiah was to appear about sixty-nine weeks after that edict; according to  $\psi$  26. he was to be cut off after sixty-two weeks, or in the sixty-third, reckoning, not from the edict, but from that completing of the building of the city which was the design of the edict; and it will be fully proved afterwards, that after sixty-two years from the building, is the same with after sixty-nine from the edict; and according to  $\psi$  27. the Messiah, in the seventieth week from the edict, was to do that which would virtually abolish ceremonial oblations. Thus the year of the finishing of transgression, making reconciliation for iniquity, &c. the year of the Messiah's being cut off, and the year of his virtual abolishing of ceremonial oblations, do all three coincide. The expressions in  $\psi$  24. contain an exceeding remarkable

able declaration of what was formerly proved to be one of the most singular doctrinal characters of the Messiah, relating to his priestly office. See what was said at some length on this head in the former chapters, particularly chap. 1. on Isaiah liii. and chap. 2. on the Messiah's sacrifice. All these things put together, prove abundantly, that the beginning of this prediction in view, speaks of things that were to be done by the Messiah.

That the seventy weeks are not weeks of natural days, but weeks of years, (such weeks being expressly mentioned in other scriptures), is evident; because seventy weeks of days, amounting only to a year and four months, is vastly too short a time for the events here mentioned; the giving out the edict for building up Jerusalem; the completing of that building, both as to walls and streets, and that in troublous times; the Messiah's coming; his confirming the covenant with many, which being to continue only for half a week, is itself a proof, that it is not weeks of days that the prophecy means; then his being cut off, and making the oblation to cease: besides that the close of the prediction insinuates, that it would not be long after the seventy weeks in view, when the city, the building of which was to be authorized by an edict only at the beginning of these weeks, should be again destroyed, and come to an end, as with a flood.

That  $\nu$  25. must be so pointed and read, that the first sentence shall run thus, "From the going forth of the commandment to restore and to build up Jerusalem, unto the Messiah the prince, shall be seven weeks and sixty-two weeks;" and not, "shall be seven weeks; and sixty-two weeks the street shall be built again," &c. is not only agreeable to the best-pointed copies, and the judgement of the best critics, but capable of strict proof otherwise: Because, 1. To say, that from the edict to the Messiah there would be only seven weeks or

forty-nine years, and to stop there, would be an evident contradiction to the very following verse, where the cutting off of the Messiah is put after sixty-two weeks, or 434 years, from the building of the city; which was not finished till long after the edict: 2. Because, by stopping at the words *seven weeks*, the last sentence in  $\psi$  25. running thus, “and sixty-two weeks the street shall be built again, “and the wall,” would have no meaning, unless it be supposed to mean, that it should take sixty-two weeks, or 434 years, to build the city; which is both contrary to fact, and would put the building of the city very near the destruction of it; and clashes with the whole tenor of the prediction: and, 3. After seven weeks from the edict, none appeared who professed himself to be the Messiah, and was acknowledged as such, and was cut off; whereas after seven and sixty-two, making in all sixty-nine weeks, all this happened.

As to the partition of the seventy weeks into three parts, viz. seven and sixty-two, mentioned in  $\psi$  25. 26. and one week mentioned  $\psi$  27. the prediction itself, if duly attended to, gives an evident reason for it. In  $\psi$  25. it is said, that from the edict to the Messiah, there would be seven and sixty-two weeks, which makes sixty-nine. As this sentence makes the partition, (as to its two first branches), the two following sentences shew the ground of it. The first following sentence says in general, that the building of the city, authorised by the edict, should be completed in troublesome times: The next sentence runs thus: “And after sixty-two weeks shall Messiah be cut off.” That the meaning is, “After sixty-two weeks from the building of the city shall the Messiah be cut off,” may be proved thus. 1. In all other cases, such expressions, “After so many years,” relate to the event or period mentioned immediately before. Thus, if one should say, that Rome was built by Romulus, and after

after so many years was burnt by the Gauls, the meaning would be, so many years after the building of Rome: Therefore seeing these words, "After sixty-two weeks shall Messiah be cut off," come immediately after mention of the building of the city Jerusalem, the meaning must be, "After sixty-two weeks from the completing of that building."

2. The meaning cannot be, "After sixty-two weeks from the edict, Messiah shall be cut off;" because it was said before, that from the edict to the Messiah there would be sixty-nine weeks, or seven and sixty-two weeks. 3. Seeing these things prove, that it is the meaning of the prophecy, that the Messiah would appear about sixty-nine weeks after the edict, and *after* sixty-two weeks from the building would be cut off, it implies, that betwixt the edict and the building, there would be about seven weeks, or forty-nine years. It is useful to observe the probability of the thing itself, that it might take some such time after the edict, before the building of so great a city, after so great and long desolation, could be so completed, in troublous times, that it might be said, that both the wall and the streets were finished. The distance of time betwixt the edict itself, and the full effect of it, seems to be directly intended in the words of the prediction, both about troublous times, which is a hint at such obstacles as are recorded in Ezra and Nehemiah to have retarded the building; and also about building both the street and the wall; which speciality shews, that it is not the beginning of the building, but the completing of it, that is meant. And whereas the distance betwixt the edict, and its full effect, might be apt to discourage God's people, it was a very suitable preservative against this, that they had previous advertisement of that distance of time by a prediction. But though we should abstract from all the reasons of the partition we are speaking of, it is sufficient for proving the chief conclusion,

that the public appearance of the Messiah is put sixty-nine weeks from the edict, his death in the seventieth week from the edict, and *after* sixty-two weeks from completing the building of the city.

As what is said proves the first four branches of the above explication, the fifth, which relates to the destruction of the city and sanctuary, needs no proof, the prediction of that event being so clear and express in  $\psi$  26. and repeated in the verse following: so that if there was any obscurity or ambiguity in the one, it would be sufficiently removed by the other.

As to the sixth branch, viz. that it would be in the seventieth week that the Messiah would be employed in confirming the covenant with many, it is sufficient to observe the following things. 1. That seeing the beginning of the prophecy mentions seventy weeks, and the sequel shews what would happen in the first seven, and after the following sixty-two weeks, making in all sixty-nine weeks, the *one week* mentioned  $\psi$  27. must of course be the seventieth; it being very remarkable, that in  $\psi$  26. it is not said, that the Messiah should be cut off in the sixty-second week from the building, but *after sixty-two* weeks from that period: which, as has been proved, is the same thing as *after sixty-nine* weeks from the edict, or in the seventieth week. 2. When it is said, that he would confirm the covenant with many for, or in, that one week; it points out the beginning of his public ministry: and what covenant is meant, may be abundantly made out from the account given above of the prophetic doctrine about the divine covenant, especially when compared with the words of this prophecy, calling the covenant it speaks of, *The Covenant*, by way of eminence; intimating, that it was formerly made known by peculiar characters sufficient to distinguish it from all other covenants; and when to all this we add the strong expressions

in this context concerning reconciliation for iniquity, the violent death of the Messiah, and the entire destruction of the city and sanctuary of the Jews, which of itself is a proof that the temporal greatness of that people was far from being the design of the Messiah's coming, or of his covenant.

When it is said, that "in the midst of the week" he shall cause the sacrifice and the oblation to "cease;" that this is to be applied to the efficacy of the Messiah's death as a sacrifice for sin, virtually abolishing the Levitical sacrifices, is partly evident from what was proved before, as to the prophetic doctrine concerning the Messiah's death; from the doctrine and expressions in the beginning of this prediction on that head, and particularly the expressions about "finishing the transgression, and making an end of sin;" from the coincidence of the time of finishing the transgression, &c. of the Messiah's being cut off, and his abolishing oblations; all these things happening in the seventieth week: and this point will be farther confirmed in treating of the prophecies relating to the abolishing of the ceremonial law in the times of the Messiah.

If it be objected, That the Messiah's death happening in the midst of the seventieth week, shews, that what the prediction calls seventy weeks, is really but sixty-nine and a half; it is a sufficient answer to this, That it is exceeding suitable, not only to the prophetic style, but to common style in other cases, to express any considerable space of time in round numbers; and that the close of this prophecy is even surprisingly particular, in shewing, that the chief event foretold was to happen in the midst of the last of the weeks formerly mentioned.

The obscurity that may appear in some parts of this prediction, on a transient view, is no just objection against the evidence arising from a true explication of it, supported by sufficient proofs; no more than it is an objection against demonstrations  
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in speculative sciences, that they appear so obscure to beginners, as that they can make nothing of them without a teacher or interpreter; whose instruction, without being the ground of assent, is a means of information, and of directing the attention to the connection of conclusions with their premisses.

It is a chief cause of obscurity in the prediction in view, that whereas the seventy weeks are reckoned from an edict for restoring and building up Jerusalem, there are four edicts recorded in scripture to which these words, in their greatest latitude, may seem applicable, viz. the edicts in the first year of Cyrus, Ezra i. ; in the second of Darius, Ezra v. i. vi. i. Hag. i. i. ; in the seventh, Ezra vii. 7. and in the twentieth of Artaxerxes, Neh. i. i. ii. 1. To shew that this seeming ambiguity does not invalidate the proofs of the divine inspiration of the prediction, and of the Christian interpretation of it, it is sufficient to observe the following things. 1. Though the prediction were understood to affirm only, that the events it mentions were to happen about seventy weeks after some one or other of these edicts, considering they are so few in number, this itself would be a proof of divine foresight in the prediction, and a more circumstantial determination of the time of the Messiah's coming, than some other above-mentioned signs of that time, which however contribute much to the general argument in view; such as the signs relating to the subsistence of the Jewish nation and temple, and to the fourth or Roman empire. 2. There are some things in the prediction itself, which, when duly adverted to, give good ground for passing by the first two edicts. And as to the last two, it has been well observed by some, that Christ's death happened seventy weeks of solar years after one of them, and as many weeks of lunar years after the other. As to the edict in the first of Cyrus, this was the very year that the prediction was revealed, as appears  
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from Dan. ix. 1.; so that if that were the edict meant in the prediction, it would probably have been expressed to this purpose, "seventy weeks from this present time." Besides, the two first edicts speak only about the rebuilding of the temple, and removal of obstacles that retarded it; the edict of Darius being but a revival of that of Cyrus, without one word about rebuilding the city; whereas the prediction speaks about an edict for restoring and rebuilding the city, and the walls and streets, without one word about rebuilding the temple; though in foretelling the second destruction of the city, that of the temple is also mentioned. But, on the other hand, as to the third edict, viz. that of the seventh of Artaxerxes, though it does not contain the very expressions of Daniel's prediction, yet it contains things to which these expressions are more applicable than to any edict merely relating to the temple. Sir Isaac Newton justly observes, that "the dispersed Jews became a people and a city when they returned into a polity or body-politic; and that was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the king's commission erected magistrates in all the land, to govern the people according to the law of God, and of the king, Ezra vii. 25.

These things shew, that there is one remarkable character mentioned in the prediction itself, which does not agree to the first two edicts, but is applicable to the third, namely, the authorising of the rebuilding, not of the temple merely, but of the city. But there is another character which perhaps is rather still more decisive. According to the prediction, the edict it mentions must be only seven weeks before completing the building of the city; for one and the same event, viz. the appearance of the Messiah, which is placed about sixty-two weeks after

ter the building,  $\psi$  26. is placed only sixty-nine weeks after the edict,  $\psi$  25. ; which demonstrates, that the distance betwixt the edict and the building would be no more than seven weeks. No edict made sooner, can be the edict meant in the prediction. Now the two first edicts were made long before ; the first near thirteen weeks, the other above ten weeks, before the building of the city was well begun ; and consequently a much longer time before it was so completed that it could be said, as in the prediction, that both the wall and the streets were built : for these edicts were made at the distance of time now mentioned before the twentieth of Artaxerxes, Neh. i. 1. ii. 1. ; at which time it was told Nehemiah, that Jerusalem was still in a desolate condition, “ the wall broken down, the gates burnt with fire, and the place of his fathers sepulchres lying waste.”—Whereas it has been objected, that the obscurity of this prediction is increased, both by the partition of the seventy weeks into so many parts, and by the comparative obscurity of the other edicts after that of Cyrus ; which being both the first and the most famous edict, it is natural for readers, at first view, to apply the prediction to it ; which application however clashes with the Christian interpretation : it is very useful to observe, that supposing all these things to be real causes of some kind of obscurity, namely, of that obscurity which is impenetrable by superficial attention, but is consistent with convincing evidence upon due search ; all these reasons, elsewhere considered, for that veil of apparent obscurity that distinguishes prophecy from history, are proofs of wise contrivance in those very things in the prediction that are objected against. Granting that it is natural for readers, at first view, to apply the prediction to the edict of Cyrus, as being more famous than the rest, that edict is on that very account less suitable than the rest to prophetic obscurity : but then

then it must be remembered, that the edict really meant is proved to be sufficiently determined by intrinsic characters in the prediction, and especially from that which arises from that very partition that is objected against, namely, that the edict meant is that that would be made about seven weeks before the building described; which is a farther evidence of wise contrivance, seeing what at first view increases the obscurity, on due inquiry increases the evidence, and determines the meaning of the prediction.

As there is a very real difference betwixt rebuilding the temple, and rebuilding the city, the walls, and streets, and betwixt the edicts authorising these different things; so there is an undeniable connection between these two truths: 1. That one and the same event, viz. the Messiah's appearance, would happen sixty-nine weeks after the edict, and about sixty-two after the building; and, 2. That the edict meant must be about seven weeks before the building; this position being a necessary consequence of the former. Yet both these differences and this connection having escaped some learned men, and being carefully observed by others, this has occasioned different sentiments about some parts of the prediction: but to pretend, that where there is diversity of sentiments, there can be no certainty, would introduce scepticism. As conclusions about the meaning of words may, in some cases, admit of as strict proof as any other conclusions whatever; so it gives great strength to the proof of the Christian interpretation of the prophecies in view, that it is founded on so many intrinsic characters in the prophecy itself.

But it adds greatly to the strength of the proof, that there is so manifold harmony between this prophecy and those formerly considered, both in doctrinal and historical characters; and particularly in the singular doctrinal characters included in the expressions

pressions about finishing the transgression, making an end of sin, and making reconciliation for iniquity, bringing in everlasting righteousness, and anointing the Most Holy; which anointing, mentioned after making an end of sin, &c. appears to be the same with the anointing with the oil of gladness, Psa. xlv. applicable to the Messiah's solemn inauguration at his exaltation. The title of *Messiah, the Prince*, given by way of eminence and peculiarity to the great person spoken of, denotes an anointed prince, of incomparable dignity and pre-eminence; which coincides with the above-explained characters of the supreme and universal king, priest, and prophet: and the Son of Man, whom all nations should serve, mentioned in this same book of Daniel, chap. 7. "confirming the covenant with many," being almost the only work ascribed to the Messiah in this prediction, coincides with the singular characters of him in other predictions, where he is called by way of eminence, "The Messenger of the Covenant," and "who was to be given for a covenant to the people," Mal. iii. If. xlix.

If we compare this prediction, not only with other predictions, but with the gospel-history, it will appear to contain a singular and circumstantial description of Jesus Christ; as one who would profess, and would be acknowledged to be the Messiah, and the Most Holy; who was to finish the transgression, and make an end of sin; who was to appear about seventy weeks of years from the above-mentioned edict, and sixty-two after the rebuilding of the city, to be employed in public confirmation of the divine covenant with many, beginning that public ministry at the seventieth week; afterwards cut off by a violent death, and that in three and a half years; after which events, city and sanctuary should be destroyed by the people of a prince to come: concerning which some have observed,

observed, that it was not the Roman *Prince* Titus himself, but *his people*, against his intention, that destroyed the sanctuary: to all which we may add, that the actual abolition of ceremonial oblations is intimated in the words of the prediction about the virtual abolition of them that was to happen at the time of the Messiah's death: which things, taken together, being applicable to Jesus Christ, not only truly but peculiarly, and being far above human foresight, make this prediction a strong proof of Christianity, even when considered by itself; but still much stronger, when considered in its relation to other prophecies.

But as no additional evidence on so important a subject can be superfluous; it is observable, that the scope and circumstances of this prediction, considered as a revelation made to Daniel at such a time, together with the angel's introduction to it, virtually contain such characters of the chief subject of it, as are not otherwise applicable than on the footing of the Christian interpretation. As in the foregoing context we find the prophet affected in the most sensible manner with the sins and calamities of God's people, importunately pleading for mercy to them, and greatly needing relieving and encouraging discoveries of the will of God; so the angel's first words imply, that his message was to be of that sort: fit to relieve the prophet's dejected mind; to shew that himself was greatly beloved, and his confession and supplications accepted: which, together with the angel's telling that he was made to fly swiftly, proves, that the *chief subject* of his message was not to be new grounds of sorrow, but glad tidings of singular importance. Now it is evident, that these characters of singular joy cannot be found in what is foretold about the outward state of the Jews, seeing what is said about rebuilding their city, is counterbalanced by the mournful account given of its second and total destruction.

That rebuilding is mentioned in a short sentence by the by. The subsequent destruction is insisted on in a far more lively manner. The rebuilding is said to be in troublous times; and it is intimated, that it was at some good distance. It is evident, that it is not the direct scope of the prediction, but brought in as it were by the by, that from the edict authorising it, and from the rebuilding itself, we may reckon so many weeks of years to events that are spoken of as of far superior importance. If, together with all this, we join the repetition of the sorrowful prediction about the desolation of the city and sanctuary of the Jews, it is abundantly evident, that the singular characters of joy in view, cannot be found in any thing here relating to the temporal prosperity of that people: we must therefore seek for these characters in what is said more directly of the Messiah. But here, besides the time of his coming, and his confirming the covenant with many, for a very short space, we scarce find any thing but his death, and that too a violent death, together with what may be called the death of the Jewish worship or oblations, caused by that same Messiah; which things, upon any other supposition than the Christian interpretation, were fitter to overwhelm a Jewish prophet with new sorrow, than to relieve and encourage him: whereas by the Christian interpretation, laying the stress of the characters of singular comfort and importance on the Messiah's death, in relation to the blessed end and effects of it, *v* 24. nothing could be more suitable than the chief subject of this prediction to the scope and circumstances of it, and to the angel's solemn introduction, Mal. iii. 2. Hag. ii.

It is useful to observe, that even though the parts of this prophecy which relate to the number of weeks could not be clearly explained, the other parts contain such characters, both doctrinal and historical, of the Messiah himself, and of the times of the

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the Messiah, as make a strong proof, both of the inspiration of the prophecy, and of the Christian interpretation of it: but when, besides all this, the seeming obscurity about the number of weeks is removed, the evidence of the prediction comes very near to that of plain history.

III. In the 5th of Micah, which the gospel applies as a prediction concerning the place of the Messiah's birth, there are the following characters of that extraordinary person. First, the above-mentioned mysterious character of a divine person incarnate; *divinity* being implied in the attribute of eternity mentioned  $\psi$  2. where the obscurity of the words *going forth* cannot hinder the evidence of the two expressions, *from of old, from everlasting*; which, thus joined together, strengthen the assertion of eternal pre-existence; and *subordination*, which, when joined with divinity, must relate to an assumed nature or office, being implied in the words,  $\psi$  4. about his feeding "in the strength of the Lord, and in the majesty of the name of the Lord his God," &c.; as *incarnation* is not only connected with that subordination, according to what was proved chap. 2. but also intimated in the expressions about this great person's coming out of Bethlehem. Characters of the Messiah's *kingly office*, and *incomparable dignity*, and characters of the *prophetic style* about his benefits, are included in the titles ascribed by way of eminence to the person here described, "The judge of Israel, He that is to be ruler in Israel;" and in the expressions,  $\psi$  4. about the glory and efficacy of his administration, "He shall stand and feed in the strength of the Lord, and in the majesty of the name of the Lord his God." No less singular characters of the *times of the Messiah*, or of the enlightening of the Gentiles, are included in the words immediately following, "For now shall he be great to the ends of the earth;" implying, that in the times in view the ends of the earth

earth should know the majesty of the Lord mentioned in the preceding expressions. Besides that *transcendent dignity* is included in the words,  $\psi$  2. about the singular honour redounding to Bethlehem above the thousands of Judah, from this great person's coming out of it. It makes this complex description still more special and circumstantial, that with all those characters of dignity, glory, and exaltation, characters of humiliation are mixed in very remarkable expressions,  $\psi$  1. intimating, that no circumstance of this person's sufferings, not even his being "smitten on the cheek," could be too inconsiderable to be matter of inspired prediction. What is said about his coming out of Bethlehem has a remarkable conformity with the predictions about the Messiah's descending from the house of David; and also supposes, as to the time of the event in view, that it would happen during the subsistence, not only of Bethlehem, but of the *thousands of Judah*; in comparison of which, Bethlehem is mentioned as a little and despicable place, though singularly honoured above them all by this ruler's coming out of it. So that this short prediction contains, in a few words, a considerable number of the distinguishing characters of the Messiah, relating to his person, office, benefits, incomparable dignity; his humiliation, his work in enlightening the ends of the earth, and in being the great shepherd of God's flock; and the time of his coming, as well as the place of his birth. When we compare the prediction with the gospel-history, to which all the above characters prove that it agrees truly and peculiarly, besides the Jews declaring to Herod, that they understood this prediction of their Messiah, it is remarkable, that the decree of the Roman Emperor, which brought Joseph and Mary from their ordinary residence to Bethlehem at the time of Christ's birth, had been given out some time before: so that it may be reckoned one end  
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of providence, not excluding other ends, in retarding the execution of that decree in these parts so long, that it might be a means of accomplishing this prophecy.

IV. In proving the gospel-interpretation of If. vii. 14. it is needful to observe, that it can be shewn from the context, that  $\psi$  15. is not meant of Immanuel, but of Shearjashub, Isaiah's own child; whom the prophet may reasonably be supposed to point to, in saying these words, "For (*or* Yea) before the child (*or* this child) shall know—" (for so these particles may be, and by some are rendered): because God having commanded the prophet to take that child along with him,  $\psi$  3. that divine command cannot be in vain; which it would be, unless  $\psi$  15. be meant of that child, there being nothing else in the chapter applicable to him: And it is one of the most reasonable rules of interpretation, that when a text, considered by itself, is capable of two meanings; if one of them is inconsistent with the context, or infers an absurdity in the context, which the other does not, the meaning which infers such absurdity or inconsistency is to be rejected, and the other to be preferred. This removes one chief difficulty against the gospel-interpretation of this text.—Another difficulty is, that the birth of the Messiah being an event at a distance, could not be a fit sign of what the prophet is speaking of to Ahaz. But this difficulty is at least as strong against the Jewish meaning of the text. A young woman's conceiving and bearing a son, in the ordinary way, and calling him by what name she pleases, or is advised to, cannot be a sign of any thing that would be otherwise doubtful, if the word *sign* signify a proof. It is certain, that besides the signs which are intended as proofs, (as the signs given to Gileon, and to Zechariah, the Baptist's father), the prophets sometimes gave signs, which, without containing proofs, were intended to excite attention,

tion, and to fortify the present impresson of things foretold; of which kind are the signs mentioned Is. xx. The birth, and the name of Immanuel, by the Jewish interpretation, cannot be a sign merely of this kind; because it was a thing still future, as well as the event to which it is supposed to excite attention, as it could not be a probative sign, having nothing in it that is any way singular. By the Christian intepretation, applying the prediction to the Messiah, it was a very real and singular sign, or proof, of God's special care of that people, and of the continuance of their civil polity, till Shiloh should come, and a sign fit to relieve and encourage God's people among them, amidst the fears mentioned at the beginning of the chapter. To shew that, in the style of the Old Testament, a future event is sometimes called a *sign*, in a different meaning from what is most commonly apprehended, see Exod. iii. 12.

Others have proved at length, that the word in the text rendered *virgin*, is justly so rendered; as indeed it annihilates the sign or wonder to give that word another meaning. The character of Immanuel, born of a virgin, has a singular conformity with the mysterious characters given of the Messiah in other prophecies, as a divine person incarnate, who was not only to assume human nature, but to assume it in its lowest and most imperfect state; which is implied in the predictions relating to his extraction, and more directly asserted in the next chapter but one to this 7th of Isaiah, Is. ix. 6. And though the miraculous character of being born of a virgin, does not of itself infer the far more mysterious character of a divine person incarnate, yet the latter of these characters necessarily includes the former. Besides that this character of miraculous conception has a singular conformity to the words of the first promise about the seed of the woman; a title not applicable to any that come to the world

in the ordinary way, neither according to the style of scripture, or common language, or any propriety of words. To which we may add, that when it is foretold in Jer.xxxi. which treats of the times of the Messiah, and of the new covenant in the last days, that “a woman should compass a man;” and when attention is solemnly demanded to this, as the creating of a new thing on the earth; by the common rule of interpretation, That parallel places, some of which speak more obscurely, and others more clearly, of the same subject, should be improved for explaining and confirming one another, these two passages in Genesis and Jeremiah confirm the gospel-interpretation of this prediction in Isaiah.

After this 7th of Isaiah has mentioned a child that was to be born of a virgin, to be called *Immanuel*, and to be a singular sign of God's favour to his people, the very next chapter,  $\psi$  8. speaks of the same child by the same name, as one from whom the land of Israel should receive the denomination of *Immanuel's land*; plainly denoting some singular importance in the prediction concerning him, and implying, in the most literal sense, that he should be, in a peculiar manner, the proprietor of that land. In the 9th chapter,  $\psi$  6. there is another passage, the clearest of all, concerning an extraordinary child, to whom such singular characters are ascribed, as imply, that he should be Immanuel in the strictest and highest sense of the word, and should be born in a miraculous way, and should also be the true proprietor of the land of Israel. Such passages in three contiguous chapters, all relating to an extraordinary child, and evidently parallel, shew, that if the first of these passages is of itself somewhat obscure, the rest contain a key to it, especially when compared with the other prophecies just now mentioned. All which is farther confirmed by this plain remark, that if we should receive

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the Jewish interpretation, (I mean that of the modern Jews), this prediction, so far as we read in scripture, was never fulfilled.

Whereas the obscurity that appears in this prediction, does not lie so much in the words of the prediction itself, as in its relation or connection with the context, and the most obvious scope of it; besides that this difficulty is proved to be stronger against any other interpretation than that given in the gospel, it should be observed, that it is suitable to the most just rules of connection, to take occasion, from present objects of less importance, to speak of more important objects that are distant and future, if these present objects have any particular resemblance or analogy to them: and if the characters of the Messiah be of that importance, as to prove, that, in effect, it could never be out of season to put God's people in mind of him; much less could it be out of season to speak of his birth and childhood, when mention is made of other children as prophetic signs of divine favour, protection, and deliverance, as in the passage in view. But of the seeming obscurity of prophetic connection, it is intended to speak more afterwards; meantime, what is said shews, that, by all the most uncontested rules of interpretation, whether we consider the most natural meaning of the words, or scope of the foregoing and following context, or parallel places, that speak either of one to whom the name of *Immanuel* may be most strictly applicable, or of a conception and birth that must be supposed to be extraordinary and supernatural, the gospel-meaning must be the true meaning, and the only reasonable meaning that can be put on this remarkable text.

V. The prophecies concerning the family of which the Messiah was to descend, some of the chief of which have been considered formerly, grow gradually more clear and particular, as the time of his coming

coming approaches: He who is at first only called *the seed of the woman*, being afterwards foretold as the seed of the patriarchs, every one of whom had more sons than one; and the prediction being restricted by Jacob to the tribe of Judah, is at last restricted to the house of Jesse, and the family of David, while there is never the least hint of his descending of any of the subsequent kings of Israel or Judah. And as this his descent from David is sometimes more directly asserted, and sometimes insinuated, in passages where he is said to sit on the throne of David, and especially in several passages, where he is called by the name of *David*, *Is. lvi. 3.* *Ezek. xxxiv. Hof. iii. 5.*; so these more direct assertions serve to explain those intimations or insinuations. To all which, it is proper to add what was observed formerly on *Is. xi. 1.* & *liii. 2.* as intimating, that he would descend of that family when in a low condition, and reduced, as it were, to its primitive obscurity.

VI. The prophecies which contain any particulars of the Messiah's life and actions having mostly been mentioned formerly, and the Christian interpretation of them supported with sufficient proofs, it is sufficient here to observe, that these prophecies describe him by the spotless innocence of his life, his low station, his public employment or ministry, the places where he was in a special manner to exercise it, his steadiness and diligence in it, the precise time of the beginning and end of it, and also that they foretell his miracles. As the spotless innocence and holiness of his life is necessarily included in the prophetic doctrine of his person, and of the singular measures of the divine Spirit that he was to be endued with; so it is more particularly asserted in the passages which appropriate to him the titles of, *The Most Holy, The Righteous Servant of God, His Elect in whom his soul delights*; and which affirm, that he would do no violence,

lence, neither should guile be found in his mouth, Dan. ix. If. liii. 9. xlii. 1. His low station is implied in the passages which tell us, that he should be a servant of rulers, If. xlix. 7.; that he should grow up as a tender plant, and as a root out of a dry ground, &c. If. liii. 2. His public employment, or ministry, is described in the passages which treat more directly of his prophetic office, and which speak of him as a light to the people, who should open the eyes of the blind, bringing them by a way they knew not; and as the messenger of the covenant, who should confirm the covenant with many, If. xlii. xlix. Mal. iii. 1. Dan. ix. 27. These, and other passages, not only show, that he was to be employed in public teaching, but give some account of the chief subject matter of it; shewing, that it was to be, not a mere speculative knowledge of God, but the knowledge by which many should be justified; glad tidings concerning God's righteousness, covenant, and salvation, which they who would hearken to in sincerity, should find their account in it for ever, God making with them an everlasting covenant, the sure mercies of David, If. liii. xlii. lvi. 1. lv. 3. As to the place where his public ministry should be exercised, besides more general prophecies, shewing, that Judea was to be the place of his birth and residence, and that he would spend his labours among the Jews, If. xlix. 4. his teaching in the temple is implied in the predictions about his coming to it, Mal. iii. 1. And the evangelist's application of If. ix. 4. about the land of Zebulun and Naphtali, Matt. iv. 15 is confirmed by the expressions in that text itself, of the singular greatness of the shining light that it mentions, and by the remarkable prediction about the Messiah's highest characters within a few verses in the following context. It was proved before, from the 9th of Daniel, that the Messiah's public appearance, and his confirming the covenant with many,

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which implies his instructing multitudes, should begin after the sixty-ninth week, and in the seventh week, from the edict there mentioned, and that it should end in three years and an half. As to the manner and success of his ministry, it is foretold, that though it should be public, it should be without ostentation, in a quiet and peaceable manner, with indefatigable diligence, labouring and spending his strength; with unshaken steadiness, notwithstanding opposition, so that he would not fail nor be discouraged, Is. xlii. 2. 3. 4. xlix. 4.; with singular condescension and tenderness, particularly towards afflicted penitents, feeding his flock like a shepherd, gathering the lambs with his arms, carrying them in his bosom, leading gently them that are with young, preaching good tidings to the meek, binding up the broken-hearted, &c. comforting them that mourn in Zion, not breaking the bruised reed, nor quenching the smoking flax. And though the unsuccessfulness of his doctrine, as to a great part of the Jews, is implied in various predictions, considered in part already, and more fully afterwards; yet the success of it, as to a goodly number, is implied in the predictions, which show the success of his forerunner preparing the way before him, and tell, that he himself would restore the preserved of Israel, and confirm the covenant with *many*: which expressions, when understood in the most literal sense, imply, that he would not be without disciples, even *many disciples*, Is. xl. lx. lxi. xlii. xlix. Dan. ix.

VII. Whereas the prediction in Is. xxxv. 4. 5. is applied in the gospel to the Messiah's miracles, there are various good arguments for that application in the text and context. The context contains several singular characters of the time of the Messiah's coming; as, the time of the coming of God to the world in a singular manner; the time of righteous vengeance against his incorrigible adversaries; the

the time of singular joy and consolation to his people; the time of singular light and joy in the wilderness, or Gentile world, when they would rejoice abundantly in beholding the glory of the Lord, and the excellency of our God; and the time when the waters and streams of spiritual blessings should abound in the wilderness. As the words of the prediction in view signify, in the most literal meaning, the healing of the various bodily diseases mentioned; it is an acknowledged rule of interpretation, that the literal meaning ought not to be departed from without necessity; which rule cannot be refused with any good grace, in this case, by those who pretend to adhere to it so tenaciously in all other cases: and though it is not expressly affirmed, that the cures foretold should be wrought in a miraculous way; yet it is evidently implied; seeing the performing such things in a natural way, which would only imply an improvement of the useful art of medicine, would be quite foreign to the scope and subject of the context, as having no connection with the spiritual blessings there mentioned; such as the coming of the Lord, and the publishing of a doctrine that would enlighten and sanctify the nations of the Gentiles, making them see the glory and excellency of the Lord, and making them walk in the way of the redeemed of the Lord, even in the way of holiness, *Is. xxxv. 2. 8. 9.*

It may perhaps be objected, That the expressions which in their literal meaning signify bodily cures, must be taken in a figurative meaning; because, after mentioning the singing of the dumb, and the leaping of the lame, it is added, as the reason of this, "For in the wilderness shall waters break out, and streams in the desert:" so that the prophet seems only to speak of uncommon degrees of joy, arising from the blessings to be bestowed in the desert. But, in answer to this, 1. Though the singing and leaping mentioned in the prediction, taken separately,

rately, might be capable of such a meaning as to denote only uncommon joy; this cannot be said of the other expressions in the prophet's list of diseases and cures, as the opening the eyes of the blind, and the unstopping the ears of the deaf. 2. It does not give an ambiguous, but only a comprehensive meaning to this complex prediction, to suppose that it includes both miraculous cures, and uncommon gladness, both on account of these bodily cures themselves, and of the superior spiritual blessings to which they were subservient; particularly of the glad tidings contained in the doctrine which they confirmed, and the happy success of it. God's watering the desert, or his publishing and confirming a doctrine which, after its first spreading from Judea, was to water the desert, through the blessing of the divine Spirit, may justly be considered, both as the reason why such miracles should be wrought, and why those on whom they should be wrought should feel such uncommon complicated joy. 3. If the causal particle *For* in  $\psi$  6. did interfere, as it does not, with the literal meaning of the prediction; considering the different import of such particles in the Hebrew, it would be a laying too much stress on our translation of that particle, to make it carry it against so many arguments for the literal meaning. 4. It makes the consistency of the causal particle as we translate it, with the literal sense of the prediction, and the connection of the whole context more evident, if we observe, that the expressions,  $\psi$  6. about the waters and streams in the desert, imply the pouring down of the divine Spirit, as was proved before; and that both the miraculous bodily cures mentioned  $\psi$  5. & 6. and the spiritual blessings to which these cures were subservient, mentioned in the context, were the effects of the same divine Spirit, and were parts of one complex design.

If it be objected, That the context speaking of  
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the time of the enlightening of the Gentiles, which happened after the Messiah's death, and not before, this must be an argument for applying this prediction, not to the miracles of Christ, but of his apostles; it is sufficient to answer, That either way a considerable point is gained in favour of the gospel; that the great work, of enlightening the Gentile nations, was in effect begun, and the foundation of it laid, when the doctrine that was to produce that enlightening was published by the Messiah himself; that his own miracles, as well as those of his apostles, (performed in his name), were really subservient to that work; and that the prediction of miracles coming immediately after the prediction of the coming of God, the prophet saying expressly, that "then shall the eyes of the blind be opened," &c.; these things put together shew, that the most literal meaning of the prediction takes in the miracles of the Messiah himself, without excluding those performed by his apostles.

VIII. In order to see that the history of the Messiah, as contained in the prophecies, is in a great measure a history of sufferings; and that the number of predictions on that subject, as well as of facts and circumstances contained in these predictions, is far from being inconsiderable; it is of use to observe, that such predictions are mixed with most of the principal characters formerly mentioned; and particularly with characters relating to the Messiah's various offices, the time of his coming, the place and manner of his birth, the greatness of his exaltation, and, which is most remarkable of all, with the highest characters of his personal glory.

As to his offices, and particularly his prophetic office, it was proved before, that in Is. xlix. which speaks of him as a prophet who was to enlighten the Gentiles, it is foretold, that he would spend his strength without success among the Jews; and that he would be abhorred, not only by some particular

particular persons of that nation, but by the nation itself; which expressions, in their most natural meaning, imply such powerful, extensive, and violent opposition, as has an evident connection with persecution. And indeed when we compare what it behoved the Messiah to profess himself to be, with the native consequences of obstinate misbelief of that profession among the prevailing party of the Jews, it may satisfy us, that the predictions concerning the unbelief of the Jews, to be treated of more fully afterwards, contain predictions of the sufferings of the Messiah, seeing they imply, that they would treat him as an impostor. And accordingly we see that the unbelief of the Jews, and the sufferings of the Messiah, are connected together in the 53d of Isaiah, comparing the beginning of that chapter with the sequel.

As to passages which treat more directly of the Messiah's priestly office, it was proved above, that the passages relating to that subject are more numerous than many apprehend. And Is. liii. which speaks expressly both of the Messiah's sacrifice and intercession, gives so particular a description of his sufferings, as to the chief parts, causes, and effects of them, as has justly been matter of admiration to impartial readers in all ages, as well as a chief means of converting some particular Jews from time to time; and is, on good grounds, commonly said to look more like history than prophecy; though its genuineness, as being delivered long before the days of Christ, is beyond all controversy, and has never been called in question by the Jews themselves.

In speaking of the Messiah as a king, or prince, it is foretold in Daniel ix. that Messiah the prince should be cut off; which word naturally signifies a violent death: and in Zechariah ix. after mention is made of an extraordinary king in Zion, having salvation in an eminent or singular manner, of sin-

gularly extensive dominion, who would speak peace to the Heathen; the prophet, in the verse immediately following, speaks of the blood of the covenant, as that which brings prisoners out of the pit wherein is no water; which was proved formerly to be applicable only to the blood of Messiah.

The 22d psalm, which speaks so plainly of the times of the Messiah, or of the enlightening of the Gentiles, and which will be more fully proved afterwards to treat of the person of the Messiah, describes all along an eminent sufferer, actually in the hands of his enemies: which was never the case of David; who, though oft assaulted and pursued by enemies, was never apprehended by them, or actually in their power: and as the whole tenor of the description represents that sufferer as surrounded by a multitude of cruel enemies, maliciously insulting over him in his distress, while suffering public execution, and brought at last to the dust of death; so it is very remarkable, that the manner of his death is expressed by piercing his hands and feet; words plainly describing crucifixion, which was a thing not known among the Jews in the times of David, nor for many ages after.

It was proved before, that Micah v. which foretells the place of the Messiah's birth, hints at the indignities he was to suffer; shewing that he to whom the title of *the Judge of Israel* is applied in a peculiar manner, should be smitten on the cheek: which prediction has a remarkable conformity with Is. l. 6. where the same kind of indignities are mentioned in much the same expressions. And this is the more observable, because in the book of Micah whole sentences are borrowed from Isaiah, as appears by comparing the beginning of Is. ii. and Micah iv.: and the descriptions of sufferings in Micah v. and Is. l. have a manifest conformity to Is. lii. 14. As it was proved before, that the first promise of the Messiah in Gen. iii. foretells his miraculous conception,

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tion, so it contains a remarkable hint at his sufferings; his heel's being bruised by the serpent, intimating that he would suffer from enemies, in that same inferior part of the constitution of his person, or inferior nature, by the sufferings of which he was to crush his great adversary.

The last-cited passage in Is. lii. shews, that predictions of the Messiah's sufferings are sometimes mixed with predictions of his exaltation, seeing the same person who is there said to be exalted and extolled, and to be very high, sprinkling many nations, and listened to with reverence by the kings of many nations, is said to have his visage "so mar-  
" red more than any man, and his form more than  
" the sons of men, as that many should be asto-  
" nished at him.

Predictions of the Messiah's sufferings are mixed with the highest characters of his personal glory as a divine person incarnate, in no less than three contiguous chapters in Zechariah, viz. chap. xi. 13. xii. 10. xiii. 7. In the first of which, after mentioning the price of the treachery there foretold, he is called "the Lord," who says, "A goodly price that I was  
" prised at of them:" and in the very next chapter he is called "the Lord," who is represented as "pierced," and that by the inhabitants of Jerusalem; whose being pierced would be the occasion of singular mourning, largely described in the context; in order to which mourning the spirit of grace and supplication behoved to be poured down: and which makes the prediction still more remarkable, that spirit of grace is said to be "poured down by  
" him who should be pierced." In Zech. xiii. after mention of the fountain opened for taking away sin, and of the abolishing of idolatry, an eminent sufferer is spoken of by God himself as his shepherd, which is one of the distinguishing titles of the Messiah in the prophetic style. To which a far more wonderful denomination is presently added, "the  
" man that is my fellow;" concerning which title,

however mysterious, it is very evident, that it is not applicable to any mere creature, nor explicable but by the doctrine of incarnation: and as it is foretold of this mysterious person, that God's sword should awake against him, and smite him; which implies, that he would undergo very singular sufferings, inflicted more immediately by divine power, exerted in an extraordinary way for that end; so it is evident, that this branch of the prediction is parallel to what we have in Is. liii. 10. "It pleased the Lord  
" to bruise him, he hath put him to grief: thou  
" shalt make his soul a sacrifice for sin."

To shew, that not only the predictions of the Messiah's sufferings, but also the facts contained in these predictions, are of a considerable number; if we take a short view of them according to the order of time in which they happened, it will appear, not only that the prophecies represent the Messiah as a man of sorrows, and acquainted with grief, with indignities and opposition in his life; but also that they contain a particular and circumstantial description of his death.

It is not only foretold, as has been proved, that he was to be betrayed by a covetous person, voluntarily offering himself for that base purpose for some pieces of silver; but besides, a hint at the traitor's subsequent remorse, the precise number of pieces of silver which were the price of his treachery, the place where he would cast them down, and the use to which in the event they should be applied, are particularly specified, Zech. xi. 13. "I  
" took the thirty pieces of silver, and cast them to  
" the potter *in the house of the Lord.*"—Matth. xxvii. 5. "And he cast down the pieces of silver *in*  
" *the temple*;—and they bought with them the  
" *potters field.*" It is not only foretold, that the Messiah would suffer a violent death; but whereas that might happen by secret or tumultuary assassination, it is foretold, that he would suffer under the colour  
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of public justice, as one taken from prison and judgement. A particular description is given of his maltreatment before his death: That "his visage should be so marred more than any man, and his form more than the sons of men, that many would be astonished at him," Is. lii. 14.; "that this judge of Israel should be smitten with a rod on the cheek," Micah v. 1.; "that he would give his back to the smiters, and his cheeks to them who plucked off the hair; and would not hide his face from shame and spitting," Is. l. 6.; shewing that he would meet with extraordinary marks of rage, from which persons tried for their life are usually secured by the common bowels of humanity: and in Is. liii. mention is made, not only of his death, but of a variety of other sufferings previous to it, under the names of wounds, bruises, and stripes. As to the manner of his death, when Psal. xxii. as was observed a little above, foretells that he would be pierced in hands and feet, it is observable, that crucifixion can scarcely be described in plainer terms. That same psalm gives a very particular description of his maltreatment at the time of his death, shewing, that he who should be pierced hands and feet, should also be compassed about by cruel enemies, *ψ* 16.; that the assembly of the wicked should inclose him; which assembly is represented gazing at him as a public spectacle, insulting him, giving him vinegar to drink, and upbraiding him with his professed confidence in God: and the expressions, *ψ* 18. about parting his garments, would be less remarkable, if it were not added, that they would cast lots upon his vesture; the minuteness of which circumstances in themselves, makes the evidence of foreknowledge in the prediction the more striking, and its conformity with the history the more special and circumstantial. That the inhabitants of Jerusalem would be the more immediate instruments of the Messiah's sufferings,

sufferings, is implied in the above-cited prediction in Zech. xii. 10. which speaks of the inhabitants of that city as looking to him whom they had pierced: for though the name of Jerusalem is sometimes taken in another, and more large sense, for the church of God; this is chiefly (if not always) in speaking of the privileges, and not of the crimes of Jerusalem: and though it should be supposed that that name denotes all the Messiah's people, for whose sins he was to be pierced; yet seeing there are so many other names by which the Messiah's people might be denominated, it is at least a very probable reason for giving them the name of *the inhabitants of Jerusalem*, that the people to whom that name literally and originally belonged, would be the more immediate instruments of the sufferings in view. That besides the Messiah's sufferings from the hands of men, he would suffer more immediately from the hand of God himself; and that all his sufferings would be by virtue of a divine sentence transferring our guilt upon him, and that by his own free and cordial consent, is partly evident from the passages cited a little above from Is. liii. 10. and Zech. xiii. 7. where it is said, that "it pleased the Lord to bruise him, and that his sword should awake against him;" and partly from Is. liii. 6. & 12. where it is said, "that the Lord laid on him the iniquity of us all;" and "his pouring out his soul unto death," is mentioned as a voluntary act, for which he should be highly honoured and rewarded. His behaviour under his sufferings, as made up of resignation to God, together with meekness and forgiveness towards men, is plainly enough described in Is. liii. 7. "He was oppressed and afflicted, yet he opened not his mouth," &c.: and the 9th and 12th verses of the same chapter shew, that though he should be numbered with transgressors, or joined with malefactors, in his death, he should be separated from them in his burying; and that

that his interment should be in the grave of a rich and honourable person.

IX. As to the Messiah's exaltation, and particularly his resurrection, though it were not expressly foretold in the prophecies, yet once supposing his death, which is foretold so frequently, his rising from the dead, and that not only to live for a time, which was the case as to some others, but to live for ever, is necessarily connected with the other prophetic characters of the singular glory and continuance of his person and offices. But it is of importance to shew, that this great event is not only connected with the other characters of the Messiah, but particularly foretold in various predictions concerning him. The 16th Psalm speaks of an eminent person who is supposed to be for some time in *hades*, or the state of the dead: but seeing it is foretold, that he should not continue in that state so long time as naturally brings dead bodies to corruption or putrefaction, this implies, not only that he should rise again, but that he should rise within a very few days after his death; and the sequel of the prediction shews, that God would shew him the path of life, even of life eternal, bringing him to fullness of joy at the right hand of God, and to eternal pleasures, in the place of the special residence of God; which, according to the prophets, is the highest heaven. To shew how good ground there is for applying this prediction to the Messiah, it must be observed, that, as it is not at all applicable to David himself, so when David is foretelling extraordinary things, not of himself, but of an eminent person whom he represents, and to whom he ascribes characters of singular dignity, blessedness, and holiness, it is always the Messiah that is meant, as will appear more clearly afterwards. And seeing the only title by which the eminent person here mentioned is distinguished, is *the Holy One of God*, this must imply, that the title should belong to him  
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in a singular manner and degree; which evidently makes it one of the singular characters of the Messiah. And besides all this, as resurrection to eternal life and glory, in a short space of time after death, is necessarily connected with the other primary characters of the Messiah; so going to the right hand of God, which is mentioned in this prediction, is appropriated to the Messiah in Ps. cx. 1.; of which afterwards.

The things mentioned in the three last verses of Is. liii. as happening to the Messiah, are represented as happening after his death; and plainly suppose his living after death; for it is after his being cut off out of the land of the living, and after making his soul a sacrifice for sin, that it is said he should see his seed, and prolong his days, and that the pleasure of the Lord should prosper in his hand; and it is after his pouring out his soul unto death, and upon account of his doing so, that it is said, *v* 12. that God would divide him a portion with the great, &c.: so that whereas others are said to be rewarded for the good actions done in their life, the Messiah is represented as rewarded on account of his death. The 21st psalm speaks of a king of incomparable honour, majesty, glory, and blessedness; of whom it is said, that he should receive life and length of days for ever and ever. Which words, about length of days, as well as the prolonging of days, mentioned Is. liii. import something different from the common privilege of the future existence of souls in a separate state, or the resurrection at the end of the world; and must imply, that if the person spoken of was to die, he was to rise again soon, and to prolong his life eternally; the expressions “for ever and ever,” strongly asserting perpetual duration, in the highest and strictest sense. And the same arguments which were applied to Ps. xvi. to shew, that it is meant of the Messiah, are evidently applicable also to this psalm.

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Once supposing the Messiah's death, his resurrection is necessarily implied in the predictions, which speak of the perpetual continuance of his mediatorial administration as to his various offices; as when it is said, that his throne is for ever and ever, Pf. xlv.; that abundance of peace should be maintained by him so long as the moon endureth; Pf. lxxii. 7. (see also *ψ* 5. 15. 17. & Dan. vii.); that he should be a priest for ever after the order of Melchizedek. And as to his prophetic office, it is, after saying that he should be pierced hands and feet, and brought to the dust of death, that he is represented in Pf. xxii. 25. as instructing the great congregation; after which it is added, *ψ*. 27. that all the ends of the world shall turn to the Lord, and worship him. All the prophecies which shew, that the Messiah was to act in a low station, and in a state of great humiliation, during his life, prove, that the general prophecies concerning his exaltation must relate to his state after death, and so must suppose his resurrection; as particularly Is. lii. where his humiliation is mentioned as astonishing, yet it is foretold, at the same time, that "he should be exalted and extolled, and be very high." And besides such more general predictions of exaltation, resurrection is necessarily supposed in the predictions of the various particular subsequent steps of the Messiah's exaltation; such as, his ascension, his sitting at the right hand of God, and his glorious appearance on earth, at the end of the world\*.

As to the Messiah's ascension to heaven, it was proved before, that it is foretold in the 7th of Daniel; where the ruler of the everlasting kingdom of the saints of the Most High, is called *The Son of Man*; which supposes, that his first residence should be on earth, the original habitation of every son of

\* See the prophecies concerning the resurrection of the dead in general formerly explained, particularly Is. xxvi.

man: and is afterwards represented as coming in the clouds of heaven, not from heaven to earth, but from a distant place to heaven, or to the throne of the Ancient of Days; and when it is said, that *they brought him* near before him, it is a remarkable hint at his glorious attendance when he ascended.

In Ps. lxxviii. which contains remarkable predictions of the enlightening of the Gentiles, he who is said, *ψ. 18.* to ascend on high, is described by various distinguishing characters of the Messiah. Characters of divinity and of subordination are mixed together, when he is called *the Lord*, and at the same time is represented as receiving gifts for men; as the Messiah's peculiar influence on the salvation and happiness of sinners is implied in the expressions of "receiving gifts for men, even the rebellious, "that God might dwell among them;" which proves, that it is Immanuel that is spoken of; and the characters of the prophetic style about the Messiah, appear in the expressions concerning leading captivity captive.

Both the Messiah's resurrection and ascension are supposed in the prophecies which speak of him as at the right hand of God; whither it was proved already, that Ps. xvi. foretells he should go, after coming out of *hades*; and where Ps. cx. represents him as sitting till his enemies be made his footstool, and administering as a priest for ever. And as a chief thing included in sitting at God's right hand, is incomparable power and authority, this is ascribed to the Messiah in the above-cited predictions, that speak in the most magnificent manner of his kingly office, as particularly Dan. vii. 14. His glorious appearance on earth, at the end of the world, is foretold in wonderful expressions in the forecited 19th of Job; where Job speaks triumphantly of the fight he should have, even with the bodily eye, of his God and Redeemer, standing on the earth in the latter day, as a most blessed and  
glorious

glorious sight ; the distant hope of which inspired him with transports of joy amidst the most overwhelming distresses, and supported him under the melancholy view of all that the worms should do to his body after death.

## SECT. II. *Of the Messiah's Church.*

To shew what abundant evidence arises from the predictions concerning the enlightening of the Gentiles, these predictions may be usefully divided into various classes, according to the various ways in which they are expressed ; sometimes in promises directed to the Messiah, to Zion, or to the Gentiles ; sometimes in threatenings against the unbelieving Jews, against the abettors of Heathen idolatry, or against the Heathen idols themselves. Thus it is promised to the Messiah, that whereas it would be a light thing only to restore the preserved of Israel, or of the Jews, among whom his labour would be spent, in a great measure, without success, God would give him for a light to the Gentiles, and his salvation to the ends of the earth ; that the nations of the Gentiles, and their kings, should hearken to him with reverence, Is. xlix. should be called by him, and run to him, and be gathered to him at his call ; that they should seek to him, and honour him ; that God would give him the Heathen for his inheritance, and the uttermost ends of the earth for his possession, Is. lv. lii. Ps. ii. ; and that the efficacy of his mediatory offices was to extend to all nations, seeing they should all be enlightened, sprinkled, governed, and saved by him.

It is promised to Zion, Is. ii. xlix. liv. lx. that the mountain of the Lord's house should be established in the top of the mountains, and that all nations should flow into it ; that the word or law of God that was to enlighten the nations, should

go out of Zion; that after Zion had lost many of her former children, multitudes of new children should croud and throng into her, so that she behoved to enlarge the place of her tent, and stretch forth the curtains of her habitations; that she would even be astonish'd at the abundance of the Gentiles that should be converted to her; and that the house of God should be a house of prayer for all people.

It is promised to the Gentiles themselves, *Is.* xxv. *Mal.* i. that God would destroy the face of the covering, and the veil that was spread over all nations, and make a feast to them all in his holy mountain; that from the rising of the sun to the going down of the same, God's name should be great among the Gentiles, &c.; that his name should be great to the ends of the earth; that all the ends of the earth should see the glory and the salvation of God, and return to him and worship him, *Pf.* xxii. lxxxvi. 9.; and that the knowledge of the Lord should fill the earth, as the waters cover the sea.

In predictions which contain threatenings against the obstinate, unbelieving Jews, *Deut.* xxxii. 21. *Is.* lxv. 1. 2. it is foretold, that as they moved God to jealousy with that which is not God, so he would move them to jealousy with those that were not a people; and that whereas God had spread out his hands all day to a rebellious people, he would be sought of them that asked not for him, and found of them that sought him not. See also *Is.* xliii. 21. 22. It is threatened against the obstinate abettors of Heathen idolatry, that they should be put to confusion, *Pf.* xcvi. 7.; and against the Heathen idols themselves, that God would famish all the gods of the earth; and that men would worship him, every one from his place, even all the isles of the Heathen, *Zeph.* ii. 11.; and that God would cut off the names of the idols out of the land, that they might no more be remembered, *Zech.* xiii. 2.

Whereas they who misinterpret the prophecies about

bout the enlightening of the Gentiles, pretend, that they are only meant of such conversions of particular profelytes as happened before the days of Christ, it is evident, from the passages now cited, and from many others, that however such particular conversions might be preparatory and subservient to that far more general, national, and extensive conversion of the Gentiles, which was the effect of the gospel, it is only to that more general conversion that the predictions in view are truly applicable: for if some passages speak only in a more general way of the enlightening of the Gentiles, yet a great many predictions are so expressed, as plainly to foretell the conversion, not merely of particular profelytes, but of nations; yea of many nations, of the most barbarous nations, of nations most remote from Judea, and even several particular nations; and, among the rest, those who had formerly been the most inveterate enemies to the Jews, and to their religion, are expressly mentioned as embracing and submitting to it.

The conversion of *nations*, even of *many nations*, is plainly foretold, when it is said, that *nations* that know not the Messiah, should be called by him, and run unto him, Is. lv.; that *many nations* should be sprinkled by him, Is. liii.; that *many nations* should be joined to the Lord, and should be his people, Zech. ii. 11; and that *many people*, or nations, should say, Come ye, and let us go up to the mountain of the Lord, &c. Is. xi. 3.

The prophecies which speak of the conversion of *all nations*, and of the filling of all the ends of the earth, from the rising to the setting of the sun, with the knowledge of the Lord, may justly be considered as complex predictions; a part of which is already fulfilled by the conversion of many nations: and the evidence arising from this, as was proved before, cannot be justly excepted against on account of what is yet unfulfilled; especially considering,  
that

that the prophets do not affirm, that all nations would be converted at once, but plainly shew the contrary.

That it is not merely the conversion of particular persons, but of nations, that is foretold, will be farther evident, to whoever duly considers the predictions contained in the above-mentioned threatenings; particularly the threatenings against the Heathen idolatry, plainly foretelling the total abolition of it in many nations; of which more fully afterwards.

II. As the conversion of nations the most remote from Judea, and of several of the most barbarous nations, is foretold in the predictions about God's enlightening the uttermost ends of the earth, and about his making the owls of the desert, and the dragons of the wilderness, to honour him, Is. xliii. 20. xxxv. 7.; so in various remarkable predictions, the conversion of some particular countries is foretold in such a manner, as implies, that the true religion would become the national religion of these countries, as particularly of Egypt, Assyria, and Ethiopia, Is. xviii. 7. xix. from  $\psi$  18. to the end; Ps. lxxviii. 31.; besides various other countries, mentioned Is. lxvi. 19. under the ancient names of *Tarshish*, *Pul* and *Lud*, *Tubal* and *Javan*; for the explication of which names it is sufficient here to refer to commentators.

III. That the doctrine which was to enlighten the Gentile nations should proceed from Judea, while that nation subsisted, and should be first propagated by teachers of that nation, is evident from the prophecies formerly cited, relating to the time of the Messiah's coming, and the place of his birth and residence; and is very particularly foretold in Is. ii. 3. where it is said, that the law or word of the Lord by which the nations were to be enlightened, would go out of Zion and Jerusalem: and in Zech. viii. 23. it is said, that " ten men shall take hold out  
" of

“ of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you ;” and it is said in the verse immediately preceding, that “ many people and strong nations shall come to seek the Lord of hosts in Jerufalem, and to pray before the Lord.”

IV. As to the manner of the propagation of the Messiah’s doctrine, which was to enlighten the nations, that its success should not be owing to external force, but to the efficacy of the word and Spirit of God, is evident from the prophetic account of the Messiah’s low circumstances on earth, of the chief things that would qualify him for his undertaking, of the voluntary manner in which the nations would submit to him ; and particularly from the several predictions which shew, that the time of the Messiah’s coming, and of the enlightening of the Gentiles, should be in a peculiar manner the time of the pouring down of the Spirit of God from on high. It has been proved at large already, as to the Messiah’s condition on earth, that it was to be a state of great humiliation and sufferings ; that instead of being qualified for worldly conquests as a temporal ruler, he was to be “ a servant of rulers,” *Is. xlix.* ; that he should grow up as a tender plant, and as a root out of a dry ground, *Is. liii.* ; that instead of filling the world with the noise of his victories, “ he would not cry, nor lift up, nor cause his voice to be heard on the streets,” *Is. xlii.* When the prophets speak of the things that qualified the Messiah for his undertaking, they speak indeed both of his rod and of his sword : but then it is of the rod and sword of his mouth ; as when it is said, *Is. xi. 4.* that “ he should smite the earth with the rod of his mouth, and that with the breath of his lips he should slay the wicked.” And whereas *Pfal. xlv.* speaks of his girding on his sword, *Is. xlix. 2.* says that God would make his mouth like a sharp sword : which metaphors

metaphors are explained when it is said, that God would put his spirit upon him, Is. xlii. 1. and that “ the spirit of the Lord would rest on him, the “ spirit of wisdom and understanding, of counsel “ and might, of knowledge and of the fear of the “ Lord.” That the submission of the Gentiles to the Messiah would be voluntary, is foretold by representing them as running to him at his call ; as seeking, gathering, listening to him, and waiting on his law ; as exhorting one another to return to the true God, Is. ii. 3. Zech. viii. 21. ; as thronging and rushing into Zion, and flying thither as a cloud, and as doves to their windows. And the acts of divine power and mercy by which the Gentiles were to be converted, are expressed by opening the eyes of the blind, saying to the prisoners, Go forth, making sinners a willing people in the day of the Messiah’s power, and destroying the veil and covering that was spread over the nations.

V. That the times of the Messiah should be times of the pouring down of the divine Spirit from on high, was proved before, from the prophetic account of the distinguishing privileges of the New-Testament dispensation : but whereas some prophecies on that subject are meant of the ordinary work of God’s spirit in sanctification, the perpetual continuance of which is foretold in clear and strong expressions at the end of Is. lix. formerly cited ; there is a remarkable prediction, relating to miraculous and extraordinary gifts, expressed by seeing visions, in the 2d of Joel, v 28. &c. which prediction contains various proofs of its relating to the times of the Messiah ; seeing, when it is promised that God would pour down his Spirit on *all flesh*, these words, *all flesh*, according to the best rules of interpretation, and particularly according to the prophetic style in other places, must include Jews and Gentiles ; as when it is promised elsewhere, that *all flesh* should see the glory of the Lord ; which is necessarily supposed.

posed when it is said, that *all flesh* should receive the Spirit of the Lord : and besides this, the context shews, that the prophet is speaking of the time when there should be singular encouragements for men to call on the Lord, that they might be saved ; and when, in a peculiar manner, there should be salvation or deliverance in Mount Zion, and in Jerusalem ; which predictions receive farther light, by being compared with *Y* 18. of chap. 3. of this same short book of prophecy, foretelling, that “ a fountain shall come out of the house of the Lord, and shall water the valley of Shittim.”

As the effects of the divine Spirit mentioned by Joel, are evidently extraordinary and miraculous ; so he foretells, that these gifts should be far more extensive, and conferred on greater numbers than formerly ; and particularly, that they should be conferred on persons of low education and circumstances : so that, whereas Amos speaks of it as an extraordinary thing, that he, being neither a prophet, nor a prophet's son, was honoured with prophetic inspiration ; Joel shews, that this should be far from being uncommon at the time he speaks of.

All these things joined together shew, that the great success of the Messiah's doctrine would not be owing to external force, but that we may apply to it the remarkable expressions in Zech. iv. 6. “ Not by might, nor by power, but by my spirit, saith the Lord of hosts :” and it is very remarkable, that besides the promises of the Spirit of God, the predictions in view abound in commendations of God's word, and of its singular efficacy, as in Is. xl. 8. lv. 10. ; and the conversion of the kings of the earth is expressly ascribed to it, P'sal. cxxxviii. 4.

V. That the propagation of the Messiah's doctrine among the Gentiles should be very *speedy*, as well as very extensive, is evidently implied in the several prophetic expressions above mentioned, representing the nations as gathering and running to the

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Messiah ;

Messiah; thronging and flowing into Zion; flying thither as a cloud, and as doves to their windows: so that Zion would be amazed at the sudden multiplication of her inhabitants. In Is. lxvi. 8. the conversion of the Gentiles is compared to a nation's being born at once; and in Psal. lxxviii. 31. it is said of Ethiopia, not only that she should stretch out her hands to God, but that she should do it *soon*.

VI. One of the most remarkable things foretold, y<sup>e</sup> 31. concerning the ordinances of worship in the Messiah's church, is the abolishing of the ceremonial law. That this is foretold in Jer. xxxi. will be evident, if we consider, that the words in that prediction, concerning the covenant made with Israel at their coming out of Egypt, cannot relate to God's promises, but to his precepts delivered at that time; because it is said expressly, *which my covenant they brake*; which can only be said of God's precepts, not of his promises: and whereas the precepts that were delivered at that time, and the changing or abolishing of which is foretold, must be either the moral or the ceremonial precepts, it is evident, that it cannot be the former, but the latter, that the prophet means; because the obligation of the moral precepts is necessarily perpetual, and instead of beginning at the deliverance from Egypt, was of as old date as man's creation: besides that the continuance of it is implied in that great promise of the new covenant in the context, viz. that God would write his law on mens heart; for moral precepts or rules could not continue to be God's law, unless they continued to be enjoined by his authority.

In Jer. iii. 15. 16. 17. which speaks of the time when not only particular persons, but nations, yea all the nations, should be gathered to the name of the Lord at Jerusalem, and walk no more after the imagination of their evil heart, it is foretold, that at that time "they shall say no more, The ark of  
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“ the covenant of the Lord, neither shall it come  
 “ to mind ; neither shall they remember it, nei-  
 “ ther shall they visit it, neither shall that be done  
 “ any more ;” which last words may also be ren-  
 dered, as they are by some, “ neither shall it be  
 “ magnified any more :” where the thing directly  
 asserted, in a variety of strong expressions, is the fu-  
 ture abolition of all the religious regard due to the  
 ark : but this naturally infers the abolition of the  
 whole ceremonial law, of which the regard paid to  
 the ark was an essential and principal part ; the  
 chief branches of the ceremonial worship being  
 greatly concerned in it.

If it be objected, That the prophet only means,  
 that in the second temple the ark should be want-  
 ing, having been lost in the time of the Babylonish  
 captivity ; in answer to this it is proper to observe,  
 not only that the loss of the ark, and several other  
 things, such as the Urim and Thummim, may be  
 justly considered as providential preparatives for the  
 approaching period of a service that depended so  
 much on these things ; but also, that the thing ex-  
 pressly mentioned in the prophecy in view, is not  
 the loss of the ark, but a total laying aside all re-  
 gard to it, and all remembrance of it ; whereas dur-  
 ing the standing of the Levitical law, there behov-  
 ed to be a singular regard in the most solemn ser-  
 vice to the place where the ark should have been,  
 in the Holy of Holies. But besides all this, where-  
 as the ark was lost at the time of the captivity, the  
 event the prophet speaks of is mentioned as what  
 should happen at a considerable distance of time,  
 not only after the captivity, but after the return  
 from it : for whereas it is said, *ψ* 14. that God  
 would bring back one of a city, and two of a fami-  
 ly ; the laying aside the regard paid formerly to the  
 ark is mentioned, *ψ* 16. as what should happen af-  
 ter the Jews should be multiplied and increased in  
 the land. And whereas by the ceremonial law, the  
 T 2 ark,

ark, and the mercy-seat, which was the covering of it, was considered as God's throne, as the place of his special residence among his people, Pſal. lxxx. 1. where he was to meet with them, and towards which the moſt ſolemn worſhip behoved to be directed; the prophet ſhews here, at *ψ* 17. that at the time he ſpeaks of, the difference between the place of the ark and mercy-seat, and other places in Jeruſalem, ſhould be at an end; and all Jeruſalem, or the whole church of God, ſhould be conſidered as God's throne, and as the place of his reſidence. That we are to underſtand the Jeruſalem mentioned in this prediction as ſignifying the true church of God, is evident; becauſe the mere literal meaning, which would imply the gathering of all nations to one city, is abſurd; and becauſe the metaphorical meaning is ſo ſuitable to parallel places, particularly to *Iſ.* ii. 2. 3. where the flowing of all nations to Zion, is explained by, the word of the Lord going out of Zion, and Jeruſalem, to bring all nations to God's church \*.

As Jeremiaſh, in the place now explained, foretells the abolishing of the ancient regard paid to the ark, and of the difference betwixt the place of the ark, which was the principal place in the temple, and other places in Jeruſalem, the whole of which would be the throne of God; ſo Zechariah foretells the abolishing of the diſtinguiſhing relative ſanctity of all the utenſils of the temple; and ſhews, that the difference which the ceremonial law made betwixt theſe utenſils and the utenſils of other houſes in Jeruſalem, would be at an end; and that even the inſcription, which that law made peculiar to the high prieſt's mitre, *Holineſs to the Lord*, would be upon the bells of the horſes, *Zech.* xiv. 20. 21.; which things both imply the abolition of the ceremonial law, and the exalting of God's church to ſu-

\* See *Mal.* i. 11. "In every place," &c.

perior measures of holiness. Though the context did not prove that this prediction relates to the times of the Messiah, the subject-matter of the prediction itself would prove it; but besides this, the context shews, that the prophet is speaking of the times when the nations that were formerly enemies to Jerusalem would embrace her religion.

In II. lvi. which treats of the time when God's house should be a house of prayer for all people, it is foretold, that the differences which the ceremonial law made betwixt eunuchs, or strangers, and other worshippers of the true God, should be taken away; and when persons labouring under disadvantages by that law, should, upon their taking hold of God's covenant, be on a level with others, as to spiritual privileges. And it is very observable, that seeing keeping God's sabbaths is here joined with the necessary duties of taking hold of God's covenant, and mens joining themselves to the Lord to be his servants; and is mentioned as the duty and character of those whom God would bless with spiritual privileges, when he would abolish ceremonial differences; this must infer, that the law of the sabbath was no part of that law that was to be abolished, but would be binding on the church after the Messiah's coming, as well as before.

Whereas one of the most essential parts of the ceremonial law, was the law of priesthood, restricting that office to the house of Aaron, of the tribe of Levi; nothing can be more just than the reasoning in the epistle to the Hebrews; shewing, that seeing the prophets foretell, on the one hand, that the Messiah would descend, not of the tribe of Levi, but of Judah; and, on the other hand, that he would be a priest for ever, not of the order of Aaron, but of that of Melchizedek, the superiority of which above the other is evident from the Old Testament itself; this great change, as to the priesthood, in the times of the Messiah, must necessarily

cessarily infer a change of the law, that is, of the ceremonial law, and of the ordinances of worship. And accordingly, in more prophecies than one, where the Messiah's sacrifice and death are foretold, the abolishing of ceremonial oblations is either directly asserted, or at least insinuated; as in Ps. xl. where the Messiah is represented as coming to do that for which all other sacrifice and offering was insufficient; and it is declared, that "sacrifice and offering thou didst not desire, — thou hast not required;" which could not be said of things that God was to require, and accept of, in all ages, and every state of the church. And in Dan. ix. which foretells the Messiah's being cut off, and his finishing transgression, &c. it is said, that at the time of his death, or in the midst of the seventieth week there mentioned, he would cause the sacrifice and oblation to cease; which must be meant of a virtual abolishing of ceremonial oblations, and that previously to the total extinction of them, which behoved to be the effect of the destruction of the city and sanctuary, to which, by the divine law, all such oblations were peremptorily restricted and confined.

In the book of Malachi, who lived nearest of all the prophets to the times of the Messiah, and part of whose prophecy is designed, in a special manner, to rebuke both the Jewish people and priests, for violations of the ceremonial law itself, by offering corrupt and polluted offerings, it is foretold, chap. i. 10. 11. that God would not accept of an offering at their hands; for the Gentiles would offer incense, and a pure offering, and that in *every place*; which expressions, if compared with the clearer predictions above mentioned, seem to contain at least a hint, that the difference made by the ceremonial law betwixt places, for the most solemn divine service, should come to an end; and that at the time of the enlightening of the Gentiles, pure  
acts

acts of more spiritual worship should supersede all the ancient Levitical oblations.

In If. lxvi. which contains very remarkable predictions of the enlightening of the Gentiles; as  $\psi$  i. contains a solemn reproof to those who laid too much stress on the material temple at Jerusalem; so the two following verses shew, that God regards only the services of those who are of a contrite spirit; and that, at the time the prophet has in view, God would not accept, but utterly reject, such services, as mens offering oxen or lambs, or burning incense: all which things were commanded in the ceremonial law, and were necessary parts of divine worship while that law subsisted. That the prohibition contained in this prediction is not to be restricted to things offered to idols, is evident from the tenor of the prediction itself, and particularly from these remarkable words in it, "He that burneth incense is as if he blessed an idol;" where it is manifest, that burning incense in general, tho' on pretence of worshipping the true God, is condemned; because otherwise the proposition would be identic; as if it were said, he that worships an idol is as if he worshipped an idol; and it is an incontestable rule of interpretation, that we ought not to put an absurd meaning on words that admit of a better.

As Isaiah, at the same time, reproves excessive esteem of the Jewish temple, and foretells the abolishing of the Levitical service belonging to it; so the Prophet Zephaniah speaks of a particular time, when it would have singularly dangerous consequences, if men laid too much stress on the holy mountain where that temple stood; and insinuates, that the difference which the ceremonial law made betwixt that mountain and other places, should be abolished: see Zeph. iii. 11. where both the foregoing and following context contain various characters of the times of the Messiah.

Whereas

Whereas the prophecies that have been mentioned, relate more directly to the dissolution of the obligation of the ceremonial law, after the Messiah's coming; there are other prophecies which shew, that the actual observance of it would be rendered impracticable, by the destruction of the city and sanctuary, to which the ceremonial service was confined. Divine contrivance appears in restricting that service to a place which God foretells would come to an end; and foretells it in the same book where that service is appointed, Deut. xxviii. xxxii.; it being evident, that it could not be the intention of God's law, to found a perpetual obligation to things which, after some ages, his righteous providence would render impracticable, and which himself foretells and forewarns, that he would thus put out of mens power. At the beginning of Christianity, the perpetual obligation of the ceremonial law was the subject of great controversy between Christ's followers and his enemies; but the destruction of the Jewish city and sanctuary gave an awful decision of it.

Thus the conclusion in view is proved by a considerable number of predictions, relating to the changing of the Sinai covenant, the removal of the ceremonial differences betwixt places, persons, and things; the change of the law of priesthood, and the final destruction of the place to which the Levitical service was fixed. Nor is it any just objection, That the names of *sacrifice* and *offering* are sometimes given to the future worship of the enlightened Gentiles; seeing these sacrifices are said to be offered *in every place*, Mal. i. 11.; and seeing the same names are given to mere spiritual acts of worship, performed under the Old Testament itself; such as, prayer, praise, and thanksgiving; as also to the broken heart, and to works of righteousness in general, Ps. iv. l. li. The strong manner in which several scriptures give the preference  
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to these spiritual sacrifices, above those of the ceremonial kind, gives considerable confirmation to the more direct proofs, that the ceremonial kind should be one day laid aside.

VII. That the first state of the Messiah's church would be, in a great measure, a state of persecution, may be reasonably inferred from the predictions concerning the persecution and sufferings of the Messiah himself, which are represented as proceeding from men in power and authority, putting him to death under colour of public justice, H. liii. Pf. xxii.: so that the prophetic characters of the Messiah's enemies, as to their power and malice, shew, that they would be able, and very willing, to persecute, though unable to extirpate, his disciples and followers. The prophetic description of the opposition that would be made to the Messiah, contains many things, which shew, that it would be very powerful, and that it would not be of so short continuance as to end at the Messiah's death; which, according to the 9th of Daniel, was to fall out in a very short space after his entrance on his public ministry. That opposition is described as made, not only by the prevailing party of the Jews, among whom the Messiah himself was to suffer, but also by the Heathen, by their kings and rulers, by the rulers of many countries, taking counsel together, bestirring and exerting themselves to their utmost, venting uncommon rage, continuing to act as enemies to the Messiah, after his ascending from this world to God's right hand, Pf. ii. cx.; and as an opposition, in the defeating of which divine power behoved to be exerted in a singular manner, breaking these adversaries as a potter's vessel with a rod of iron, striking through kings in the day of God's wrath, and wounding the head over many countries; which things are represented as necessary, that the Messiah might have the Heathen for his heritage, and the ends of the earth for his possession,

and that his enemies might be made his footstool, Pf. ii. cx.

Whereas several prophecies speak in a more general way of the day of the Messiah, not only as a day of wonderful mercy to them who would submit to the true God, but also as a day of righteous wrath against his incorrigible adversaries, without characterising these adversaries so particularly as the predictions that speak of the enemies of the Messiah, viz. the abettors of Jewish unbelief and Heathen idolatry, it is evident, from the rules of just interpretation, that the former sort of prophecies must be explained by the latter; and the account given in both of them, of the sins and punishment of irreclaimable adversaries, shows, that they would make the Messiah's people suffer a great deal, and that their sufferings would be far from being inconsiderable, as to the degree or continuance of them.

As it is foretold in the 2d and 7th of Daniel, that the Messiah should come, and that his doctrine should be propagated under the fourth or Roman monarchy; so there is a remarkable prediction in Zech. i. shewing, that all the four monarchies, and consequently the Roman among the rest, would be scatterers or persecutors of the people of God.

In Malachi iii. after foretelling the coming of the messenger of the covenant, the object of the delight of God's people, it is added, "But who may abide the day of his coming?" And the sequel shews, that he would try and purify his true servants like gold and silver; which, considering the prophetic style about the effects of affliction, is a remarkable hint, that, at the time in view, God's true servants should be tried and purified in the furnace of persecution; a trial which every one would not be able to abide.

In Is. lxvi. 19. the men who would declare God's glory among many nations of the Gentiles, are represented as men escaping and flying from persecution;

secution; and *v* 5. speaks of eminent servants of God cast out by their brethren, on pretence of zeal for the glory of God; which shews, that the prophet speaks of Jews who should be persecuted by other mistaken Jews. And if it be objected, That all this might be applicable to the sufferings, and to the subsequent successful doctrines, of some Jews, before the times of Christ and his disciples; it is a sufficient answer, That this chapter speaks very clearly of that extensive conversion of the Gentile nations which is peculiar to the times of the gospel.

VIII. As the prophecies concerning the Messiah's enemies contain two very different things, namely, the opposition that should be made by those enemies, and the defeat of that opposition; the first of these implies the persecution of the Messiah's church, and the second her legal establishment, by attaining the protection and countenance of authority. When it is foretold, that the designs of the Messiah's enemies should be held in derision, and prove vain things; that they should be broken as a potter's vessel; that they should become the Messiah's footstool; that their heads should be wounded in many countries; that four carpenters should be provided to fray and cast out the four horns, representing the persecuting powers, *Pf. ii. cx. Zech. i.*: all these things imply, that, in process of time, they who had employed their power against the cause of the Messiah, should be deprived of their power, in which case it behoved to be transferred to others; or made to employ it in favour of the cause which they had opposed. This is also implied in the above-cited predictions of the ruin of idolatry, importing, that the abettors and worshippers of idols would be ashamed and afraid to profess any regard to them, that they would cast them to the moles and to the bats, and that God would furnish all the gods of the Heathen, and make their very names to

be no more remembered, If. ii. xl. Zeph. ii. 11. Zech. xiii. 2. But besides the prophetic threatenings, the revolution in view is foretold in many prophetic promises concerning the honour which the kings of the nations would pay to God, to his Messiah, and his Zion; shewing, that all the kings of the earth would praise the Lord when they should hear the words of his mouth, Ps. cxxxviii. ; that the kings of many nations would hearken with reverence to the Messiah, and would arise and worship, If. xlix. lii. ; that the Gentiles would come to Zion's light, and kings to the brightness of her rising; that the Gentiles would see her righteousness, and all kings her glory; and that the Gentile kings and queens would be nursing-fathers and nursing-mothers to her, If. lx. lxii. xlix.

SECT. III. *Of the Messiah's enemies, and particularly of the unbelieving Jews.*

The unbelief of the Jews, or of the prevailing party among them, and their opposition to the Messiah and his doctrine, are foretold in various predictions; several of which have been already mentioned, and others remain yet to be considered; the chief of which it is useful to collect here in one view, under various heads, according as they treat more directly of one or other of the following subjects, viz. 1. The bad treatment that people would give the Messiah in his life, and at his death; 2. The substitution of the Gentiles in the room of the Jews as to spiritual privileges; 3. The inexcusable blindness of the Jewish rulers and teachers at the time of the enlightening of the Gentiles; and, more particularly, 4. Their keeping the writings of the prophets in their hands as a sealed book, without understanding the chief scope and subject of them.

I. As to the treatment the Messiah was to meet with

with from the Jews, it is described in several prophecies as the very reverse of what he would meet with from the Gentiles; as particularly in the above explained 49th of Isaiah, where it is foretold, on the one hand, that the Gentiles would be gathered to him; and, on the other hand, that the Jews, instead of being gathered to him, would despise and abhor him; and that he should spend his strength and labour among them in vain. And in Is. liii. it is not in the name of any other nation, but of his own nation, that the prophet says, "When we shall see him, there is no beauty that we should desire him. — We hid as it were our faces from him; he was despised, and we esteemed him not. — We did esteem him stricken, smitten of God, and afflicted." All which expressions explain what unbelievers he complains of, y. 1. of that chapter, "Who hath believed our report?" But not to multiply references to particular forecited predictions of the Messiah's maltreatment from the Jews, it is sufficient to observe, that if we compare together the prophetic account of the place of the Messiah's residence, of his sufferings, and of the more immediate instruments of those sufferings, it will be evident, that a good many of the above-mentioned predictions of the sufferings of the Messiah imply predictions of the unbelief of the Jews.

II. Their unbelief is also implied in the predictions of the substitution of the Gentiles in their room: as when it is declared, that on account of the sins of the Jews, God would move them to jealousy, by chusing another people, Deut. xxxii. 21.; that the Jews should leave *their name* for a curse to God's chosen people, whom he would call, not by their name, but by another name, Is. lxxv. 15.; and that the Gentiles would crowd into Zion, as a numerous family of new children, supplying the room  
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of her former children, which she is said to have lost, *Is.* xlix. 20. 21.

Whereas, in the prophetic style, the Gentile world is called *a wilderness*, with regard to its spiritual desolation under Heathenism, and in opposition to the vineyard or fruitful field of the church; it is remarkable, that in some prophecies it is foretold at the same time, that the wilderness or forest should become a fruitful field, and the fruitful field be counted for a forest; as particularly in *Is.* xxxii. 15. which speaks of the time of the pouring down of the Spirit from on high; and *Is.* xxix. 17. which will be proved afterwards to contain several predictions of the enlightening of the Gentiles. And both these predictions have a remarkable conformity to *Is.* xliii. 19. 20. &c. where the creatures inhabiting the wilderness are represented as honouring God, and as a people whom he has formed for himself, to shew forth his praise; while Israel is represented as weary of him, *ψ* 22. and *their teachers* as transgressing against him, *ψ* 28. and provoking him to reject them.

III. But besides what is said in *Is.* xliii. about the Jewish teachers, there are other remarkable predictions, which speak of the time of the enlightening of the Gentiles as a time of inexcusable wilful blindness among the Jewish teachers or rulers, or both. Thus in *Is.* xlii. where the Gentiles are mentioned as waiting for God's law, delivered by the Messiah, *ψ*. 4. Israel is spoken of as disobedient to that law, *ψ* 24.; and particularly God's professed *servants* and *messengers*, titles that characterise the Jewish teachers by their office, notwithstanding their mal-administration, are represented as having a divine revelation proposed to them, and rejecting it; *ψ* 19. "Who is blind, but my servant? &c.—Seeing  
" many things, but thou observest not; opening  
" the ears, but he heareth not." And in *Is.* lvi. which speaks of the time when God's house should  
be

be a house of prayer for all people, Israel's watchmen and shepherds are represented as "blind, ignorant, and dumb; sleeping, lying down, and *loving to slumber*," *ψ* 10. 11.; and the sequel charges them with an insatiable, unbounded love of temporal advantages, which, it is evident from the nature of the thing, behoved to be a chief cause of mens looking only for a temporal Messiah.

IV. What is said in *Is.* lvi. about the Jewish watchmen and shepherds as *loving to slumber*, implying, that their slumber would be voluntary and wilful, gives light to what is foretold about their deep sleep, *Is.* xxix. 10. 11. &c. where the prophet speaks of a time when the prophetic books should be in the hands of the Jews as an open book in the hands of one who cannot read, or a sealed book in the hands of one who can read if the book were not sealed. That the blindness here foretold should relate, not merely to some less considerable part, but to the chief subject and scope of the prophecies, is evident from various expressions in this context; as particularly from *ψ* 11. "And the vision of *all* is become unto you as the words of a book that is sealed;" and *ψ* 14. "The wisdom of their wise men shall fail, and the understanding of their prudent men shall be hid." That this prediction, and the chapter which contains it, do not relate to the time of the Babylonish invasion and captivity, or at least not to that time only, but to the time of the enlightening of the Gentiles, is evident from several predictions in the latter part of the chapter, evidently relating to that subject, *ψ.* 17. 18. 24.; and several characters of the prophetic style usual in speaking of that time, *ψ* 19. 20. 23. At the time of the Babylonish invasion and captivity the prophecies of Jeremiah were far from being like a sealed book: for though they were not believed by many, yet they were sufficiently understood; and it was on that account that that prophet's enemies were so enraged

enraged against him : besides that at that time the Jews had several enlightened prophets and seers, such as Jeremiah himself in Judea, and Ezekiel and Daniel at Babylon ; whereas the time mentioned in this 29th of Isaiah is a time when such advantages were wanting. From all which it appears, that though the description of the siege of Jerusalem, which takes up the first eight verses of this chapter, should be supposed to be of itself applicable either to the siege of that place by the Babylonians, or by the Romans ; the latter part of the chapter restricts the description to the last of these sieges, to which several things in the description itself have plainly a greater conformity : and whereas idolatry was one of the chief and most immediate procuring causes of the Babylonish captivity, the desolation described in this chapter is imputed to various other provocations ; but idolatry is not once mentioned.

There seems to be a remarkable conformity between what is said in Is. xxix. about the sealed book, and what is said about sealing the law and testimony in Is. viii. 16. in which chapter the Jews are represented as not speaking according to the law and the testimony, because there is no light in them, *ψ* 20. And though the enlightening of the Gentiles is not so expressly mentioned in this context, yet it is necessarily implied in *ψ* 14. where it is said, that at the same time that the Lord would be for a stone of stumbling to both houses of Israel, he would be a sanctuary to some other people, who being distinct from both houses of Israel, can be no other than the Gentiles. What the prophet says about the stone of stumbling is the more remarkable, because it is affirmed not only of one, but of both the houses of Israel, and of the inhabitants of Jerusalem in particular.

Several other predictions relating to the unbelief of the Jews, are contained in passages which speak  
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of a time when the sons of the Jewish church should be obliged to acknowledge, that for their transgressions their mother was put away, Is. l. 2. ; and when the covenant between God and that people should be broken, which is mixed with a prediction formerly explained, relating to the Messiah's sufferings, Zech. xi. 10. And whereas the 6th of Isaiah contains one of the fullest descriptions of a future blindness and desolation of the Jews ; though perhaps it does not speak so clearly as some other prophecies of the time when this was to happen ; yet v 3. which speaks of " the *whole earth* as full of the glory of the Lord," seems to point at the time when the Gentile world, which is by much *the greatest part of the earth*, should be filled with the knowledge of that glory.

The predictions of the unbelief of the Jews contain a considerable number of facts and circumstances relating to the extent of it, and the chief abettors of it, as well as its causes and effects. As to the extent of it, though it is foretold, that too great a number would be chargeable with it, it is not represented as so universal but that the Messiah's forerunner would have considerable success in preparing the way before him, and that the Messiah himself would confirm the covenant with many, restoring the preserved of Israel : and several predictions plainly suppose, that there should be a true church of God, and of the Messiah, in Judea, to which the enlightened Gentiles would have due regard, as their mother-church, Is. xlix. ii. 2. 3. Zech. viii. 23. As it is foretold, that the chief promoters of Jewish unbelief would be the Jewish teachers and rulers, who are called *God's messengers*, and *Israel's shepherds*, and *watchmen* ; so they are described by their hypocrisy, their superstition, Is. xxix. ; their neglect of God's law and testimony, Is. viii. ; their sensuality, their covetousness, Is. lvi. ; their spiritual pride, Is. lxxv. 5. and intemperate false zeal, Is. lxxvi. 5. : all which things would incline them to

reject a Messiah that would appear in a state of so great humiliation, "seeing no beauty in him why they should desire him." Transferring to human invention, and consequently to human tradition, the regard due to divine revelation, and practical preference of temporal advantages, expected by a temporal Messiah, to the spiritual blessings of God's covenant; which evils, which were in fact among the chief causes why the Jews rejected Christ, are mentioned by the prophets among the chief sins that would occasion that people's rejecting the Messiah; particularly in Is. xxix. and Is. lvi. where that people are described as "teaching the fear of God by the precept of men; and as greedy persons that could never have enough." It is foretold, that they would reject and despise the Messiah himself; that they would look on him as one smitten and afflicted of God on his own account; that they would put him to death, and maltreat him at his death, in the manner described from the prophecies in the former chapter; and that they would cast out of their society his disciples, on pretence of zeal for the glory of God, Is. lxxv. 5. It is the more probable that this last particular, relating to the Messiah's disciples, is the thing meant in Is. lxxv. 5. because, after speaking of men who should be ejected by their Jewish brethren, the conversion of the Gentiles is not only the chief thing mentioned in the following sentences, but it is mentioned as an appearance of God for the joy of these ejected Jews; and is proposed in promises for their encouragement. Which way of proposing the promises of the calling of the Gentiles, is an intimation, that the persons in view were those who were to be employed as instruments in fulfilling these promises; besides that those persons being here characterised by their trembling at God's word, this is the character given, in the foregoing context, of those to whom God expresses greater regard than to the Jewish temple, and who

are opposed to the idolizers of that temple, and of the service that belonged, and was confined to it.

Though it is foretold, in Is. xxix. that the chief scope of the prophecies should be to the Jews as the words of a sealed book, it is not said, that they should be permitted to go so far astray as to give up wholly with those sacred writings; but, on the contrary, these writings are supposed to continue still in their hands. At the same time, various strong expressions in this chapter appear peculiarly applicable to the amazing delusions and fables for which that people have been so remarkable for many ages. And whereas the name of that people was formerly the name of God's church, from whom, through his mercy, the Gentiles received the knowledge of his will; this makes it the more observable, that it should be foretold, as it is in Is. lxxv. 14. that the name of that people should be one day the object of the particular aversion of the true people of God.

In collecting and comparing the chief predictions of the final desolation and dispersion of the Jews, it will be sufficient to mention *more briefly* such of these predictions as were formerly explained under other heads, that we may consider some other predictions of the same event more particularly.

I. One of the most remarkable and most decisive predictions on this subject is that in the forecited 9th of Daniel, which at the same time speaks of the rebuilding of the Jewish city, after the return from Babylon, and of a second destruction, both of the city and sanctuary, after the cutting off of the Messiah.

II. That destruction is also foretold in several of the forecited predictions of that people's unbelief; as particularly in Is. xlii. which speaks so much both of the enlightening of the Gentiles, and of the blindness of the Jews; and foretells, that Israël should be given for a prey to the robbers, that the

strength of battle should be poured upon him, and consume him. In Is. lvi. which speaks of the blindness of the Jewish watchmen and shepherds, all the beasts of the field are represented as gathered together to devour them. In Is. viii. where it is foretold, that the Lord would be a sanctuary to the Gentiles, and a stone of stumbling to the Jews, among various other expressions about the future desolation of that people, it is foretold that they should be driven to darkness. In Is. xliii. which speaks of the Gentile wilderness as honouring God, and of Israel as weary of him, and their teachers as transgressing against him, it is foretold, that the princes of the sanctuary should be profaned, Jacob given to the curse, and Israel to reproaches: and in Is. lxxv. where it is said, that the Jews should leave their name for a curse to God's chosen, it is foretold, that that nation should be slain; which must be meant of the dissolution of their civil polity, because it is foretold in other passages, that they should never be wholly extinguished.

III. The 28th of Deuteronomy and 29th of Isaiah contain circumstantial descriptions, the first of sieges of all the Jewish cities, the second of a siege of Jerusalem, ending in extraordinary desolation: and in both these prophecies there are several characters which shew, that it is the desolation by the Romans that is chiefly intended. In Deut. xxviii. it is foretold, that God would bring a nation from far, from the end of the earth, against the Jews, *ψ* 49.; who would besiege them in all their gates, until their high and fenced walls should come down through all the land, *ψ* 52.; so that they should be plucked out of the land, *ψ* 63. and scattered among all people from one end of the earth to the other, *ψ* 64. Among various arguments for applying this prediction to the destruction of Judea by the Romans, it is remarkable, that in *ψ* 68. it is foretold, that, after the sieges and dispersion above-mentioned,

mentioned, the Jews should be sent in ships to Egypt, to be sold to their enemies for slaves; which was literally fulfilled by the Romans; whereas, at the time of the Babylonish captivity, the Jews went to Egypt, not in ships, but on horses; not to be sold to enemies, but to seek shelter from the Egyptians as their friends and allies: which is much taken notice of, and much blamed in various places of scripture. Whereas it is said, *ψ* 49. that the enemy there mentioned should come from far, even from the end of the earth; this is evidently much more applicable to the Romans than to the Chaldeans; and the words in that verse, about that enemy's coming as an eagle, may reasonably be considered, according to the style of prophetic writings, as an allusion to the Roman ensign; seeing it is twice repeated, *ψ* 59. that the judgements threatened in this chapter would be of long continuance; and seeing it is foretold, that the Jews would be left small in number, *ψ* 62. and that they would find no ease nor rest for the sole of their foot on their dispersion: all these things are arguments for understanding the dispersion by the Romans, rather than that by the Babylonians, which continued but about seventy years, was not attended with so much slaughter, and did not put the Jews into so unsettled and wandering a condition, considering the favours they met with after that captivity from their conquerors. The Christian interpretation of this chapter may be farther confirmed by several things in the following chapters of this book; seeing chap. 29. *ψ* 24. speaks of the future desolation of the Jews as exceeding singular, raising the astonishment of all nations, and making them inquisitive about the causes of it: and whereas the song of Moses, in chap. 32. which was mentioned before as foretelling the enlightening of the Gentiles, and the unbelief of the Jews, foretells also the desolation of that people, it is observable, that that song is mentioned

tioned no less than three or four times, as a song that should be left for a witness against that people, in the event of their apostasy from God, chap. xxxi. 19. 21. 26. 28.

The 29th of Isaiah, in describing a siege of Jerusalem, gives such an account of the multitude of nations fighting against it, of their singular eagerness to destroy it, and of the low condition to which they would reduce that people, as is manifestly more applicable to the second destruction of that place by the Romans, than to the first by the Babylonians; but, which is still more decisive, the latter part of the chapter contains various characters of the times of the enlightening of the Gentiles, and of the blindness of the Jews.

IV. Whereas there are several predictions of the desolation of Judea, concerning which it is not so easy to determine, at first view, whether they are meant of the first or the second desolation of that country; there are other predictions, where there is no room for that difficulty, namely, the predictions that were delivered after the Babylonish captivity; of which that in the forecited 9th of Daniel may be reckoned the chief; but there are several others in Zechariah and Malachi.

In the 11th of Zechariah, which was proved before to treat of the times and of the sufferings of the Messiah, there is a remarkable prediction of a second desolation of Judea, that should be of long continuance,  $\psi$  6. attended with the breaking of the covenant between God and that people,  $\psi$  10. and of their union with one another,  $\psi$  14.; so that they are said to be delivered every one into his neighbour's hand. All which things, taken complexly, are not applicable to any disaster that intervened between the Babylonish captivity and the final destruction of Jerusalem by Titus.

In Zechariah xiii. after a remarkable prediction of the Messiah's sufferings, there is a prediction of

a desolation of Judea that would be very singular and extensive,  $\psi$  8. 9.: and whatever difficulty \* there may be about two different interpretations of the close of chap. 13. according as the cutting off there mentioned may be supposed to relate to a spiritual or temporal disaster, each of which interpretations favour the main argument in view; it is evident, that the beginning of the 14th chapter speaks literally of enemies gathered from all nations, besieging and sacking Jerusalem, and carrying the half (or a vast number) of its inhabitants into captivity. Whereas the following 3d verse speaks of the Lord's fighting against those nations that had fought against Jerusalem, seeing it is not at all said, that this should be in order to a speedy restoration, or any restoration at all, of that city; this prediction may be explained by various others, which speak of the righteous judgements to be inflicted on the incorrigible among other nations as well as the Jews; and by what is foretold,  $\psi$  16. of this same chapter, which shews, that they who were left of the nations which came against Jerusalem, would be brought to worship the Lord of hosts. That this chapter treats of the times of the Messiah, and contains very remarkable predictions relating to those times, is not only evident from its being a continuation of the important prophecies in the two preceding chapters, formerly considered, and from the last-cited prediction,  $\psi$  16. of the enlightening of the Gentile nations, but also from what is farther foretold on that subject in  $\psi$  8. 9.; which speak of living waters going out from Jerusalem at the time in view, towards the different parts of the world; and shew, that at that time, "The Lord

\* A chief cause of the difficulty hinted at, is the good account given in the last verse of chap. 13. of those that should escape the cutting off mentioned in ver. 8. If that good account be supposed to relate to the most distant good effects of the calamities of the Jews, the difficulty seems to be in a good measure removed.

" should

“ should be King over all the earth ; and that there  
 “ should be one Lord, and his name one :” besides  
 the remarkable prediction, at the close of the chap-  
 ter, formerly proved to relate to the abolishing of  
 the ceremonial law.

In the book of Malachi, there is a remarkable hint  
 at a rejection of the Jews that should be cotempo-  
 rary with the conversion of the Gentiles, Mal. i. 10.  
 11. ; and in chap. iii. a prediction of a time when  
 there should be a more visible difference betwixt the  
 righteous and the wicked, than what is usually  
 made in the course of providence ; which is singu-  
 larly applicable to the difference made between the  
 disciples and the enemies of Christ at the destruction  
 of Jerusalem, chap. iii. 18. ; but especially the last  
 chapter gives an alarming account of an awful day  
 of the Lord that should consume the wicked, chap.  
 iv. 1. ; particularly the proud, leaving them neither  
 root nor branch ; where, though the incorrigible  
 party among the Jews are not expressly mentioned,  
 yet seeing this book of prophecy speaks chiefly all a-  
 long, not of the sins of the Gentiles, of whom it  
 foretells that God’s name would be great among  
 them, but of the Jews ; and seeing the awful day  
 mentioned in this last chapter, is mentioned as co-  
 temporary with the appearance of the Sun of righ-  
 teousness, formerly proved to be none other than  
 the Messiah ; all these things, especially when com-  
 pared with the above-cited predictions, about the  
 unbelief and desolation of the Jews, give good  
 ground to look on them as the proud and the wick-  
 ed of whom the passage in view is meant.

V. Whereas it is a primary character of the day  
 of the Messiah, that it would be a day of singular  
 joy to God’s people, several other prophecies, Is.  
 xxxv. 4. lxi. 2. lxvi. 6. besides that last-cited from  
 Malachi, speak of the same day as an awful day of  
 just recompence to the enemies of God, of his  
 Messiah, and of Zion. There are some remarkable  
 passages

passages which seem to be of particular use for explaining these different views that are given so oft of the same day; as particularly If. lxvi. (which speaks so much of the calling of the Gentiles), *v* 14. "Then the hand of the Lord shall be known towards his servants, and his indignation towards his enemies;" and If. lxv. from *v* 13. to *v* 17. where the same time is described as a time of feasting, rejoicing, and singing for joy of heart to God's servants; and as a time of hunger, thirst, shame, crying, and sorrow of heart, to them who would despise the calls of God's mercy; and the context was formerly proved to relate to the times of the Messiah. Mal. iii. 18. has such a conformity to these passages, that it is an argument that the context to which it belongs, is parallel to them, or relates to the same times and events: "Then shall ye discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

As it is suitable to the best rules of interpretation, to explain the more general threatenings against Zion's enemies, by the passages which tell more particularly who those enemies are, namely, the abettors of Pagan idolatry and Jewish unbelief; so there is a peculiar reason for understanding threatenings of temporal judgements against Zion's enemies, as more specially intended against the obstinate Jews, considering the tenure of the charter by which they held Canaan, which contained the penalty of expulsion in case of rebellion and apostasy: so that predictions of their national unbelief, virtually imply predictions of their national desolation.

VI. There are three or four remarkable characters, which prove a certain national dispersion of the Jews, mentioned in some prophecies to be different from that occasioned by the Babylonish captivity: for whereas that was the first national dispersion of that people, and happened long before the

times of the Messiah, and of the fourth monarchy, and was but of short continuance; some predictions speak of a dispersion, which they mention as a *second dispersion* happening after the appearance of the Messiah, and of the fourth monarchy, and of very long continuance.

1. The dispersion mentioned Is. xi. 11. &c. is distinguished from the Babylonish dispersion by several of these characters: for it is mentioned as a second dispersion, seeing the recovery or restoration from it, which is the thing more directly foretold, is mentioned as a second restoration; and both the dispersion and restoration here spoken of, are mentioned as cotemporary with the enlightening of the Gentiles by the root of Jesse, which was proved formerly to be the chief subject of that chapter. But besides all this, whereas the enlightening of the Gentiles was to continue through all ages, and, from small beginnings, after much opposition, to arrive at its utmost perfection on earth, by the full conversion of all the Gentile nations; this prophecy seems plainly to make the restoration of the Jews, which it describes  $\psi$  11. cotemporary with that happy period, the bringing in of the fullness of the Gentiles, which it describes  $\psi$  10. by the two blessed characters of universal peace, and universal light.

Though the verse that intervenes between the prediction that implies the universal conversion of the Gentiles, and that which foretells the restoration of the Jews, as happening *in the same day*, or about the same time, speaks of the root of Jesse, or of the Messiah; yet there is nothing in that verse that restricts its meaning to the Messiah's first appearance; which is the thing mentioned in the first verse of the chapter; and it is very agreeable to the scope of the prophecies, to mix, in one context, events relating to the beginning of the Messiah's kingdom, and to the highest advancement of it.

2. The

2. The dispersion mentioned Daniel xii. 7. is distinguished from the Babylonish dispersion, by all the characters above mentioned. It must be posterior to that dispersion, because the prediction itself is posterior to the decree of Cyrus, which authorised the return from that dispersion, as appears from Dan. xi. 1. compared with Ezra i. 1.

Then again, the dispersion of the holy people is mentioned here, (in Dan. xii. 7.), in answer to a remarkable question in the preceding verse, "How long shall it be to the end of these wonders?" And the answer implies, that when the dispersion of that people should be at an end, and not till then, or about that time, the other prophetic wonders in view should be at an end likewise. Concerning which wonders, it might be sufficient to our present purpose, to observe, from chap. xi. 4. that some at least of these wonders were to happen after the fall, not only of the first and second, but also of the third or Grecian monarchy; which is enough to put the end of the dispersion in view at a great distance from the dispersion caused by the Babylonians. But it is proper to observe farther, that the chief wonders foretold by Daniel, could not be finished till all the kingdoms *under the whole heaven* should submit themselves to God and the Messiah, Dan. vii. 27. ii. 44.; which confirms the above interpretation of Is. xi. that the end of the dispersion of the Jews would be cotemporary with the full conversion of the Gentiles, or would happen much about that time.

3. The end of the dispersion of the Jews is not only made cotemporary with the end of the prophetic wonders in general, but more particularly with the end of what is called *time, times, and an half*, Dan. xii. 7. The meaning of those words will be considered more particularly afterwards; it is sufficient at present to observe, that according to Dan. vii. 26. the end of *time, times, and an half*, would

be the end of apostasy, delusion, and persecution, and would be the time of the universal conversion of the nations: so that this affords another proof, that the final restoration of the Jews should be contemporary with the conversion of the fullness of the Gentiles

4. The 11th and 12th verses of this chapter shew, that there would be about twelve or thirteen centuries from an unhappy revolution, characterised by the taking away of the daily sacrifice, and the setting up of desolating or (as the word also signifies) astonishing abomination, to a time characterised only by the blessedness of those who should see it,  $\psi$  12. It will be proved afterwards, from Dan. vii. 26. that the characters of the beginning of this calculation are really and singularly applicable to the setting up of the power there said to continue *time, times, and an half*; and it is evident that the good character given here,  $\psi$  12. of the end of the calculation, is singularly applicable to the two things mentioned in the context, namely, the full conversion of the Gentiles, and the restoration of the Jews. Hence it follows, that by *time, times, and an half*, are meant about twelve or thirteen centuries, which make, in round numbers, about three years and an half, or a year, years, and an half year, reckoning as many natural years in every prophetic year as there are days in a natural year, according to the prophetic style in other places, and particularly in the above-explained 9th chapter of this same book. This puts the end of the dispersion of the Jews, as well as the cotemporary end of delusion and apostasy, and the beginning of universal light and peace, at the distance of twelve or thirteen centuries from a certain remarkable time, which, however not particularly known, is declared very plainly to be posterior to the fall of the Roman empire. All these things, it is hoped, will be made more plain in the following section: it was proper to  
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give some account of them here, to show that the prophets foretell a dispersion of the Jews, posterior to what was caused by the Babylonians, contemporary with the times of the Messiah, happening in the time of the fourth or Roman monarchy, (as is evident from Dan. ix. 26. 27.), and continuing many ages after its fall; as in effect that dispersion is known to have lasted now near the third part of the time since the creation: so that when it is at an end, there will indeed be *an end* of one of the greatest *wonders* in the history of mankind; which is an argument of the justness of the prophetic style on this subject.

It appears from what has been said, that the predictions of the desolation and dispersion of the Jews, as well as the other predictions formerly explained, are a considerable number, and contain a considerable variety of facts and circumstances, relating to the destruction of the Jewish city and sanctuary, the time and instruments of it, the disasters of the siege of Jerusalem, the subsequent dispersion of that people through all nations, the hardships attending it, its long continuance, and the continuance of the distinction betwixt that people and all others under it, and their inexcusable blindness as to the chief procuring causes of it.

As it is foretold, that the destruction of their city and sanctuary should happen after the death of the Messiah, in the time of the fourth or Roman monarchy, which monarchy should be the chief instrument of that destruction, to which at the same time their own intestine divisions would greatly contribute; so it is foretold, that their enemies would besiege them with vast armies, with uncommon eagerness, Dan. ix. vii. Zech. i. xi. If. xlix. 26. xxix. Deut. xxviii. and make them feel the most grievous calamities of war; that after the taking of their chief city, multitudes of them should be sent in ships to Egypt, to be sold for slaves to their enemies;

mies ; that they should be scattered among all people, from the one end of the earth even unto the other ; that they should be cast away because they did not hearken to God, and should be *wanderers* among the nations ; that they should be *sifted* among all nations, as corn is sifted in a *sieve*, Deut. xxviii. 64. Hosea ix. 17. Amos ix. 9. ; that in this dispersion they should not find a place to rest the sole of their feet ; that the dispersion should continue to the time called the end of prophetic wonders, being the time of the universal conversion of the Gentiles, when all the kingdoms under the whole heaven would submit to God and his Messiah, and the time of the end of a desolating abomination that was to continue about twelve or thirteen centuries, and was not to begin till after the fall of the Roman empire, Deut. xxviii. 65. Dan. xii. : which two things prove, that that dispersion was to continue above sixteen or seventeen centuries at least, whatever more.

Their preservation as a body of people distinct from all others, notwithstanding so amazing a dispersion, is foretold in several prophecies, which shew, that though God would make an end of all nations, he would not make an end of them ; that they should never cease from being a people ; that tho<sup>t</sup> they should be sifted, like corn, among all nations, yet the least grain should not fall upon the earth ; that they should never be utterly destroyed, Jer. xxx. 11. xlvi. 28. xxxi. 36. All which is also necessarily supposed in the predictions which shew, that they should be wanderers among the nations, and that they should be “ an astonishment, a proverb, “ and a by-word among all nations,” Amos ix. 9. also y 8. Deut. xxviii. 37. ; implying plainly, that they should still be distinguished from other nations : and it is evident, that the continuance of this distinction of that people is supposed in the joyful predictions of their restoration. As to their refusing to  
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own the true principal cause of their calamities; this was proved from If. xlii. in the explication formerly given of the last part of it.

SECT. IV. *Predictions concerning opposition to the true religion, after the conversion of the Gentiles.*

*Of the book of Daniel.*

I. The book of Daniel contains various prophecies, shewing, that after the conversion of the Gentile nations; after the fall of the fourth or Roman empire, and its division into various kingdoms, the chief of which are reckoned about ten in number; there should arise certain exceeding eminent seducing powers, one or more, enjoying temporal dominion; who would be singularly remarkable for their opposition to the kingdom of God and of the Messiah, being chief ringleaders of apostasy, delusion, and persecution; and whose powerful opposition to the truth would continue for many centuries of years, to the time frequently called by this prophet the *time of the end*, and characterised as the time of the universal conversion of nations, Jews and Gentiles, to the true religion.

In proving this, it is of use to give summaries of the chief prophecies in this book, which relate to the four monarchies, or any one or two of them, and to shew that all of them reach down to *the end* now described.

1. In the first prophecy, in chap. 2. the four monarchies are represented by the four parts of a great image: 1. The head of gold; 2. The breast and arms of silver; 3. The belly and thighs of brass; 4. The legs of iron; and the feet, part iron and part clay. The kingdom of the Messiah, as was proved formerly, is represented in this prophecy, by a stone cut out without hands, becoming in process of time

time a great mountain, and filling *the whole earth*. The opposition of the fourth monarchy to the Messiah's kingdom, especially the opposition made in the lower or latter times of that monarchy \*, is evidently supposed in what is said of the stone smiting the image on his feet, which are a part of the representation of the fourth or last monarchy; and the stone's becoming, in consequence of that victory, a great mountain, *filling the earth*: which things plainly import, that the iron and clay feet of the fourth empire, after the time of its division; y 41. and the empire of the wonderful stone, would be opposite powers; the former being an obstacle to the growth of the latter; and the latter growing, so as to fill the earth, by the total defeat of the former.

These things shew, that this prophecy reaches to *the great end* formerly described, or the time of the universal conversion of the nations: which conversion is not only foretold in the first and more obscure part of the prophecy, containing the vision about the stone that was to become a great mountain, and fill *the whole earth*; but also, in the second part of the prophecy, explaining the whole vision, and particularly explaining what relates to the stone, y 42. by a kingdom set up by the God of heaven, that should be universal and everlasting: and though the time of this *end* is not described by any number of years, yet it is evident in general, that it should be not only after the rise of the fourth empire, but after that division and weakening of it expressly mentioned y 41. 42. which imply its fall; and after the opposition made by these divided, mixed, and weaker powers, should be broken: all which things shew, that Daniel's words, y 28. calling the subject-matter of this prophecy, what should be in *the latter days*, are of the same

\* Bas Empire.

import with the expressions about *the end* in subsequent predictions.

2. In the second general prophecy in chap. 7. the four monarchies, formerly represented by the four parts of an image, are represented by four great beasts, said to be diverse one from another; and the fourth, which was formerly represented by the legs of iron, and feet part iron and part clay, is here represented by a beast of singular strength, having great teeth of iron, nails of brass, (the metal emblematical of the Greeks in chap. 2.), and having ten horns, representing ten kings that should arise upon the above-mentioned division of that empire, chap. ii. 41.; which ten horns evidently correspond with the ten toes of the feet of the image, said to be broken by the stone, or by the kingdom of God, and so supposed to join in opposition to that kingdom.

The Messiah's kingdom is here foretold, at the end of the vision,  $\psi$  13. & 14. where the prophet joins together, as was proved before, in one comprehensive view, the Messiah's ascending to heaven, and his sitting at the right hand of God, till his enemies become his footstool; which is included in his receiving the universal everlasting kingdom mentioned  $\psi$  14. and explained  $\psi$  27. which speaks so plainly of the universal conversion of the nations to the service and obedience of the Most High.

The opposition made to that kingdom is described chiefly by the practices of a little horn, speaking great words, coming up among the ten horns of this fourth beast, making war with the saints, prevailing against them,  $\psi$  21.; speaking great words against the Most High, wearing out the saints of the Most High; thinking to change times and laws, and getting them into his hands,  $\psi$  25.

The continuance of this opposition is described by two remarkable characters: the first is  $\psi$  22. which shews, that this little horn of the fourth

beast should prevail against the saints, until judgment was given to the saints, and the time came that the saints possessed the kingdom, *v* 22.; which is explained, *v* 27. by the universal conversion of the nations, there mentioned as following upon the fall of that little horn. The second character is in *v*.25. which shews that the power of that horn should continue time, times, and the dividing of time, which will be explained afterwards; it is sufficient at present to observe, that the conclusion of these mysterious times is here made contemporary with the time of the end, so oft mentioned in this book, or the time of the universal conversion; which is confirmed by the words immediately following the mention of that conversion, and the fall of the horn, that was the great obstacle to it, *v* 28. "Hitherto is *the end* of the matter," or of the chief subject-matter of prophecy, as we may reasonably understand the words.

Thus the second as well as the first prophecy in this book, relating to the four empires, reaches down below the end of the Roman empire, and to the universal empire of the Messiah, as the great end.

3. That the same thing may be said likewise of the third general prophecy, which is that in the 8th chapter, appears from *v* 17. & 19. where it is no less than thrice declared, that the vision should reach to the time of *the end*, or that the remotest events pointed at in it should happen toward that period: which remotest events, as appears from the close of the prediction and chapter, relate to an extraordinary adversary, who is said to *destroy*, or, as that word also signifies, to *corrupt* wonderfully; and is represented as eminent for policy and craft, *v* 25. and destroying many by peace or prosperity; as craft seems the more necessary to his becoming mighty, because when he is said to be so, it is added, but not by his own power; which seems to hint, that by  
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craft and policy he would cause others make a surrender of their power to him : and whereas in  $\psi$  9. he is said to wax exceeding great toward the south and the east, this seems to imply, that his rise would be from the north-west \*.

4. As to the subsequent prophecies in this book, the remarkable prediction in Daniel ix. concerning the death of the Messiah, and the desolation of the Jews following upon it, expressly carries down to the time called *the consummation*, which appears to be the same with the time of *the end*, so oft mentioned elsewhere in this book; especially when this part of Dan. ix. is compared with Dan. xii. 7. And as to the long prophecy that takes up the last three chapters of this book, that it reaches to the *time of the end*, is evident from some expressions in every one of these chapters; as particularly chap. x. 14. about the *latter days*, chap. xi. 35. about the *time of the end*, and chap. xii. 4. where Daniel is commanded to seal the book, even to the *time of the end*; which shews, that the events foretold would not be all fulfilled till that time; and the sequel of that chapter speaks of the end of the wonders foretold in this prophecy, as cotemporary with the end of time, times, and an half, which appears from chap. vii. 25. 26. 27. to be the time of the universal conversion, and of the end of the dispersion of the holy people, and the end of desolating abomination.

II. After proving that the several general prophecies in this book reach to the time of the end, the objections that have been made against the true interpretation of these prophecies make it needful to prove, that the little horn of the fourth beast was to arise after the division of the Roman monarchy; for which proof it is sufficient to make out these two points: first, That the fourth beast represents

\* See Newton on this chapter.

that monarchy; and, 2. that the time of the rise of the ten kings, represented by the ten horns of that beast, must be the time of the fall and division of that monarchy.

1. That the fourth beast represents the Roman monarchy, may be made out by many clear proofs; seeing the four beasts in chap. 7. as well as the four parts of the image in chap. 2. are expressly said to represent four kingdoms or monarchies, reckoning from the Babylonian as the first, (as is clearly declared chap. 2.), the Roman must necessarily be the fourth. If the third beast is the Greek empire, the Roman must be the fourth: and that this is the case, is evident from chap. vii. 6. where the third beast is said to have not only four wings of a fowl, but also four heads, implying that the empire represented by that beast would be divided into four parts; which shews it to be the Greek empire, though we had no other argument for this but the manifest conformity of the description with known history; but we have besides this the prophet's own explication of the emblem in view, chap. viii. 8. compared with *ψ* 20. 21. where the beast with four notable horns is expressly declared to be the king of Grecia, who conquered and succeeded the Medo-Persians, and whose kingdom, after the death of the first king, viz. of Alexander himself, and his first successors, in whose time the empire was kept entire, was divided into four parts. It is evident also, that the fourth beast must represent the Roman monarchy, because it represents the last great or universal temporal monarchy, the monarchy that should be divided into ten parts, and that should not be broken by another fifth universal *temporal* monarchy like itself, but by that division into so many parts \*, when conquered nations would shake off the yoke,

\* Dan. ii. 41. "And whereas thou sawest the feet and toes, —  
"the kingdom shall be divided."

and

and recover their sovereignty; and these parts are represented as continuing divided till the time of the end, when the stone, chap. 2. would smite the image upon his feet: and it may be proper to observe, that seeing the ten horns of the fourth beast manifestly correspond with the ten toes of the feet of the image, this shews that it is not absolutely necessary to be very precise in determining all the ten horns, or the ten kingdoms into which the fourth empire was divided.

2. That the time of the rise of the ten horns, is the time of the fall and division of the Roman empire, is evident, because it is said, *ψ* 24. "And the ten horns *out of this kingdom* are ten kings that shall arise," &c.; and the name either of *horns* or of *kings* is not given in this prophecy to subordinate governors, but to sovereigns; and as the four horns of the third beast are explained chap. viii. 20. 21. &c. to be four parts into which the third empire was to be divided, the 2d chapter speaks expressly of the division of the fourth empire, *ψ* 41. 42. and of the weakening of it, in speaking of the feet, or of the lower and later times of that empire: all which things, compared with uncontested facts relating to the fall and division of that empire, shew that the time of that division is the time of the rise of the ten horns or ten kings mentioned in the prophecy.

Seeing it is said, *ψ* 24. that the little horn would arise *after* the ten kings, and would subdue three kings; these things give the following general characters of the time of the rise of the little horn, (without fixing the precise year), namely, that it should be some time after the fall of the Roman empire, and the division of it into ten principal parts; and some time before, or at least about the time that three kings should be subdued by a little prince, to whom the characters in the context may be found singularly applicable.

III. In ascertaining what is meant by the little horn, a variety of circumstances in the description of it must be considered.

1. That by the little horn we are to understand, not one individual ruler, but a succession of rulers, enjoying the same power and authority, is evident from the prophetic style all along; the four parts of the image in chap. 2. and the four beasts, or four kings, as they are called, chap. vii. 17. signifying successions of many kings, whose history, taken all together, reaches to the time of the end. In the vision explained chap. 8. *v* 20. & 21. though there is but one ram and one he-goat, yet it is said, “The ram which thou sawest having two horns, are the kings of Media and Persia; and the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king;” implying, that the he-goat itself represents others besides the first king; as *v* 22. shews that the other four horns of that he-goat represent, not four particular persons, but four kingdoms. But besides all this, the great things said to be done by the little horn of the fourth beast, and the continuance of his power to the time of the universal conversion of the nations, puts it beyond all question, that it is not one particular person that is meant, but a very long succession.

2. As to the place of the little horn's rise and reign, though the particular city or country is not named, yet seeing he is said to come up among the ten horns or kings who would share the old Roman empire among them, this shews, that the seat of that little horn should be within the bounds of that empire. That it would be in the western parts, may be convincingly made out from this one remark, that the eastern or Greek emperor cannot be that horn: for, *1<sup>st</sup>*, He could not be called *little* among the ten; nor, *2<sup>dly</sup>*, could he be said to come up among them, and after them, both which are

are said of the horn so much insisted on; see  $\psi$  8. & 24.; see also below, remarks on  $\psi$  12. of this 7th chapter, which distinguishes the other three empires, which were more eastern, from the fourth.

As what is said describes the little horn of the fourth beast in a general way, by the time of his rise, and the seat of his power; shewing, that he would rise after the fall and division of the fourth, or Roman empire, and rule in the western parts of that empire; so the other branches of the prediction concerning him, describe him by his misimproved penetration, his pretences to superiority over other princes, his temporal dominion, the singular nature of his government, his opposition to the true religion, the continuance of that opposition, and the end of it.

3. His uncommon, though ill improved, penetration and sagacity, and his pretence to superiority above the other horns, are implied in the words,  $\psi$  8. 20. where he is called a horn that had eyes, eyes like the eyes of a man; a mouth speaking great things,  $\psi$  8.; very great things,  $\psi$  20.; the voice of whose great words raised the prophet's peculiar attention,  $\psi$  11.; and his look is said,  $\psi$  20. to be more stout than his fellows, or than the other horns.

4. His possessing temporal dominion is not only implied in his being called a horn, though a little one, but also in his subduing three of the first ten kings,  $\psi$  8. & 24. who are said to be plucked up by the roots before him, and whose dominions therefore must have become wholly his. But notwithstanding this he is never called any other than a little horn; nor is it said of him, as of the little horn of the third beast, chap. viii. 9. that it waxed exceeding great. The greatness of this little horn of the fourth beast is chiefly placed in great words and looks, joined with singular penetration or cunning; which is of itself a presumption, that the great things  
he

he was to accomplish would be owing to the power of others, voluntarily giving their power to him, after being seduced by him.

5. His opposition to the true religion is described by his making war with the saints, and prevailing against them until the time of the end; his speaking great words against the Most High; his wearing out the saints of the Most High; his thinking to change times and laws, which would be given unto his hand until time, times, and the dividing of time.

This description of the little horn shews, as to his general character, that he would be an adversary of the truth, of singular power and influence, attended with great success in heading the opposition that would be made to true religion. But whereas such opposition may be made by higher powers, either by supporting old evil laws in favour of delusion, or by reversing laws that have been established in favour of the truth, or by artificial changing and perverting of such laws; which last is the way of promoting apostasy by fraud and imposture; it is evident, that this is the particular kind of opposition to the truth that that power is charged with, seeing it is obvious, that the *change* of laws and times which he was to contrive and promote, is mentioned as a *change* of laws relating to religion, and must be a change much to the worse; this being connected with the character given of him as an adversary of the truth, a speaker of very great words against the Most High himself, and a persecutor of his saints: and that his impostures should be promoted at first rather by fraud than force, and rather by corrupting and perverting former good laws, than by open repealing of them, is not only insinuated in the word *changing laws*, but far more evident from the littleness of this horn or power, which behoved to make him incapable of imposing his change of laws

on superior powers otherwise than by misperfuasion and deceit.

To have only changed the laws of Pagan worship, which could not easily have been changed to the worse, by introducing into societies that were already Pagan, new objects, or new rules of worship, would neither have been so extraordinary a thing in itself, nor could it answer to the distinguishing characters of the change here foretold, seeing that change is supposed to be so singularly injurious to the Most High; which implies, that, antecedently to that change, the laws were for his honour, and that the doctrine which enlightened the Gentiles had got the countenance of authority. So that this prophecy contains at least a probable argument, that the Messiah's doctrine should attain to the legal establishment before the fall of the fourth empire; seeing that after its fall, and division, or about that time, false religion could not be promoted but by changing laws that had been established for some time in favour of the truth.

*Speaking words against the Most High*, when mentioned, as in this prophecy, to characterise a succession of powers opposing the truth, evidently signifies a public professing and authorising of corrupt doctrines; as perverse changing of religious laws and times, signifies the authorising of corruptions, not only in doctrine, but worship; and speaking, not only words, but *great words, very great words*, against the Most High, very naturally denotes a sacrilegious claiming too high authority in government, intrenching on the prerogatives of the Most High. So that the prophetic description of this little horn's opposition to the true religion, by changing and corrupting it, shews, that it would extend to the several chief branches of religion, doctrine, worship, and government. But of this last branch, more under the following article.

6. Whereas it is expressly foretold, y 24. that

the little horn would claim, and actually obtain, a *spiritual* superiority, or a power of making and changing laws in religion, the whole tenor of the prophecy shews, that this *spiritual power* of that little horn, would not be confined to his own little temporal dominions, but should extend to those of the other superior horns, through their own voluntary submission. This appears from the prophetic account of the other horns, as involving themselves in the little horn's apostasy, and of the little horn's singular influence in conducting and promoting it.

That the other horns would involve themselves in the apostasy, is evident from what was formerly proved from chap. ii. namely, that the feet, and consequently the ten toes, of the image, representing the fourth empire, when divided into ten parts, should be smitten by the living stone, as being principal obstacles to the advancement of the kingdom of God.

Accordingly, in this 7th chapter  $\psi$  10. when Daniel, upon his seeing the Ancient of Days appearing, and the judgement set, attends to see the issue of the little horn's guilt, it is not merely that horn, but the *body* of the fourth beast, that he sees punished; which plainly supposes, that that *body*, and consequently the other horns, would involve themselves in the little horn's guilt, and concur in his apostasy: which is greatly confirmed by the little horn's warring and prevailing over the saints, until the very time of *the end*,  $\psi$  21. 22.; seeing, if the other horns had been engaged in the party of the saints, or in the cause of truth, they behoved to be too many for one little horn.

If the little horn's power to change laws, were supposed confined to his own temporal dominions, there would be nothing so singular in this, to distinguish him from other absolute princes, promoting false religion among their own subjects, or to distinguish him from the other *greater* horns engaged,

ged, as was proved, in the same apostasy; whereas the whole conducting of that apostasy is appropriated to that horn, in such a way, as shews, that however little he was otherwise, the *greater* horns would implicitly submit to him in the matters of religion, as the only horn among them *that had eyes*,  $\psi$  20. as their teacher or prophet, or (which was the ancient name of prophet) their *seer*, or chief overseer,  $\epsilon\pi\iota\sigma\chi\omicron\upsilon\tau\eta\varsigma$ ; and that his acknowledged spiritual authority would be sovereign, and its influence on the apostasy as extensive as the temporal power of the horns concurring in it. It is he only that is directly charged with that apostasy. His power and influence in promoting it, next to the opposite power that finally defeated it, is the chief subject of the prophecy. The beast itself, and the other horns, however greater than he, engaged in the same bad cause, seem to be mentioned only by the by, or chiefly on account of their connection with him, to shew the time of his rise, the seat of his power, and his adherents. It is the *voice of his great words* that chiefly awakens the prophet's attention to the result of the judgement,  $\psi$  11.; his great words seem to be mentioned as chief causes of the evils that befall the body of the beast, mentioned in the same verse: it is his character that the prophet is chiefly inquisitive about,  $\psi$  19. & 20.: it is he only that is said to make war against the saints, and to prevail against them, and that to *the end*,  $\psi$  22.: it is to his character that the interpreter of the vision hastens forward his explications; and it is on that alone he expatiates, scarcely saying any thing of the greater horns, but that they were so many kings.

In the explication of the vision, it is he only that is said to speak the great words, to wear out the saints, to change times and laws: it is into his hands that the power of making such changes is said to be *given*, and that for many ages. Seeing

such power is given to one little horn, by a number of other greater horns, notwithstanding their natural jealousy and tenaciousness of power, this shews, that that surrender of power would be voluntary, through false persuasion, that he who claimed it, with the *voice of very great words*, had a right to it; and that these other horns, suffered the horn *that had eyes*, to put out theirs. It is the dominion of the little horn that is represented  $\psi$  26. 27. as the great obstacle to the universal dominion of the Messiah, which must be raised on the ruins of that evil power. The taking away of the dominion of that little horn, mentioned  $\psi$  26. which belongs to the interpretation of the vision, answers to the destroying of the body of the fourth beast itself, mentioned in  $\psi$  11. which belongs to the vision: which is a farther proof, that the spiritual dominion of that one horn should be of much the same extent with the temporal dominions of the other horns of that beast. And whereas, when the fourth beast is slain and consumed, the lives of the other beasts are said to be prolonged for a season and time, tho' their dominion be taken away, this shews, that the fourth beast is considered here as consisting of western kingdoms, that never belonged to any of the first three eastern empires; and which not only were the whole of the Roman empire, at its first greatness, but were reckoned more properly and strictly Roman after that empire was divided between the west and the east.

Though in  $\psi$  19. the fourth beast is said to have nails of brass; which, as was observed before, is the metal emblematical of the Greek empire; yet it is not the nails, but the ten horns, that represent the different parts of the divided Roman empire in this chapter, at  $\psi$  24. And whereas the vision represents that empire in different parts of its duration, its singular greatness, its iron teeth, and brazen nails, being in the first part of the description, are  
justly

justly referred, on that and other accounts, to the first part of its duration, and the after-mentioned ten horns to the latter part of it; at which time it is that the fourth beast is here said to be slain, and is at the same time expressly distinguished from the eastern kingdoms, whose lives are said to be prolonged for a season. But of this distinction more afterwards. It is sufficient at present to observe, that the fourth beast being thus distinguished from the eastern kingdoms,  $\psi$  11. 12. and the destruction of that fourth beast,  $\psi$  11. being explained by the destruction of the dominion of the little horn,  $\psi$  26. this proves, that the spiritual dominion of that horn should extend to the other western horns of that fourth beast, but not to the eastern kingdoms that had been formerly parts of the three first beasts. And it is exceedingly remarkable, that the destruction of this dominion is represented, both in the vision and interpretation, as an effect of extraordinary divine interposition, described in words resembling the New-Testament descriptions of the general judgement; shewing, that though these two great events would be really different, yet the one would be a kind of emblem of the other.

If, to what is said, we add, that the long duration of the little horn's dominion, (to be explained under the following article), proves its vast extent, and that it behoved to be supported by *greater* temporal horns, or powers, than the little horn itself; all these things put together, shew, that almost every part of the description of this horn contradicts the supposition that would confine his spiritual power, or power of changing religious laws and times, to his own little temporalities. And what has been proved concerning the singular spiritual nature of his power, the vast extent of it, the cunning needful to acquire it, the enormous ambition of aspiring to it, is a key to the above-mentioned more general expressions, about his being  
*diverse*

*diverse* from the other ten horns, his not being reckoned of their number, though said to come up among them, his being a horn that had eyes like the eyes of a man, a mouth speaking great things, and looks more stout than his fellows.

7. The duration of this little horn's dominion is here described by two characters: one is, that it should last to the universal conversion of the nations; the other is, that it should last *time, times, and the dividing of time*; which is so like the words in Dan. xii. 7. *time, times, and an half*, that they cannot reasonably be supposed to have different meanings; and which may be proved to be the same with the 1290 prophetic days, or natural years, mentioned in the context, by the two following reasonings joined together.

(1) Though the prophecy in Daniel vii. does not use these particular words, the *desolating abomination*, yet it describes the setting up of the little horn as a thing to which that character would really belong in a singular manner; and at the same time shows, *ψ* 25. 26. 27. that from the setting up of that desolating abomination to its fall, and to the cotemporary universal conversion, there would be *time, times, and the dividing (or the half) of time* \*. — On the other hand,

The prediction, Dan. xii. 11. though it does not expressly mention the time of setting up of the little horn of the fourth beast, yet it begins a calculation from what Dan. vii. proves to be singularly applicable to that time, namely, the time of setting up what is, by way of eminence, the desolating and astonishing desolation; and shews, that from that time to the *time of the end*, or, which has been proved to be the same, the time of the universal conversion, there would be 1290 prophetic days or natural years.

\* See Dan. iv. 16. & 25. *seven times* signifies seven years.

This shews, that *time, times, and an half*, are the same with 1290 years; because they have the same beginning and the same end.

(2) Another confirmation of the explication given of *time, times, and an half*, may be drawn from the prophetic style in calculations, and from the most natural meaning of *time*, when applied for signifying a determined duration. Seeing the most remarkable divisions of duration, are the divisions by days, weeks, months, or years, it is reasonable to suppose, that the word *time*, in the passages in view, must denote some one or other of these divisions; and that *time, times, and an half*, must signify such a division, thrice repeated, and one half superadded; such as, three days, weeks, months, or years, and an half; whence it follows, that if any other of these divisions less than a year, though repeated as the prediction directs, is too short for this calculation in view, which reaches downward so far as to the *time of the end*, and comprehends so great revolutions; it must be suitable to the best rules of interpretation to suppose, that *time, times, and an half*, signifies three prophetic years and an half, or three times 360, or 365 natural years, and about 180, or 184 such years added.

This coming so near to 1290 years, that it is no wonder the difference is overlooked in a calculation so great of itself, designed for wise ends to be expressed in so mysterious a way, and in so large numbers, as those signified by prophetic years; it follows, that the explication given of the three times and an half may be proved by a kind of reasoning, which, in many other cases, is convincing, namely, that the key which in fact deciphers a dark writing, is the true one.

If it be objected, That though  $\psi$  11. gives some account of the beginning of the 1290 days, it does not particularise the end of them; it is sufficient to answer, That that and the subsequent calculation are

are parts of the answer to the general question, *ψ* 6. "How long shall it be to the end of these wonders?" which shews, that the three numbers mentioned, viz. three and an half prophetic years, the 1290, and 1330 prophetic days mentioned *ψ* 11. 12. are calculated from the setting up of the desolating abomination to the end of the three *particular prophetic wonders*, namely, the end of the desolating horn and the end of the dispersion of the holy people \*; all which *particular* wonders are necessarily presupposed in that *more general* and comprehensive one, the *universal conversion* of the nations. And though it is not determined whether these three numbers respect the end of the three particular wonders, the little inequalities betwixt them may be accounted for by the distances betwixt the beginnings, the most remarkable intermediate steps, and the full accomplishment of extraordinary revolutions.

In distinguishing what appears yet more obscure from what is certain and evident in the calculations in view, it is proper to observe, that though the precise beginning of them is obscure, yet it is evident as to the extent of them, that it includes not merely 1200 or 1300 natural days, but so many prophetic days or years.

The cause of obscurity, as to the beginning of the calculations, is, that though the characters determining it, namely, *setting up* the desolating abomination, and *giving the power* of changing laws into the hands of the little horn, are characters not applicable to very many events; yet they do not appear so *absolutely singular*, and peculiar to *one*, but they may some way be applied to *several* events; which makes it difficult to fix on that precise step of the horn's gradual rise to which these characters may be chiefly, and most strictly, applied.

\* See verse 7. and also verse 1.

This resembles the obscurity formerly observed in the calculation Dan. ix. ; where the character fixing its beginning, (viz. the edict for restoring and rebuilding Jerusalem), appearing applicable to three or four, though not to many events, it would have been more difficult to determine what edict is meant, were it not for a concomitant character, restricting the prediction to the edict that should be granted about seven weeks before the rebuilding of Jerusalem's walls and streets should be finished \*.

That the calculations in view, whatever obscurity appears as to the precise beginning of them, extend, not only to 1200 or 1300 natural days, but to so many prophetic days, is so evident from what has been proved already, that it might seem superfluous to insist on farther proof of it, were it not that many of the church of Rome maintain the contrary ; supposing that the opposition to truth foretold in this and other parallel prophecies, though continuing to the time of the end, would only be of three common years and an half's standing ; or would appear, or come to its height, only that little space of time before its fall ; which would make it one of the most short-lived and most transient oppositions to the Messiah's kingdom, or obstacles to true religion, that ever happened.

This opinion is not only unsuitable to the prophetic style, according to which days stand for years, (as was proved from Dan. ix.), and horns, not merely for individual persons, but successions ; but also to the extent and manifest scope of the several

\* It might perhaps deserve the pains of men best skilled in history, to inquire, whether Dan. viii. 14. does not afford some such administrative character for finding out the beginning of the calculations in chapters vii. & xii. ; because these different passages compared together, seem to place about ten centuries betwixt some singular desolation, or other extraordinary event in the east, to which some of the words, Dan. viii. 13. may be applicable, and a chief step of the little horn's rise in the west.

parallel predictions in Daniel, and particularly to the chief parts of the description given of the little horn.

The prophecies in this book of Daniel which treat of any of the four great monarchies, extend from the first, or at least from the second of them, not only to the times of the division of the fourth of them, but to the time of *the end*, or of the *universal* kingdom of the Messiah: and though what is yet future of that long duration is not known, yet what is past amounts to about twenty-two or twenty-three centuries. The chief scope of these extensive prophecies is, to describe the opposition made by the *most remarkable* adversaries to the Messiah's kingdom, and his final victory over them. It is to these subjects the predictions hasten forward, mentioning the greatest temporal empires only in a transient way; and it is on these subjects they chiefly insist \*. It is therefore unsuitable to the *extent*, and to the *chief scope* of these predictions, to suppose, that they should pass by all the opposition made to the Messiah's kingdom for so *many centuries*, and insist only on an opposition that was to continue but for a very *few years*. From the best rules of interpretation, we may reasonably infer, that in prophecies intended to describe the chief opposition to the truth, after the division of the fourth empire, to *the end*, it must be the opposition of the most considerable duration, as well as extent, that must be described; at least that it must not be one of the shortest, and consequently of the most inconsiderable.

Almost every part of the prophetic description of the horn, affords arguments against the opinion that supposes its continuance to be so inconsiderable as three and an half common years. Though he is said to rise *after* the other ten horns, yet if he were not to

\* This is meant chiefly of chap. ii. 7. 8.

rise till about twelve or thirteen centuries *after* them, he could not be so well said to rise *among* them: nor is it said of the little western horn, chap. vii. that he would rise in the *latter times* of the ten western kingdoms, as it is said of the wonderful destroyer, chap. viii. that he would rise in the *latter times* of the four eastern kingdoms there mentioned.

If, besides this, we consider the work ascribed to this horn, warring with the saints, and prevailing against them *until* the time of the end, thinking to *wear them out*, changing times and laws, with what was formerly proved about the nature and extent of his authority, and the manner in which it behoved to be acquired, by one little horn over so many greater ones; the uncommon solemnity of the description of his fall, chap. vii. and of the oath concerning the time of his continuance, chap. xii. 7.; the general scope of the long description given of his power, implying, that it would not be so short-lived an obstacle, but one of the most considerable obstacles to the universality of the divine kingdom; the peculiar manner in which what relates to him in the vision chap. vii. awakens the prophet's attention, *ψ* 11. & 20. and excites his inquiry after interpretation: all these things afford considerable arguments against the supposition in view; which would make that horn less considerable as to duration, than perhaps any other adversary of Messiah's kingdom, that makes a figure either in prophecy or history; especially when we consider, that the prophecies in Daniel, extending from the time of the most ancient empires to the time of the end, either pass over, or at least do not mention so expressly the opposition made by Heathen Rome during the first three centuries of Christianity; not to insist, that the defenders of the present spiritual authority of Rome must in reason own, that, according to their scheme, the opposition made to

that power by so many nations for more than two hundred years last past, is a thing probably far more considerable than any struggle that shall continue less than the fiftieth part of that time.

If all these reasons could be supposed insufficient to decide the question, Whether the calculations in view are to be understood of natural or of prophetic years? the event gives a clear decision; and it is proved elsewhere, how reasonable it is to explain prophecy, as well as history, by the events to which they have a singular and peculiar conformity.

IV. A summary view of several of the chief distinguishing characters of the little horn so much insisted on, will pave the way for some useful remarks on the properties of the evidence resulting from Daniel's predictions on that extraordinary seducing power. Some of the chief characters are those that relate to the following heads: 1. The place and time of his appearance and reign. 2. The nature and extent of his power. 3. The means of acquiring and maintaining it. 4. His opposition to true religion. 5. His duration, and the period of it, viz. the time of the end.

1. Concerning the first of these, it is foretold, that his seat would be in the fourth or Roman empire \*, and in the western part of it; for when the body of the fourth empire is said to be slain, it is expressly distinguished from the body of the three preceding universal empires, and consequently from that of the Grecian. As to the time of his appearance and reign, it is said, that it should be about the time of the downfall and division of the Roman empire, but somewhat posterior to that revolution, seeing he is both said to rise *among*, and *after*; the ten principal kingdoms, whose recovering their sovereignties occasioned that grand event. This is a character of the time of his rise, that throws a

\* See Newton on chap. viii.

great deal of light on the prophetic descriptions of him, seeing it relates to so great and extraordinary an event as the downfall of such an empire, than which perhaps few things appear more striking in the history of revolutions relating to the mere temporal interests of mankind. But there is another character that relates to another very great revolution as to interests of a higher kind, the conversion of the empire from Heathenism to Christianity, which Daniel's prediction seems plainly to intimate would precede the rise of a seducing power, whose crime is represented to consist very much in promoting an extensive and durable apostasy, by a change, a very great change to the worse, of laws relating to religion, as was observed in the above remarks on Dan. vii. 25.

2. As to the nature and extent of his power, it has been proved, that though it would be but little as to mere temporalities, yet his authority as to religious matters, or what is called spiritual power, would extend to the body of the divided western empire, so as to be indeed the chief source of all the opposition to truth that they should be involved in.

3. The means of acquiring and maintaining such authority has been proved to be, not by coercive force or conquest of the ten kingdoms, but by policy, bringing them voluntarily to *give their power* to him; see Rev. xvii.

4. His crime is, that he was to be the ringleader in apostasy, persecution, and other opposition to the truth, by such a change of laws relating to religion as above mentioned.

5. His duration extends through a considerable number of centuries, down towards the universal establishment of the kingdom of the Messiah.

These characters, especially when taken complexly, make up a circumstantial description that has the general properties formerly mentioned as sufficient

sufficient to evidence divine foresight in the predictions to which they agree, and sufficient to determine their meaning. They can be proved, according to the most uncontested rules of interpretation, to agree really and peculiarly to the seducing Romish power, which through so many ages governed, in religious matters, the divided western empire, and governs a very great part of it still; and the things foretold and fulfilled are beyond the reach of human sagacity and of chance.

V. To obviate objections from the things that seem most obscure in the predictions in view, it is proper to observe the following things.

1. When there are expressions in any writing, which, taken separately, are obscure; if these very expressions are explained and interpreted in that very writing itself, so as to determine their scope and meaning, such interpretation may be said to remove the obscurity, and to render the complex writing plain, clear, and convincing, to the impartial and attentive inquirer.

2. Though an interpretation should leave some parts obscure, it is very consistent with this, that other parts may be made so clear as to determine, in a very convincing manner, what event, or series of events, the complex prophetic description relates to. Unless this is allowed, it will follow, that if any one part of a book is obscure, no part of it can be plain and clear; and that if in any historical description, suppose of any or of all the universal monarchies, some parts are dark, the clearest parts cannot determine which of the monarchies the complex description is meant of. If it would be absurd to argue on such a principle in other cases, it must be very unreasonable partiality to found objections on it in the present case.

VI. Let me now apply these remarks to the subject of the present inquiry.

1. It is of particular importance to observe as to several

several predictions on the subject in view, (such as Daniel, chap. ii. vii. & viii. and Rev. xvii.), that they evidently consist of two distinct parts; vision, and subsequent interpretation; the latter of which is intended to remove, at least in a great measure, the obscurity that otherwise would be in the former; which is done in a particular manner by explaining prophetic figures and emblems. Thus the great beasts in the visions are interpreted to signify great kingdoms, or, in the limited but usual sense of the word, universal empires, as in the prophetic style they are expressly said to subdue and rule all nations. Different horns belonging to such beasts are interpreted to be different lesser kingdoms of which those great empires have consisted, or into which at their downfall they have been divided. It is made exceedingly evident in the predictions themselves, that any number, either of beasts or of horns, does not represent merely so many individual sovereign rulers, but so many different sorts or successions of such rulers; as is evident from what is said of the four horns of the third or Greek empire, and the ten belonging to the fourth or Roman empire; which last are represented as continuing to the time of the universal spreading of the Messiah's kingdom. Even as to that one horn of the third or Greek empire, which is called a great and notable horn between the beast's eyes, and interpreted to be the first king, (Dan. viii. 5. & 21.), an illustrious interpreter \* justly observes, that it represents, not one individual, but a succession of three sovereigns, preceding the division of that empire; namely, Alexander, and his son, and brother. And whereas what is represented in Dan. viii. by four horns belonging to that empire, is represented in chap. vii. by four heads, this shews, that that emblem likewise is not restricted to so many individuals, but may re-

\* Newton.

present so many successions, or so many sorts of sovereigns. Not only the names of beasts, and of heads or horns belonging to them, but also the names of kings, is taken for different kinds of rulers, or different successions. Thus Dan. vii. 17. the four beasts are called *four kings*; and, *v* 24. the ten horns, *ten kings*; and chap. viii. 21. after that it is said, that *the rough goat is the king of Grecia*, the king in the singular number; the very next words shew, that it is not an individual but a succession that is meant; for it is added, *the great horn — is the first king*. The things in the vision in the 2d chapter, relating to the feet and toes of the image; are interpreted in the plainest expressions, that the fourth kingdom should be divided, chap. ii. 21. There would be no small obscurity in one of the expressions, relating to the duration of the eleventh horn, or the most remarkable horn of the fourth beast, viz. *time, times, and an half*, if no interpretation of such words were contained in other scriptures treating of the same subject; but it is amazing in how many places, mutually throwing light on one another, interpretations of these words are contained; as has been evident in part already; (but will be more so hereafter); besides that there is a plain character given of the duration of that seducing power, as reaching from the downfall and division of the fourth or Roman empire down towards the times of the universal establishment of Christ's kingdom.

As in books that treat of the most demonstrative sciences, or sciences that admit of the greatest certainty, there are peculiar terms of art that must seem obscure to a learner, till that obscurity is removed, by definitions; and in such cases it would be absurd to make the obscurity that needed to be thus removed, an objection against the certainty or clearness of subsequent proofs and demonstrations: so, in the present case, seeing emblems and symbols that

that would be otherwise of themselves obscure, are so expressly defined, and that in such a variety of passages relating to the same subject, such emblems do not hinder reasonings and proofs relating to the meaning of the predictions from being clear and convincing.

One thing in the explications of emblems seems to deserve very particular attention; it is, that the interpretations annexed to the prophetic visions, not only determine the different beasts to represent different great empires, but that they show, in the plainest terms, and in the most express manner, that the first represents the Babylonian empire, and the second and third the empires of the Medes and Persians, and of the Grecians. Which is one important instance how much the evidence in the 7th chapter is strengthened by the predictions in the 2d and the 8th, Dan. ii. 38. viii. 20. 21. When the second and third emblems are so clearly declared to represent the Medo-Persian and Greek empires, it was in a manner superfluous to add, that the fourth represents the Roman, this being so evidently implied.

2. Besides the explications of emblems, various other things show, that the obscurity in the predictions in view is far from being such as some apprehend. How many expressions are there, that must be understood in the most literal meaning, and so need no definition or explication! How clearly is it told, that the fourth empire should be *divided*, and that the chief events pointed at should happen after that division, as the stone was to fill the earth after smiting the image upon his feet! How clearly is it told, and how strongly inculcated, not only that the fourth kingdom should be *diverse* from the rest, but also that the eleventh horn should be diverse from the other horns! Dan. ii. 41. 34. 35. chap. vii. 7. 23. 24. There is the like clearness in the expressions about the crimes charged on that

horn, and on the rest, as inexcusably involving themselves in his guilt, and complying with his purposes.

3. It adds a great deal to the strength of the evidence in view, that the same subject, the same series of characters and events, is so oft repeated in various lights, and so much inculcated in various parallel predictions, reciprocally illustrating and confirming one another, with a harmony like that of the four evangelists, coinciding in so many things, as shew, that they all treat of the same subject in the main; while the additional peculiarities of each contribute to make the complex description to be gathered from the whole the more particular, full, and circumstantial, and consequently the proof of the true meaning the more convincing. It is a very observable instance that we have of this harmony, in the different views given of the constituent parts of the third and fourth empires, in their divided state, by four wings, heads, and horns, belonging to the third, and ten toes, and as many horns, belonging to the fourth.

4. But as it is agreeable to the rules of just reasoning in other cases, to make use of facts and events otherwise known, as a key to the more obscure parts of historical descriptions, to which prophetic ones have so obvious and manifest affinity, it will further confirm the greatness of the evidence in the predictions under consideration, if we attend to some principal properties of the subjects and events they treat of. These are so far from being either inconsiderable in their own nature, or uncertain and obscure, like many traditions handed down from the fabulous ages, as they are called, by records of that character, that they are among the most important and uncontested facts, facts of the greatest notoriety in the history of the world. All this may be justly affirmed of such things as the four great monarchies, which no fifth one has yet, in all respects,

spects, equalled; the downfall and division of the two last of them; and particularly the chief grand revolutions of the last itself, its conversion, its division into so many parts in the west, the subsequent reunion of those parts, not indeed under one temporal head, but under a head which, in the prophetic style, is, with the utmost propriety, said to be diverse from all others; the nature of whose power, joined with its extent, the means of acquiring and supporting it, and its amazing effects, have something in them so diverse from other powers, so marvellous, so hard to be accounted for, and unparalleled, that the possibility of its existence would perhaps be disputed by some, if experience left any room for it; notwithstanding all which things, which might seem to render it probable, that what was so marvellous and ill founded could not be very durable, its past duration so far exceeds that of other great monarchies, that it exceeds one fifth of the time since the creation, and one fourth of the time since Noah.

Such peculiarities seem to discover footsteps of supreme wisdom in the structure of prophetic descriptions, of the most comprehensive kind, taking in so large a compass, as to extend from the ancient ages of the greatest empires called universal, to the last days, when that of the Messiah would be really so, in the highest and strictest sense.

5. In so comprehensive a structure, it would perhaps have been expected by many, that a larger proportion of prophetic description should have been bestowed on so considerable subjects as the more ancient secular powers of the world. But instead of this, as was hinted above, both the prophetic visions and interpretations, after a transient view of those other powers, seem to hasten forwards to that grand spiritual seducing power in the divided western empire. When any critics object against some Protestant interpreters, what they might with equal

reason object perhaps to primitive Christians, That too great a proportion of prophecy is applied by them to one antichrist, or one opposer of truth, while other powers, in more eastern parts, chargeable with such opposition, though in a different way, have been, and are still, so very considerable; in making such objections, men do not sufficiently advert to the guilt of prescribing to the spirit of prophecy; and what affinity it would have to such arrogance, if people pretended to interpret scripture-predictions, not by comparing the characters contained in them with the events to which they agree, but by taking upon them to determine what proportions of predictions about opposers of the truth might most fitly be allotted to different powers liable to that charge. But besides this, the properties that have been mentioned as agreeing to the seducing power that is actually most enlarged and insisted on, show how exceedingly fit and suitable it is that it should be so.

VII. Though several of the above reasonings not only show, that the prophecies under consideration agree *really* to the power to which they are applied, but that they agree to it so *peculiarly* as to be applicable to no other, it is proper to urge this last point more directly and fully; because it is a chief objection against the force of arguments from prophecies, that it is pretended the characters in them are too *indefinite* and *general*; so that, supposing them to agree to one thing contended for, this does not hinder their being equally applicable to other things quite different from it; and because it so happens, that numbers of the friends of the Papal power seem willingly to own, that Rome is the seat of the grand adversary of truth described in the chief prophecies both of Daniel and John; while one party pleads it must be one of the predecessors of the present Romish sovereign, viz. the Heathen emperor; and others, that it is a successor  
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of his, who is to appear near the end of the world. Each of them brings so invincible arguments against the opposite side, as to make it out between them, that the predictions are applicable to no Romish power before the present one, and to none that can come after him.

Whereas all that were before are reducible to two sorts, namely, Heathen and Christian sovereigns; it is sufficient, for obvious reasons, to show, that the above five characters of the little horn, Dan. vii. are not applicable to the former of them, as on all hands it is agreed they are not to the latter. There is not one of these characters but affords demonstration, that it is not Heathen Rome that is meant: neither the time of that horn's rise, nor the nature of his power, nor the means of acquiring it, nor the amazing use made of it, nor its duration, can at all agree to the Pagan emperors.

1. Instead of rising when the empire was divided, the Pagan emperors, and Pagan supreme powers, in Rome, in general, were gone long before that time. 2. Instead of being a little horn, Dan. vii. as to secular power, and great in power of a *diverse* kind, they were a great horn in the first of these respects, meddling little with the other among other nations, except in submitting to, and adopting too often, the idols of the nations they conquered. 3. As to the means of their power, instead of its flowing from a voluntary surrender of power on the part of other nations, Dan. ii. and vii. prophecy and history agree, it was to flow from their subduing, devouring, and breaking in pieces. 4. As to the crimes charged on the little horn, tho' persecuting of the saints of the Most High, and speaking great words against himself, were chargeable on too many of them; yet it is otherwise as to two comprehensive enormities charged on the horn: one is, that of being the source of false religion to so many other kingdoms, these being rather the sources

of idolatry to Heathen Rome; another is, that of apostasy from the laws of the true religion, and the guilt of changing them, these laws having never been established in their empire till they were gone. 5. As to their duration, instead of continuing till the ages of the universal establishment of truth, it is above fourteen centuries since they are gone, and that great revolution has not yet taken place.

Though this is a good argument against applying the predictions to the Heathen sovereigns, it does not follow, that it is a just objection against applying them to their present successors; as is evident from the observations made formerly about those parts of prophecies that are yet unfulfilled, showing, that they afford no valid objection against well-founded interpretations of those parts that are fulfilled. The character of duration to the time called the *time of the end*, above explained, cannot possibly agree to the Pagan powers of Rome. None can shew, that it cannot possibly agree to the Papal power. In the very nature of the thing, the downfall of that power must tend to the happy revolution by which the time of *the end* is characterised; that power being a very great and principal obstacle to that revolution. As to the other character of the little horn's duration, more darkly expressed in Daniel vii. the light thrown on it, partly already, and more fully afterwards, from parallel and more clear passages, shows a duration much exceeding, not only that of the Pagan emperors, but that of all the Pagan powers of Rome before them, from the time that Rome could be reckoned a great kingdom, or great commonwealth; yea, the whole time from the beginning of what the prophecies call *the third great empire* to the downfall of Paganism in the fourth, makes perhaps but about one half of the number of the centuries which Daniel's expressions imply.

As the characters of the little horn are not applicable

cable to any predecessors of the present Romish powers, neither can they be applied to any future power that can be supposed to be their successors. There is a decisive proof of this in the first of the above-explained distinguishing characters, taken from the time of the rise of that power, viz. that it was to be about the time of the division of the empire into so many parts, having sovereigns of their own. Though the little horn is said to rise *after* these, he is also said to rise *among* them. How could he be said to rise among them, if he was not to appear till above twelve centuries after them? That space exceeds what intervened betwixt the days of Daniel and of the first of the empires that he speaks of, and the downfall and division of the fourth and last of them. When the third or Greek empire is represented as having four horns belonging to it, this is meant of four powers that appeared *immediately* after the division of that empire. How can it be imagined, that the ten horns of the fourth empire should be meant of powers that were not to exist until above twelve centuries after that empire's division and downfall?

People that indulge imagination may pretend, that though all the other characters of the little horn, different from the time of its rise, should be allowed to agree to the Papal power; and to that power peculiarly, so far as not to be applicable to any other that has existed already; yet it is not absolutely impossible but another future power may appear to which these characters may agree. Tho' it would be improper to insist on prolix answers to an objection of this kind, it may not be amiss to make the following brief remarks on it. 1st, The character, from the circumstance of time, is of itself clear and decisive, which may be more fully confirmed afterwards. 2dly, People may apply abstract reasonings of this kind, relating to simple possibilities, to any other uncontested history, or historical

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cal description, as justly in the main as to this subject. For instance, they may do so as to the most undoubted histories of the founders of any of the great monarchies. How will they be able to find any events, or any achievements, in any of these histories, of which it can be demonstrated, that it is absolutely impossible that they should happen again, in some future period, in the same parts of the world?

It would have very extraordinary consequences, if men should lay down such a general principle as this, That historical descriptions must be reckoned too indefinite to have a determinate meaning, or to be meant of any particular facts, or series of facts, and to proceed from true information of them, though they have a true, real, and evident conformity to past facts, if it is not *simply impossible* that the like facts may be repeated in some future ages.

Such a principle must put an end to all historical certainty, so far that it may be inferred from it, that the histories hitherto most uncontested may not have proceeded from any information, but may have been the fruits of invention, forged at random before the events happened, and then verified and fulfilled by chance; and that not only once, but often.

If it be evidently absurd to lay stress on principles and reasonings leading to such consequences in any other cases, to lay stress on them in the present must be the most unreasonable partiality.

To shorten the reasoning on this head, it is proper to refer to the remarks made above in the introduction, about the things that make up a singular or peculiar description of any event, or complication of events. The more circumstantial a description is as to time and place, and the more singular and extraordinary the things described are, the more evident it must be, that the description is

not too indefinite and undetermined, but that it is really meant of the things to which it is known to be peculiarly applicable, exclusively of any other past events; in which case, more abstract reasonings, about simple possibility, as to events that may be yet to come, cannot be regarded, without leading men to the consequences above hinted at.

Though the description of the little horn in Daniel takes in a great compass, as to time and place, this does not hinder the description from being *sufficiently circumstantial*, but renders it the more singular and extraordinary, that a power and authority of so unusual and astonishing a kind should have both so great extent and duration. Both these are plainly circumscribed within the bounds of the divided western empire, and the time intervening between that division and the most extensive spreading of the Messiah's kingdom. In the nature of the thing, as was formerly hinted, the downfall of so great and extensive opposition, must not only have some tendency to that happy revolution, but must indeed be one principal part of it, of various important subserviency to the other parts of it; which shews with what propriety prophetic descriptions connect these things together.

As the description, with regard to time and place, is sufficiently circumstantial to refute the imputation of being indefinite and undetermined; so the things described are of so eminently distinguishing and singular a nature, that the power described is, to use Daniel's expressions, more *diverse* from all others, more unlike and dissimilar, by much, than any of the mere secular monarchies that ever appeared have been to one another. And this important disparity, which sets the description so far above the unjust charge of being too indefinite or indeterminate, extends to all the primary characters so fully insisted on above, such as the vastly unequal extent of the different kinds of complex authority

and jurisdiction, namely, the secular and the spiritual; the nature of the claim made, (viz. as to changing the laws of religion), and the amazing submission to it; the means of acquiring and maintaining so singular power, and its amazing effects and duration.

Whereas oft-times, in other cases, reasonings that are really convincing, may, notwithstanding, require prolix and *laborious deductions*, which is often the case in the most demonstrative sciences, where the proof of a conclusion, somewhat remote from the first principles and elements, must presuppose a great number of antecedent proofs; it may be inferred from what has been said, that the necessary deductions, in the present case, instead of being very laborious, are very capable of being made *simple, obvious, and easy*, at least in comparison of many others, provided an impartial inquirer vouchsafe moderate attention. The prophetic emblems are few in number; and they are interpreted in the prophecies themselves. The facts needful to make a singular description, and needful to be compared with the predictions, are also few in number, and are at once of the most extraordinary nature, and of the most public uncontested notoriety.

By these means, the following small number of characters, to be gathered by plain and easy reasoning from a few passages in one prophet, (Daniel), make up a singular description, not applicable to any power that ever was, or will be, but one: “ A  
 “ seducing power that was to arise after the con-  
 “ version, the downfall, and division of the Roman  
 “ empire, established in the western parts of that  
 “ empire, when divided into so many sovereignties;  
 “ ties; little in comparison of these others as to secular authority, but claiming and obtaining an  
 “ universal spiritual authority over the body of the  
 “ western kingdoms; acquiring and maintaining  
 “ this through policy and craft, (these are words in  
 Daniel),

“ Daniel), procuring a voluntary surrender of power  
 “ from really superior sovereigns; improving it so  
 “ as to be the ringleader to those others in aposta-  
 “ sy, persecution, and various opposition to the  
 “ truth; and continuing to exert such power for  
 “ such ends, during a considerable number of a-  
 “ ges.”

It is no just objection against what is said about the shortness and easiness of the reasonings that can make up a convincing proof, that this subject is so oft treated in a prolix manner: it is the effect of the strength of the evidence which the predictions afford, that the various branches of the reasonings, founded on them, admit of so many useful confirmations; none of which should be overlooked, considering the importance of the subject, and the prejudices of many against it.

#### SECT. V. *Of the book of Revelation.*

Though it is the chief design of this essay, to treat of the Old-Testament prophecies, it is, on various accounts, proper, not to leave the subject last insisted on, without taking some view of New-Testament prophecies relative to it, as these two sorts of predictions reciprocally illustrate each other, so as to render the complex evidence resulting from them much more striking.

I. In New-Testament prophecies on this subject, it seems very observable, that it is mentioned as a subject which it was of importance to Christians even of the first age to be acquainted with; and about which they were accordingly carefully instructed, notwithstanding the distance of the event predicted. When the Apostle Paul speaks to the Thessalonians of a singular future apostasy, while he plainly supposes it to be at a considerable distance, seeing its being yet to come is the very argument

by which he refutes the mistake of those who thought the day of Christ was at hand; he expressly reminds them, that this was a subject about which he had taken care to instruct them when among them, 2 Theff. ii. 5. "Remember ye not, that "when I was yet with you, I told you these "things?" And when the Apostle John says, in his general epistle, the direction of which is not restricted to any particular church or person, "Ye "have heard that Antichrist shall come," 1 John ii. 18. it seems plainly to imply, that the body of Christians in general, even in that age, were instructed about that important subject of prophecy: And it is observable, that whereas the name *Antichrist*, in its literal and general meaning, signifies an opposer of Christ, the opposition treated of in the context, is what was made, not by the most avowed adversaries, but by those who were, or had been; professed members of the church, but had become ringleaders in apostasy and seduction; which may very naturally lead back an attentive inquirer's thoughts to the passage last cited from Paul, plainly pointing out an extraordinary falling away, or apostasy, in which the ringleader would be the man of sin, sitting in the temple or professing church of God. And when to these things we add, that the book of Revelation, in the very introduction, commends the blessedness of reading the prophecy it contains; which can be proved to treat more abundantly of the subject in view than of any other; all these things put together shew, that what was justly reckoned so interesting before the events predicted happened, ought to appear much more so, after all seems fulfilled, except the blessed complete triumph of truth over so extensive and lasting opposition, and the changes most immediately subservient to that triumph.

It shows a very surprising conformity and coincidence in the predictions of Daniel and John, that  
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the 17th chapter of the book of Revelation annexes to a prophetic vision a particular interpretation, of astonishing clearness, rendering it a fit key to more obscure passages: and the whole taken together shews, that both these prophets give a singular and circumstantial description of the same seducing power, consisting of the same primary distinguishing characters, so much insisted on already, as set forth in Daniel, relating to the *place* and *time* of that power's reign, its complex nature and extent, the means of its establishment, its amazing effects and duration; with this advantageous disparity, which it was reasonable to expect, that the prediction of the latest date, while it fully agrees with the former so far as it goes, superadds considerable new light, rendering the description more full and more particular.

II. As to the first complex character, relating to the circumstances of place and time, which circumstances need to be joined to form a distinguishing description, but must be viewed apart in reasoning on them; whereas Daniel is so far particular, as to place the seat of the seducing power he describes, not only in the Roman empire, but in the western part of it, John adds farther light, by placing it very clearly in the metropolis; "the city built on seven hills, that great city which reigneth over the kings of the earth," Rev. xvii. 9. 18.

Instead of striving to evade this evidence, they who might be thought most interested to do so, at least very many of them, being desirous to have it believed, that Peter was at Rome, urge it as one of their chief arguments, such as it is, for that opinion, that that Apostle writes his first epistle from Babylon.

If it be said, That the character of the situation on seven hills, is common to the western with the eastern metropolis of the empire; in answer to this, it is sufficient to observe the following things.

1. That

1. That the western seems to have been by far more famous for that property as to its situation. 2. That it appears even from Daniel, as was proved above, that the beast with ten horns, which is the emblem in John as well as Daniel, represents, not the eastern, but the western empire. 3. That the well-known eastern powers that have appeared, the Greek and Turkish empires, are powers to which the other characters in the prophetic descriptions above considered, and which are the same both in Daniel and John, can by no means be applied, not indeed so much as any one of them. 4. Whereas there are at least three distinct characters given of the place described; its situation on so many hills; its having in different ages so many different kinds of government, (of which afterwards), some of them before the Apostle's time, and some after; and, lastly, its being in his time the city that ruled the kings of the earth: the first is a very distinguishing and very notour character of Rome, whether, in the strictest sense, absolutely peculiar or not; the second and third distinguish it from the eastern imperial city; and the third is, in the strictest sense, absolutely singular. If it be said, That the words which seem to make it so, by a small deviation from the most natural obvious meaning, may denote the city, which, though it did not rule the earth in John's time, would do so in future times; it is a sufficient answer, that it is an evident rule of interpretation, that the most natural and usual meaning of words is to be reckoned the true meaning, unless there is some convincing reason for deviation from it; which is not the case here; and that seeing the expressions in view, which belong not to the vision, but to the interpretation, are in the present tense, in their most natural meaning, they must denote the city that was then, or at that present time, imperial. And if it is yielded, or proved, that the descriptions in view agree to that

to which they are applied, according to the most natural meaning of words, and according to rules of interpretation acknowledged in other cases, the great point is gained: and it will not be needful to inquire into the consequences of forced meanings, forced without any reason, which, though yielded to in this particular, would be far from supporting the cause proposed to be served by them, considering the evidence of the other parts of the prophetic description for overthrowing it, and the notoriety of the third remark in this paragraph.

But though there were no more to prove, that it is not a future, but a present imperial city that is described, present and existing when the Apostle wrote, there is a sufficiently decisive proof of it in *y* 10.; which, speaking so clearly of different kinds of governments of that city, distinguishes them into past, present, and future; and expressly says, “five  
“ are fallen, one is, and the other is not yet come,” &c. So that no city that was not at that time imperial, can be the city there meant; no city, of which it could not be said, consistently with truth, in the Apostle’s days, that several of its heads or governments are fallen, and *one is*.

Though it is not sufficient for determining the meaning of the predictions about mystical Babylon, to prove that the place meant must be Rome; yet it might be expected, that even this itself should make the adherents of the Romish church much more inquisitive than they seem to be into the contents of these predictions, were it but in search of some hint, amidst such a series of prophecies relating to that place, of its extraordinary and singular prerogatives, on which their religious profession is founded, such as infallibility, and the important things connected with it: and when those who make the trial, instead of this, find on the one hand a profound silence on these heads, and on the other hand a series of the most astonishing descriptions of enormities,

enormities, with suitable warnings and denunciations of judgements, is there not reason to apply to many people's inattention to the scope of the predictions what the Apostle applies to the object of it, when he tells, that it made him "wonder with great admiration?" Rev. xvii. 6.

III. After viewing the characters of the place, if we view next those of the time of the rise and reign of the seducing power described, it will appear, that they are neither applicable to the Pagan emperors, the only predecessors of the present Romish power that can be so much as suspected with the least colour to be pointed at, nor to any that can be supposed to be the successors of that power.

1. As it was proved formerly, that Daniel characterises the time from the downfall of the empire, by its division into ten kingdoms, recovering their sovereignty by shaking off the Roman yoke; so John characterises, it by telling very clearly, that the ten horns of the beast "are ten kings, which had received no kingdom as yet; but would receive power one hour with the beast," Rev. xvii. 12.; adding, that "these would have one mind, and give their power and strength unto the beast," *ψ* 13.: and it is upon the matter repeated again, *ψ* 17. that they would "agree to give their kingdom unto the beast."

Though characterising the time, and characterising the means of acquiring the power and authority described, are both plainly in the words cited, and both demonstrations that it is not the Heathen empire that is meant, the means of power belong to the third character, to be considered afterwards: and as to the time, it is of sufficient notoriety, that the empire ceased to be Heathen, and turned professedly Christian, before it was divided.

2. Whereas in Daniel's time the Pagan, as well as the present Papal Romish powers, were yet to come; in John's time the former of these were the powers

powers actually existing: whence it follows, that if the great seducer described by him in chap. xvii. and parallel places, is evidently described as one yet to come, it must not be the Pagan emperor that is meant. Now in  $\psi$  8. it is very plainly declared, that the beast he described was to *ascend* in future times; evidently implying, that he had not ascended or risen in John's time: and to say otherwise, by applying the description to the Pagan emperor, is to contradict the Apostle in a very direct manner.

3. John's description plainly asserts, that the Pagan emperor is to be counted the sixth idolatrous, as well as the sixth supreme secular head of Rome; that the seventh secular head would not be of the number of the idolatrous heads; which is not our from history to be the case as to the Christian sovereigns; and that the seducer, who is the grand subject of the prediction, would be the eighth secular, and the seventh idolatrous head.

The proof of this, requires only moderate attention to a very few principles or grounds of argument, partly expressed in the prediction, partly evident from uncontested history. 1. John makes idolatry (false religion) an essential characteristic of the beast, and of his seven heads, as appears from chap. xvii. 3. and from  $\psi$  1. of chap. xiii. which chapter is very evidently parallel to the 17th. 2. Hence it necessarily follows, that at any period of time when the empire was not idolatrous, the beast did not then exist; but it might then be said, that it *was, but is not*, (which explains  $\psi$  8. & 11.; because a beast full of names of blasphemy, and having heads of that character, is an emblem, not simply of the Roman empire, but of that empire while idolatrous, &c.) 3. When it is declared, that of the whole seven blasphemous heads five were fallen, and that one existed in John's time,  $\psi$  10. to 13. it is evidently the same thing as if it were said, that the Heathen emperor then existing was the

sixth head. 4. When it is said, that after this sixth head, who was blasphemous, another would come who should continue for a short space, (How far this from being applicable to the Papal power?), it is immediately added, that the beast that is the subject of the prediction is the eighth, and is of the seven. There is a plain key to these expressions in what is just now observed as to two essential ingredients in the characters of *the beast*, and *heads* of the beast, declared in the prediction itself to be essential. The first is sovereign power, which in common style is implied in the name and notion of *heads* of empires; as, in the prophetic style, beasts are emblems, both of empires themselves, and of the heads or sovereigns that act by them, both amounting to the same thing in historical and prophetic descriptions, the actions of the one being so frequently considered as the actions of the other; which explains the propriety in the prophetic style, in calling the beast that was yet to rise or ascend the seventh head; and in speaking of giving power to the beast, and of submitting to the seducing power that sat on him, or ruled him, as equivalent.

The second essential character is blasphemy, implying enormous corruption in religion, as appears from the whole series of the prediction. As this character is evidently distinct from the former, viz. sovereign civil power, (which is God's ordinance), and separable from it, the passages cited prove that a succession of rulers having the first of those characters, in itself so lawful and honourable, without the other criminal one joined with it, may be counted among the heads of the empire, without being one of the heads of the beast. And even though such passages had not furnished such a key to the expressions in  $\text{v}$  11. other parts of the prophecy, if duly compared with notour facts, which in all reason may and ought to be used as a key to historical, and consequently to prophetic descriptions, might reasonably

reasonably suggest a solution of the difficulty in view, by shewing, that the same power which in one respect, namely, that of secular authority, was the eighth head, might in another respect with too great reason be counted as the seventh, because of too much resemblance and imitation of the first six : and such a manner of representing and expressing things has a peculiar suitableness to the genius and scope of sacred predictions, concerning which a modern eminent author \* justly observes, that when they treat of the civil affairs of empires, it is only, or chiefly, so far as the sacred interests of the kingdom of God are affected by them.

These remarks prove, that to make the Heathen emperor the beast, or the head, that is, the chief subject of the prophecy, is directly to contradict the prophecy itself. It is to say, that what the prophecy makes the sixth head, is the eighth, and of the seven ; and that what the prophecy makes the eighth is the sixth.

The conversion of the empire is necessarily implied when another head, not counted among the idolatrous ones, is evidently declared to intervene between the sixth head of that criminal character and the seventh, who as to sovereign power simply considered is the eighth.

Thus John has the two characters of time formerly observed in Daniel, characters relating to the time of the conversion of the empire, and of its division and downfall, with more abundant refutations of the opinion that would apply the predictions in view to the Pagan emperor, though the refutations inferred from Daniel are convincing.

The remarks made, furnish abundant proofs, that those predictions cannot be applied to any imaginable successors of the present Romish power, any more than to his predecessors. It cannot be said of

\* Newton.

any such power, that it was to rise about the time of the division of the empire; and that the ten kings who divided it among them should receive power one hour with that beast. It cannot be said of it, that it is the eighth sovereign, and the seventh blasphemous head. If it exist, it must in these different respects, be the eighth and the ninth. Besides this, how can it be said, that the space intervening between the sixth head, and that new future head, is but a short space, *v* 10.? how can that be applied to a space exceeding fourteen centuries at least, which far exceeds the duration of all the former heads put together?

IV. The second distinguishing character relates to the complex nature and the extent of power belonging to the seducer described, concerning which it was proved before, that while Daniel makes his power little as to secular things, he makes it at the same time very great as to matters of religion; extending to the whole ten horns, or the body of the fourth beast, or Roman empire. Though the Apostle John does not expressly call the power he describes in any respect little, yet as the same thing may be declared, with equal clearness, in different expressions, the comparative littleness of Rome's secular power is implied in various parts of John's description. It is necessarily implied, in the downfall of its ancient extensive secular empire, and its division into so many different kingdoms. It is implied, in its owing its most extensive authority of a peculiar kind, to a voluntary surrender and agreement on the part of those kingdoms. These proofs are so clear and decisive, that it is the less needful to insist much on confirmations of the same conclusion from the difference between the emblems which represent the same Roman empire under its sixth head, in its Pagan state, and those that represent it under its seventh idolatrous, and eighth secular head. Both represent it as an animal with seven heads,  
and

and ten horns. In the 12th chapter, which treats of it in its Pagan state, the emblem is a great red dragon; in the 13th, which treats of it in a subsequent idolatrous state, after the downfall of the dragon, (or of Paganism), the emblem is a leopard; which is the representation in Daniel of the third or Greek empire, that was so soon divided into different kingdoms. Though the equal number of heads and horns, besides other things in chap. 12. is an argument that the dragon and leopard are the same empire, there is an additional strong proof of this in chap. xiii. 2. which, speaking of the leopard, expressly says, that the dragon gave him his power, *and his seat*; which implies plainly, that the seat of the old Pagan empire was to be that of the beast so much insisted on. In the emblem of the Pagan empire, the crowns are only on the seven heads; in the other emblem they are on the ten horns, chap. xiii. 1. As crowned heads, in common style, denote sovereign powers; and horns, in the prophetic style, denote rulers; crowned horns are no obscure emblem of the same thing with crowned heads; ten of these are represented as having the empire divided among them at the time that it has the above-mentioned essential characters of the beast; which makes it evident, that the secular power falling to the share of the ancient seat of empire itself must be very little, compared to what it was formerly.

But it is no less evident in the prediction, that its power in another respect, so oft mentioned already, was to be very great, so great as to extend to the whole ten horns. It is expressly declared, that the beast that was to rise or ascend was to be the eighth head, and *of the seven*; which shews, that the names of the beast, and of that head, are by John promiscuously used for the same thing. Seeing the ten horns are his horns, and he is the head over them, it cannot be justly reckoned an obscure deduction

duction to infer, that however these horns are distinct and divided in respect of secular power, they must in some other respect be united, and joined in common subjection under that head. But we are not left to gather this merely by such deductions; (which however have their use), seeing it is so directly and explicitly asserted, that the ten horns or kingdoms should be of one mind, giving their strength and power to the beast, and agreeing to do so, Rev. xvii. 13. 15. & 17.; besides that the many waters on which the woman (explained to be the city on seven hills) is said to sit, are said to be "peoples, and multitudes, and nations, and tongues;" as in the parallel passage, chap. xiii. 3. it is said, "that all the world wondered after the beast."

As these things prove, that the authority of the beast, or of its seventh idolatrous head, was to be of so great extent as above mentioned, but not as to secular matters, this itself is an argument for its being an authority and influence in religious matters, which are the chief subjects of sacred predictions, and sacred writings in general. But besides this; that distinguishing quality of this authority appears almost from the whole series of the descriptions in view; particularly from chap. xvii. 2. & 5. which, with other things of the like kind, will come more fully under consideration in treating of the fourth character, relating to the beast's crimes.

Little secular power, and extensive power and authority exercised over other kingdoms in religious matters, are characters evidently exclusive of the Heathen empire, which was absolute and universal, in the limited prophetic meaning, in secular things, and meddled little in those of the religions of the conquered nations, except in the way or borrowing from them, rather than of dictating or imposing. If it be objected, That they meddled too much in trying to suppress the Christian religion; it is sufficient

cient to observe, that that was not then the religion of the kings of the earth, who are represented in the prophecy as having *one mind*, in submitting in those matters to one head; which uniformity was so far from taking place during the reign of Paganism, that though the religions of the Heathen nations had one common general name, they were really very different religions; and their common name imports no more than the religion of the nations.

V. As to the third distinguishing character of the power described, relating to the means of acquiring and supporting such enormous authority; though this is a character really distinct from the second, which relates to the nature of the authority, and its extent; yet, as was formerly hinted, the same passages in the prediction give a plain account of both, shewing, that the means of it would be, on the part of the kings and kingdoms, a voluntary surrender of power, they agreeing and being of one mind in that matter; and on the part of the head submitted to, deceiving and intoxicating, Rev. xvii. 2. 4. 13. &c. chap. xviii. 3. This may reasonably be considered as having a natural connection with the above character of small intrinsic secular power; which must make the acquisition of so enormous and absolute power in other respects the effect of methods very different from conquest; in all which the opposition to the most notour things in the character and history of the old Pagan empire seems so obvious, that it is not needful to insist on it. Mean time it is not fit to overlook a remark that has been made on this strange surrender of what the kings of the earth have been always so jealous of, this surrender of power, so voluntary, so extensive, and durable, “That it is a thing of so singular a nature, that it has a particular fitness to show, how far the predicting of it must be beyond the reach of human sagacity and of chance.”

VI. As

VI. As to the fourth character, which relates to the crimes charged on the power described, particular attention seems due to the surprising conformity on this head, between the predictions of Daniel and John, and between both and the most notable facts in history, shewing, that this part of the complex description in view is exceeding far from being applicable to the Pagan Roman power, or any other such power, but what now exists.

It is of use to begin this head with answering objections; after observing, that if it is a character of truth and just reasoning, that impartial inquiry into objections suggests new confirmations of what is objected to, that maxim is eminently applicable to the present case. It is the chief objection against our finding distinguishing characters of any crimes of the present Romish powers, in the passages in view, That the crimes described in them have an obvious resemblance to those of the old Pagan empire; particularly blasphemy, spiritual whoredom, or idolatry, and persecution.

It is certain, that the fact cannot be denied, that there is an obvious and complex resemblance between the crimes of the beast and those of the ancient Paganism; but it is no less certain, that there is also such a resemblance between the crimes of ancient and modern Rome in matters of religion, and religious worship in particular. Though it cannot be expected, that writers of that communion should own the resemblance, so far as it takes place, to be criminal, but that rather they should make it prudential; yet they cannot, with any show of reason, deny, that in external rites it is very extensive, after this has been so convincingly made out, not merely by their opposers, but by such a man of their own communion as Polydore Virgil; besides the great facility with which others may, and do, perhaps without much learning, yet with sufficient evidence, run the parallel between the rites of ancient

cient and modern Rome, from the most uncontested accounts of both.

This being the case, let us suppose the prophecies in view had told, in a direct and explicit manner, that after the six idolatrous sovereign powers of Rome, the Pagan emperors should be at an end; and after a seventh succession of sovereigns, but not idolatrous powers, had intervened for some time, an eighth sovereign, and seventh idolatrous power, of a new kind, should arise, who would establish and propagate an astonishing resemblance of the old superstitions through the divided kingdoms of the old empire: if all this were said in the most explicit manner, who could avoid owning it to be a surprisingly clear, a circumstantial, and historical kind of description of the Romish power that reigns now, and has done so for ages past?

But if it is not in the most explicit style, it is in a style more suitable to prediction, that all this is asserted in the passages in view, and that in such a way as requires no laborious or difficult deduction.

1. The head of Rome described is not described merely by the general criminal character of opposing the truth, which might really agree to a future new head of that city and empire, without any considerable *resemblance* to the old ones, but that resemblance itself seems a chief thing in the prophetic description; and when he is called one of the seven, is it not the most natural comment, that he would bear too great a resemblance to the first six, by reviving and procuring extensive regard to an image of the old superstitions through the empire, after that interest had received a deadly wound under the sixth head, when the sovereign secular powers abandoned and opposed it? which things are a useful key to the expressions about giving life to the image of the beast, and healing his wound after one of his heads (which must relate to the sixth) had been, *as it were*, wounded to death. See ch. xiii.

3. & 15. which can be proved to be parallel to chap. xvii. by all the chief arguments needful to prove any thing of that kind.

A variety of proofs concur to show, that the reviving a resemblance of the old corrupt religion of the empire would have in it that guilt of apostasy which is expressed in Daniel, by changing the laws of religion; and which is a chief peculiar character of the crimes of the beast, distinguishing them from those of the Pagan emperor. This apostasy is proved by every argument that shows the conversion of the empire to have happened in the interval between the sixth idolatrous head, declared to be that which existed in John's time, or the Heathen emperor, and the seventh. This appears, as is hinted above, from chap. xvii. 10. 11.; which shows, that there would be a seventh intervening head, which, tho' a sovereign head, would not be an idolatrous one. It appears from the things necessarily implied in a deadly wound given to the beast. Seeing the beast is not a particular corner, but the body of the empire, not considered simply as a body-politic, but as an idolatrous body, a wound to the beast must be a wound to that idolatry, not merely in a corner, but through the body of the empire; which is confirmed, instead of being contradicted, by calling the wound a wound in one of the heads, Rev. xiii. 3. In  $\psi$  14. it is the beast itself that is said to be wounded: an extensive wound to the interest of idolatry through the empire must therefore be intended. A wound unto death must be a wound threatening ruin and extinction. Such an extensive wound to false religion is necessarily connected with a proportional advancement of the true one. It is not merely connected with it, but upon the matter coincides with it, and seems but another name and notion of extensive reformation through the empire. The same happy revolution is likewise implied in the defeat and downfall of the dragon, described in chap.

xii. who (as was in part proved above) was the beast's predecessor in the same seat, and same extensive empire. That downfall, intervening between the reign of the dragon and the rise of the beast, has a striking conformity with the other intimations of the conversion of the empire; and all of them confirm the conclusion in view, that *apostasy* is one of those crimes of the beast that distinguish him from the Pagan emperors, and shew, that the predictions about him cannot be applied to them. And it is a confirmation of this, when considered jointly with other things, that though *whoredom*, taken in a figurative sense, denotes, in scripture-style, the crime of idolatry; it is chiefly when it is aggravated by apostasy, and breach of covenant: so that that crime, so much insisted on in the charge against mystical Babylon, that rules the beast, is more applicable to an apostate church, than to an empire that never had been a church.

2. But though these crimes, idolatry and apostasy, are, in scripture, justly called *abominations*; and the last mentioned is manifestly an evil not applicable to Pagan Rome, and therefore a characteristic of more modern Romish powers; it deserves still more particular attention, that it is one thing for any society to be chargeable with such evils themselves, and quite another thing to be the source or *mother* of such abominations to other kingdoms; which character has evidently a peculiar pre-eminence in the description of the seducing power in view, as it is no less evident, that it is a character not applicable to Pagan Rome; other kingdoms, conquered by her, as was above hinted, having rather been the mothers or sources of her abominations, while she, notwithstanding all her faults, contributed rather to their becoming more civilized and reformed from barbarity.

Attentive perusal of the predictions in view, may easily satisfy the impartial and inquisitive, how much

they insist all along, on this comprehensive and distinguishing character of extensive influence and authority, exercised in promoting corruptions in religion among *other nations*; as it is in a special manner with a view to that influence, and its effects, that so much is said in the predictions concerning the various above-mentioned characters, relating to place, time, nature, extent, and means, of the power so particularly described, and concerning deceiving, intoxicating, or making drunk the kings of the earth; their agreeing to give their strength and power to the beast, and committing fornication with the mother of harlots: things of which (especially when taken complexly) no vestige appears in the character of the Pagan emperors; who indeed too oft persecuted their Christian subjects, but were never *remarkable* for seducing and intoxicating kings in matters of religion; as it was not the way of those kings, to agree to give their strength and power to them.

Could it be said of Pagan Rome, as it is said Rev. xvii. 5. of mystical Babylon, that the name of *mother of the abominations*, or idolatries of other kingdoms, was her name, and that that name was written on her forehead? Is it not the most natural meaning of having that name written on the forehead, that the character denoted by it, should not only really agree to the object so named, but that this should be an obvious thing, and of public notoriety among those to whom that object was truly known? Was there ever such a character as that of mother-church of Paganism ascribed to Rome by others, or claimed by herself? Though her civil power was indeed, in the usual limited sense, universal or catholic, was there ever any such uniformity (Rev. xvii. 13. one mind) in matters of religion, under one pretended head of unity, as to found the denomination of *Roman-Catholic Paganism* through the empire? As it is certain there was not, it follows,

lows, that the characters of uniformity and unity in corrupt religion, under one pretended supreme head in such matters, which run through the predictions in view, are sufficient proofs, that Paganism is not the thing meant in them. As the ancient civil union of the empire, under one secular power, is, in these predictions themselves, declared to be at an end at the time they speak of, through the division of the empire among ten chief horns or sovereign powers; no other foundation, or principle of unity, could remain, but that now mentioned, to denominate and describe them, as is done all along, as the horns of one beast, and under one common head.

3. Whereas the true God, and his tabernacle, (whether that be supposed to denote Christ's human nature, or any other truly sacred object to which it may be applicable), as also saints and angels, called those that dwell in heaven, were, comparatively speaking, unknown to the Pagan emperors; and yet all of them are said to be so injuriously treated by the beast, as to be blasphemed by him, Rev. xiii. 6.; this shews, that besides the above more comprehensive general character of being the source (the mother) of enormous evils through the empire, there are characters in the particular evils mentioned that appear by no means so applicable to ancient as to modern Rome. Particular attention has been justly given to one character of this kind, in the account of mystical Babylon's merchandise, chap. xviii. 13.; where, after speaking of slaves, express mention is made of *souls of men*; which is the concluding article in the long list of the particulars of that merchandise; what follows relating only to general qualities of things once possessed, and lost at her downfall. It is an instance worth noticing, of the strange shifts sometimes used against the most natural interpretations of the predictions in view, that it has been pretended, that the words rendered *souls*  
of

*of men*, may, in that passage, denote slaves, when *slaves* are the very next article preceding; and the word rendered *souls* here, is the word that has usually that signification on other occasions. So that the interpretation which the criticism mentioned recommends, lies open to two exceptions: It deviates from the most usual natural meaning of words without any manner of reason; and it makes such a deviation in order to an unnecessary repetition of the very thing last named.

4. It is an argument of weight against applying the predictions under consideration to Pagan Rome, that it is not natural to suppose so uncommon admiration, as John describes Rev. xvii. 6. to be raised by a thing so familiar and well known to him and others, as the Paganism of that empire. And if it be objected, That it is not the crimes, but the punishment, then future, that raised such wonder; it is answered, That there is indeed, in  $\psi$  1. a promise to shew to John Babylon's judgement; which promise is afterwards fulfilled, but not till towards the close of the chapter. In the parts of the description preceding his admiration, where we must seek for the object and grounds of it, it is not her punishment that is described, but her grandeur and crimes, and particularly persecution, in the words immediately before those that express his wonder; which wondering is represented to be so considerable, that the very first thing said to him by the interpreting angel, is, *Wherefore didst thou marvel?* Can it be supposed, that it would appear matter of marvelling to the Apostle, with great admiration, as himself calls it, to find it revealed, that the Heathen empire persecuted the Christian church, especially if his prophecy was posterior to Nero's persecution?

5. This naturally leads to another more general argument against applying these predictions to the enormities of Paganism; which were things of the most

most public notoriety already, being partly past, partly present ; whereas it is the known nature and scope of prophecy in general, and expressly declared to be so, as to the revelation made to John, to describe things to come, and that would not be known, if not revealed.

It is no just exception against this argument, that it is, and must be, owned on all hands, that some things in John's predictions, concerning the Roman empire, relate to things then past or present ; as when the great city treated of, is described from its situation on seven hills, its present universal dominion, and former diversity of governments. For though all this is true, it is no less so, that all such historical or geographical descriptions, are not properly parts of the predictions, but subservient parts of the prophetic discourses containing them, needful to point out the empire, or parts of the world, that are to be the theatre of the future events foretold.

The interpretations that apply the predictions about the beast and Babylon to Paganism, scarce leave any thing that is prophetic in them, but what relates either to Babylon's duration or downfall ; and it so happens, that the clearest characters given of both these things, furnish some of the strongest arguments against such misinterpretations.

Mean time some obvious properties of these predictions, or prophetic discourses, afford weighty arguments against supposing them to have so very little in them properly and strictly prophetic, (i. e. relative to future events), as such misinterpretations must infer. Some view of the Pagan empire's unsuccessful conflict against that of the Redeemer was obviously a proper introduction to predictions of that enemy's overthrow ; and accordingly some view of that conflict is, in chap. xii. prefixed to great revolutions that ensued. But when it is considered how large, how particular, how circumstantial, the descriptions are, that relate to the beast and Babylon,

bylon ; what pains is taken to describe the beast's feat, his assistants, his power, the means, the extent, and abuse of it, as above considered ; to mix vision and interpretations, and to represent the same series of events in various lights in parallel descriptions ; and when it is withal considered, that this subject is more insisted on, indeed much more, than any other ; is it at all credible, that the scope of all this is little else, than to tell the church, and the world, what was so notour already, that *Paganism would greatly oppose Christianity* ? Though the former arguments, drawn from the particular distinguishing characters of the subject of the predictions, are sufficiently decisive ; yet this more general proof, from the general nature and scope of prophecy, has its particular use ; because it is so easy and obvious, as well as convincing.

VII. As to the fifth character, the duration and period of this seducing power, it is expressly predicted, that the beast should continue forty-two months, chap. xiii. 5. There are no less than four parallel passages, assigning precisely the same durations, partly in the same, partly in equivalent expressions, referring to mournful events ; which, in the nature of things, have an obvious connection with his continuance, and must end with it. The holy city, which so naturally denotes the true church, is said to be trodden under foot forty-two months, chap. xii. 2. ; and in the very next verse, God's witnesses for the truth (who must consequently be mourners for so extensive opposition to it) are said to prophesy in sackcloth 1260 days ; which, in round numbers, amounts to the forty-two months in the other passages mentioned. In chap. xii. there are two verses treating of the same subject ; a woman clothed with the sun, a character applicable to no other society on earth but the true church ; and treating also of the same event, her residing in the wilderness, an emblem of obvious affinity to the import

import of prophesying in sackcloth : And whereas the first of these verses,  $\psi$  6. expresses the continuance of that event by the above-mentioned number of days, namely, 1260; the other verse,  $\psi$  14. evidently treating of the continuance of the same precise event, expresses it by the same obscurer sort of terms, formerly explained in Daniel, *time, times, and half a time*; these things furnish a decisive proof, that that more obscure expression denotes three and an half prophetic years, which coincides with 1260 days, or forty-two months; for unless this were supposed,  $\psi$  6. & 14. should give inconsistent and contradictory accounts of the continuance of the same event. Thus, whereas the expression in  $\psi$  14. no doubt has more obscurity in it taken by itself, its coincidence with  $\psi$  6. removes that obscurity.

To avoid repetitions, it is proper here to refer to the arguments adduced formerly in the remarks on Daniel, to shew, that such calculations must not be understood of natural, but prophetic days or years; without which explication, the opposition to the Messiah's kingdom, which, in so many large predictions, taking in so vast a compass of time, is represented all along as of so distinguished and extraordinary importance, would turn out to be one of the least considerable, in respect of its duration, of any that make a figure in history.

It is not needful to enlarge, in enforcing this argument against those of the Romish church that apply the predictions to the old Heathen empire; because whether the calculations be meant of natural or prophetic days or years, neither of these ways will correspond with the duration of that empire after the time of the prediction, either as to its Heathenism, or its universal civil power; the one extending to about two, and the other to between three and four centuries after John; durations to which one thousand two hundred and sixty days, or

forty-two months, can by no imaginable explication be applied.

The chief use, then, of such arguments, is against those who apply the predictions to some Antichrist, who, they say, will appear, and continue about three and an half natural years, near the end of the world: and after what is said in the remarks just now referred to on Daniel, it seems unnecessary to insist longer in refuting so strange a supposition, which seems to merit rather less notice than the other misinterpretation of the same predictions, which applies them to the ancient empire.

To the refutations of that opinion, drawn from the characters of the duration of the beast and of Babylon, it is proper to annex others from the period of that duration; it being of importance to observe, how far the characters of Babylon's fall, as well as of her duration, are from being applicable, either to the fall of Rome's ancient Paganism, or of her ancient extensive civil power.

That they are not applicable to the downfall of Paganism, is evident from the prophetic account of the instruments of Babylon's fall; which shews, they were to be the same ten horns that formerly had been the instruments of her rise and continuance; and also from the account of the beast's successors in Babylon when fallen, Rev. xviii. 2.; it being uncontested, that the downfall of Paganism was not owing to such instruments, but, under God, to the conversion of the sovereign powers; and that that which may be called the conversion of Rome, and the downfall of its Paganism, instead of filling it with such inhabitants as the beast's successors are described to be in the passage cited, was the happiest deliverance it had ever met with from such things.

That the characters of Babylon's fall are not applicable to the fall of Rome's civil power, is evident, partly, from the account just now mentioned of the instruments and consequences of that fall: for how can

can it be said, that the instruments of that downfall of civil power were the same ten horns that were the instruments of its rise and continuance? or how can it be said, that that downfall of Babylon, which is described with so uncommon magnificence of style through so large a part of the prophecies in view, as the 18th and 19th chapters of Revelation, besides other parts of the same book, can be understood of any bygone disasters of that great city? seeing, though, like some other cities, it has been sacked, taken, and retaken, oftener than once, such things have been so far from bringing her to total and final ruin, that she still makes a figure among the considerable cities of the west.

How can the call to God's people, to come out of Babylon because of her approaching fall, be applied by any Christians to the fall of Paganism? seeing that was rather a motive to them to crowd into that city.

How can the adherents of the Romish church apply that call to the times of the fall of Rome's civil power? since that fall was the Papal power's advancement.

When persons of that communion, or any patrons of their cause, are zealous for making the mystical Babylon Pagan Rome, and the beast the Pagan emperor, they seem not to compare carefully these two things. 1. Who were the emperors successors in Rome after the fall, first of her Paganism, and then of her civil empire, according to uncontested history; and, 2. What are the characters of the successors of Rome's former rulers and inhabitants after the fall of Babylon, according to the prophecy, Rev. xviii. 2.

## C H A P. V.

The predictions considered according to the order of time in which they were delivered.

SECT. I. *Of predictions in the books of Moses and Job.*

I. **I**N treating of the prophecies in the books of Moses and Job, it is of particular use, to consider the chief evidences of the Christian interpretation of the first promise of grace to mankind, included in the threatening against the tempter that seduced them, Gen. iii. 14. ; which interpretation consists chiefly of the following branches: 1. That by the serpent, against which the threatening in view is denounced, we are to understand, not merely the brute serpent, but the evil spirit that actuated that brute; 2. That by bruising his head is meant, defeating his design of ruining mankind; 3. That by *the seed of the woman*, who was to bruise the serpent's head, is meant one *particular person*, who would be the saviour and deliverer of mankind from the consequences of the serpent's malice, and to whom that singular title, *The seed of the woman*, would be singularly applicable, on account of his miraculous conception; and, 4. That by his heel's being bruised by the serpent is meant his sufferings from wicked men.

1. The first branch of this interpretation is founded on the preceding history of the serpent's temptation, which shews, that the brute serpent was only a passive instrument, and that the real tempter was an evil spirit, or intelligent, wicked, invisible agent, an enemy of God and mankind; seeing, as his speech and reasoning proves intelligence; and his blasphemous

mous temptation proves enmity against God and man; so his acting in the form of a serpent, no other form appearing, proves him to have been an incorporeal or invisible agent.

These proofs of the character of the tempter are as demonstrative as any proof in other cases of the properties of a cause inferred from the properties of its effects. Nor is it any just objection, that the tempter is called by the name of the serpent; it being suitable to the style of scripture and other writings, that invisible agents should be denominated from the visible forms which they assume; as when angels are sometimes in scripture called men, because of their appearing in human likeness; see also Gen. xviii. And if the words in Gen. iii. 13. relate to the brute serpent, this does not hinder their being really a part of the threatening directed against the tempter who actuated that brute; importing, that on account of the atrociousness of his crime, lasting monuments of it, and of the divine displeasure against it, should cleave to that creature in whose form he acted; which creature itself being incapable either of deserving or understanding any threatening, it is unreasonable to suppose any threatening to be directed against it, especially by a being of infinite wisdom; so that the interpretation that would fix such a meaning on the divine threatening, contradicts the rules of interpretation that oblige us to understand words in the meaning which is most suitable to the character of the speaker, and to reject that meaning of any words which implies absurdity, when they may admit another meaning that is not liable to such imputation.

If it be objected, That it is a begging of the question to suppose, that God is the speaker or author of the threatening in view, or that the history that contains it has any higher author than Moses; it is sufficient to answer, That it is God that Moses affirms to be the author of the threatening; and that  
Moses's

Moses's books contain such evidence of his superior understanding in theology above all the ancients, as affords sufficient arguments against giving any thing he affirms of God an absurd meaning when it may admit a better.

The Christian interpretation of the threatening in view may be confirmed, by considering the strong objections which the contrary interpretation is liable to. It is proved already, that the first part of the chapter, Gen. iii. which speaks of the *serpent's crime*, treats chiefly of the evil spirit: it is therefore unreasonable to suppose, that the second part of the chapter, which treats of the *serpent's punishment*, speaks not of the evil spirit, but of the brute; especially when the threatening itself expressly declares, that the ground of it is that crime of tempting mankind, in which, not the brute, but the evil spirit alone could be the agent.

Unless the threatening in view be supposed to be directed against the evil spirit, there is no other threatening against him in the whole context, tho' he be represented as the author and contriver of the wickedness committed, and though the context be made up of threatenings against all the parties concerned in it, the passive instrument itself not being excepted, in so far as degrading monuments of divine displeasure against the evil spirit's crime were to cleave to the form he had assumed.

The interpretation that restricts the threatening to the brute does not agree with the event; because it is not one brute serpent of many thousands on whom the threatening, as explained by that interpretation, is put in execution; whereas it is quite otherwise as to the other threatenings in the context, relating to death, labour, and pain.

On the other hand, if the Christian interpretation of the threatening be compared with events, it receives abundant confirmation from all the various instances and declarations of God's grace and mercy

mercy to mankind, defeating the evil spirit's design, recorded partly in the beginning, and partly in the sequel, of Moses's writings.

As the book of Job, whether it was written or translated by Moses or not, may be justly considered as a part of the system of revelation that the church enjoyed in the days of Moses, or near that time, the account given in that book of Satan, as an evil spirit, and an arch adversary of God and man, ought, according to the best rules of interpretation, to be improved for explaining what is said in Gen. iii. of such an arch adversary acting in the form of a serpent; the singular characters contained in these two parts of scripture having so remarkable and peculiar a conformity to each other, as affords strong arguments, that it is the same evil agent that is meant in both places; yea, all the passages in the Old Testament, which speak of evil spirits, and of Satan their head, as tempting men to sin, serve to confirm the Christian account of the serpent mentioned in this ancient oracle.

2. All the arguments which shew, that by the serpent mentioned in the threatening in view, we are to understand the evil spirit that seduced mankind, are so many arguments for the above interpretation of *bruising his head*, (the seat of his power and craft), as signifying the defeating of his design, by a glorious deliverance from sin and misery; which deliverance cannot be justly conceived otherwise than as a very complex and comprehensive design, carried on through all ages, and of which every thing that promotes the salvation of sinners is a part, though no doubt the chief intermediate causes of salvation are the things to which the words are chiefly applicable. And this interpretation is much confirmed by all the subsequent predictions in which the work or the success of the Messiah, the Saviour of mankind, or divine dispensations subservient to his work, are described, in expressious resembling those

those of the text in view ; as in Pf. cx. 1. 6. If. xxvii. 1. Pfal. lxxviii. 21. If. xxv. 10.

3. As to the meaning of the *seed of the woman*, it is evident in general, that this expression must signify the woman's posterity. But that it is not all, or many of her posterity, but one particular extraordinary person, that is meant, is at least rendered highly probable by the considerations formerly mentioned, in comparing this text with If. vii. 14. and Jer. xxxi. ; and the evidence is carried beyond mere probability by all the prophecies which show, that the defeating of the serpent's design should be, in a *singular* and *peculiar manner*, the work of the Messiah.

After mentioning the seed of the woman, the personal pronoun is used in the singular number, *He shall bruise thy head*, (for so the words may be literally rendered) ; it is therefore an unnecessary departing from the literal meaning of the words, to suppose, that by the promised seed we are to understand, not one person, but many. *The seed of the woman* is an extraordinary expression, not otherwise explicable, but by the miraculous conception of the person intended. But though the expression be meant chiefly of one person, the great deliverer from sin and misery ; yet as Adam and Eve are considered in the context as representing all men and women, so the promised deliverer may be considered here, as in various other scriptures, not as a private person, but a common or public person, representing all his people, who should renounce the friendship of the serpent, the cause of the revolt against God, and should be in a state of enmity or opposition to the serpent and his cause, being in a state of peace and reconciliation with God.

4. As to the fourth part of the Christian explanation of this prediction, it is obvious, that *bruising the heel* naturally implies sufferings, though very different from what is implied in *bruising the head*.

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The prediction implies a conflict, wherein the seed of the woman would undergo sufferings, but would obtain a final and complete victory; and that, by the part of the constitution of his person, which would suffer wounds and bruises. It was his heel that was to be bruised; and it was by his heel that he was to bruise the serpent's head.

The comparative obscurity of this prediction is owned on all hands; but when it is considered as the foundation of other predictions that are designed as explications and amplifications of it, it will be found to be very comprehensive; seeing, in foretelling a conqueror of the serpent, or a deliverer from sin and misery, it contains hints relating, not only to his miraculous conception, but also his humiliation and sufferings, and subsequent exaltation, or final victory. And it is very remarkable, that the ideas of conflict, opposition, sufferings, and final victory, which run through subsequent prophecies, and so often occur in them, are so compendiously wrapped up in this first promise.

The Christian interpretation of this promise is confirmed by the sequel of Moses's history, concerning a party among mankind adhering to the cause of God and righteousness, walking with God, Gen. xxii. 5. serving him acceptably, and worshipping him by offering sacrifices; the significancy of which rite, in relation to atonement for sin, or deliverance from the fruits of the serpent's malice by an atonement, will be considered more fully afterwards.

If we reflect upon the atrociousness of man's rebellion, and how far he was, not only from deserving a promise of mercy and grace, but from being in any suitable disposition to receive it, when indirectly laying the blame of his fall on God, we will find cause, not to wonder so much that the first promise was not more full and clear, but to wonder that any promise was made at all so early. And as

to the figurative words in which the promise is expressed, they have an obvious suitableness to the occasion on which they were delivered : for once supposing that man fell by complying with the temptation of Satan actuating a serpent, it was very fit that the promised Saviour should be considered as the conqueror of the serpent.

II. In shewing that the contents of the Mosaic prophecies extend to the several chief branches, both of the history and doctrine of the gospel, it is useful to observe, that in the books of Moses, as well as other prophetic books, there are two sorts of predictions concerning the *enlightening of the Gentile nations* ; some which mention only the happy event itself, and others which speak of a particular person to whom that event should be chiefly owing.

1. It was proved before, that we have a prediction of the first kind in Deut. xxxii. 21. which not only foretells in general an enlightening of the Gentiles, but more particularly an enlightening of the Gentiles that was to be contemporary with the unbelief and rejection of the Jews. And in that same chapter, at  $\nu$  43. the nations are represented as called by God himself, to rejoice with his people, at a time when he would, in a singular and peculiar manner, shew mercy to his land and people, avenge the blood of his servants, and break the power of his and their adversaries ; which is a remarkable intimation, that Jews and Gentiles should be incorporated in one body, in the true church of God, at that remarkable period of time, when her incorrigible adversaries should meet with a final overthrow.

2. Noah's prediction, Gen. ix. from  $\nu$  25. to 28. contains a remarkable intimation, that the visible church of God, or his peculiar people, should be first among the posterity of Shem ; but that, in process of time, by the divine blessing, the posterity of Japheth, who are said to inhabit the isles of the Gentiles,

tiles, Gen. x. 5. should be made to partake of the same privileges, and be incorporated with Shem. To make this more evident, it is proper to observe, that when it is said, *Blessed be the Lord God of Shem*, seeing it is the scope of these words to express a benediction which would be in some respect *distinguishing* and *peculiar* to Shem, it is unsuitable to that scope, to restrict the words to those relations to God which would be *common* to Shem with all others, even the worst of men; it is suitable to the chief rules of interpretation, to understand what is mentioned as Shem's peculiar benediction, as implying, that in a singular and peculiar manner, his posterity should have an interest in the true God as their God, and that they should be his peculiar people, or visible church; which is much confirmed by the sequel of the Mosaic history, shewing, that it was in the posterity of Shem, for such was the family of Abraham, that the church of God was preserved, when the nations were apostatizing into idolatry. It makes Noah's prediction the more remarkable, that he foretells once and again, that the posterity of Canaan should be, in a peculiar manner, subjected to the disadvantages of servitude; which, however, are not inconsistent with the most essential spiritual privileges.

3. When it is foretold, no less than four times, to the patriarchs of the Israelitish nation, that in them, and their seed, *all nations should be blessed*; it is necessarily implied, according to the scripture-notion, and only true notion, of blessedness, that *all nations should be enlightened* in the knowledge of the true God, even such knowledge of God as should direct them to blessedness in God, in a state of peace with him, and conformity to him in holiness; without which things, according to the doctrine of Moses, and of the other prophets, and of natural religion itself, neither all nations, nor any nation, or particular person, can be truly *blessed*.

Though it were supposed, that it could not be fully proved from the four promises to the patriarchs themselves, concerning the blessedness of the nations by their seed, that these promises are meant of one particular person of their posterity; yet the prediction of the blessedness, and consequently of the enlightening and sanctifying, of the Gentile nations, is a prediction of a chief branch of the gospel-history, and a considerable argument in favour of the gospel-scheme, even though it were not particularly foretold by what means that extensive blessedness was to be brought about. But when it is farther foretold, that this should be brought about by means of the posterity of the patriarchs, whether by one or more particular persons of that race, this makes the prediction considerably more special and particular, and at the same time affords a strong argument, that the end of God's revelation of his will, and his various singular dispensations towards that people, was not confined to them, but extended to all nations. It is proper also to observe, that in those more ancient predictions, as well as in others that are later and fuller, it is not the conversion or the blessedness of *particular profelytes*, but of *nations*, that is expressly foretold; and that as the conversion of *all nations* necessarily includes that of *many nations*, which is already accomplished, so the prophets never say, that all nations were to be converted and blessed at once. Many passages, formerly cited, evidently show the contrary.

III. To show how it may be gathered from the Mosaic prophecies, when compared together, much more when compared with subsequent prophecies, that the enlightening and blessing of the nations should not only be owing to the race of the patriarchs, considered more generally, but in a singular manner to one particular person of that race, it is needful to consider the following things.

1. Whereas sometimes it is objected, That the  
word

word rendered *seed*, wanting the plural number, is capable of signifying either one particular person, or many; this itself is of some importance in favour of the Christian interpretation, as it shews, that it is consistent with the natural and proper signification of the word; and if its capacity of a different meaning causes ambiguity, the way to remove that ambiguity is, by comparing different passages of the same writings, relating to the same subject, or subjects that have a connection with it. Now there are several Mosaic prophecies, concerning which these two things may be made out: 1st, That they speak of one particular person of extraordinary dignity; 2dly, That the characters ascribed to him imply his being the *chief intermediate cause, above all others, of the greatest and most extensive blessedness to the nations*. Both these things are evidently applicable to the first promise. It was proved before, that the *Seed* of the woman is one particular person; at least that the promise itself contains very probable arguments for this explication. His being the chief destroyer of the serpent's head, or the chief deliverer from sin, has a plain connection with his being, above all others, the chief intermediate cause of the blessedness of sinners of all nations. It is contrary to the nature of things to separate these characters, as if they might be applicable to quite different persons. Whether the *seed* of the patriarchs signify one person or many, if the honour of being the singular cause of the greatest blessedness of the nations belong to that seed, the honour of being the chief conqueror of the serpent must belong to that seed likewise: seeing, therefore, the destruction of the serpent is, according to the first promise, the peculiar work and honour of *one extraordinary person, the blessing* of all nations must be so too. If the nations are said to be blessed, not only in *the seed* of the patriarchs, but *in the patriarchs themselves*, it must be on account of their  
their

their relation to that seed, and their being the means of bringing him to the world : so that the promises to the three patriarchs, compared with the first promise of grace to mankind, characterise one particular person, the seed of the woman, and the seed of those patriarchs, who would be the author of deliverance from sin, and of the blessedness of sinners of all nations.

2. It was proved before, that the Shiloh mentioned in Jacob's prophecy, Gen. xlix. is one particular person, characterised by a *singularly extensive gathering of the people* to him ; which has a manifest connection with the character of being the author of *singularly extensive blessedness*, or of the blessedness of all nations\*.

3. In Isaac's prophetic benediction of Jacob, where it is obvious, that he speaks of Jacob's posterity or seed, it is said, that " nations should bow down to him ; and that he should be lord over his brethren," &c. Gen. xxvii. 29. And in Balaam's prophecy it is foretold, that " out of Jacob shall he come that shall have dominion," &c. Numb. xxiv. 19.

To show, that these prophecies speak of a particular person, who was to have singularly extensive power and dominion over the nations, and that he must be the same who was to be the author of blessedness to the nations, it is proper to join together the following remarks.

1. That it is one particular person that is meant in Balaam's prophecy, is as evident as any thing of that nature can be in the like cases. He still uses the personal pronoun in the singular number : " *He* " that shall have dominion ; I shall see *him*, but not " now ; I shall behold *him*, but not nigh." He calls him also a *star*, and a *sceptre*, Numb. xxiv.

\* The word in Gen. xlix. rendered *people*, is plural ; GNAMMIM, *populorum*, *peoples* ; a word used by our translators, Rev. x. 11. xvii. 15.

2. "He that shall have dominion," could not be mentioned for characterising any particular person, unless it were understood of that person *by way of eminence*, so as to denote dominion of *singular greatness* and *extent* over other nations.

3. Both the promises to the patriarchs, and the prophecy of Balaam, agree in two important points, which afford considerable evidence of their being, in some respect, parallel predictions, or of their relating to the same events: 1st, Both of them treat of the seed of the patriarchs; "Out of Jacob shall he come:" 2dly, Both of them speak of a time, when, by some extraordinary revolution of one kind or other, the seed of the patriarchs should have *singularly extensive influence* over the other nations of the world. Ruling *all nations*, and blessing *all nations*, are not indeed entirely the same characters. The first does not necessarily infer the second; yet the second seems to suppose the first.

If it be objected, That though blessing other nations, supposes *singular influence* on them; yet that influence may relate merely to the communication of light and instruction, without any acquisition of power: in answer to this objection, it is sufficient to observe the following things.

If the prophecies in view spoke only of *blessing* other nations, without any mention of *ruling* them, the objection would have greater appearance of force: but when it is duly considered, that both these characters are joined together, *universal power* or *dominion* over the nations, and *universal beneficence* to the nations; that both these characters are of a very singular and extraordinary nature; that both are affirmed of the seed or posterity of the same family; that these are characters which have an obvious affinity to one another, the one being evidently subservient to the other, ruling all nations being an exceeding suitable *means* of blessing all nations, and such extensive beneficence being the most valuable

luable end of such extensive power. All these things put together, afford considerable proof, that the different prophecies in view, treat of the same event in different lights; and that seeing the *universal dominion* promised to the seed of the patriarchs in Balaam's prophecy, is meant of one particular person, the power of *universal* beneficence ascribed to the seed of the same patriarchs, in the promises made to themselves, must be meant of one particular person likewise.

If we consider, what a *glorious design* it is to promote the blessedness of all nations, and how oft it is promised to the patriarchs, that this *design* was to be brought about by their seed, there is good ground, from the nature of the thing, and from the scripture-account of the wisdom and goodness of God, to look upon that blessedness of *all nations*, as the great end of God's singular providences towards that *one nation* that was to descend of the three patriarchs, and towards those patriarchs themselves; and in a special manner, as the great end of any singular dominion over other nations that is foretold concerning any of their posterity.

In Balaam's prophecy, that seed of Jacob who was *to have dominion*, has a title ascribed to him of a very extraordinary nature, Numb. xxiv. 17. which perhaps was never given to any person on account of mere temporal dominion; and which cannot be so properly applied to any other, as to one who would be the source of heavenly light or instruction to the nations of the earth. He is not only called a *sceptre*, but a *star*. These expressions, when compared with others in the context, naturally denote light and power of universal extent and influence.

The expressions at the beginning of that same 17th verse, show, that the coming of him who is called the *star and sceptre*, was at a considerable distance; that men would see him in a future state, or after death; and that their seeing him would be of singular

gular importance, Numb. xxiv. 17. "I shall see him, but not now; I shall behold him, but not nigh." It is reckoned a reasonable rule of interpretation in other cases, to suppose, that very extraordinary expressions have some extraordinary scope and meaning; and that that is the true interpretation of them which is the only conceivable one that makes them clear and intelligible. The expressions in view do not appear otherwise explicable, than by the Christian interpretation of them, and by comparing them with such other scriptures as Job. xix. 25. &c. Rev. i. 7.

For obviating various objections against the Christian interpretation of Balaam's prophecy, it is of importance to make the following remarks. *First*, That the application of the chief things in this prophecy to the Messiah, is abundantly consistent with the application of some other things in it to the conquest of Canaan by Joshua, or of Moab by David; that whether these lesser events be considered as typical of what was to be done by the Messiah or not, they must be considered as parts of one and the same great complex design, viz. the establishment of the kingdom of God on earth. *Secondly*, That the expressions importing incomparably extensive dominion, cannot naturally be applied to David; but that the expressions about the conquest of Moab are naturally enough applicable to the Messiah, as the great conqueror of the enemies of the church or kingdom of God; it being very suitable to the figurative style, both of the prophecies, and of other writings\*, to give the names that belonged

\* If. xxv. 10. compared with verse 7. "In this mountain he will destroy the face of the covering cast over all people, and the vail that is spread over all nations;" verse 10. "In this mountain, shall the hand of the Lord rest, and Moab shall be trodden down."

—————"Nec Dorica castra  
Desuerint: alius Latio jam partus Achilles."

Virgil. *Æneid.* vi. l. 88.

originally to more ancient enemies of any nation or society, to the other enemies of the same society in after times. *Thirdly*, Though Balaam, in speaking of the effects of the singular dominion of the seed of the patriarchs, does not speak so expressly about blessing other nations, as about breaking the power of adversaries, this is very suitable to the frame and structure of many other predictions of the Messiah; the ideas of powerful obstacles, conflict with obstinate enemies, final victory after great and long opposition, being frequently blended with the other subjects of such predictions, from the first promise in the Old Testament to the last prophecies in the New.

Balaam's prophecy relates very much to the state of religion among the Israelites, and their peculiar advantages in that respect, Numb. xxiii. 9. 10. 21. to 24. What is said about their innumerable posterity cannot be so well explained otherwise, as by considering the converted nations of the Gentiles as the spiritual seed of the Israelites, chap. xxiii. 10. xxiv. 7.; because if we abstract from this, it cannot be said, that the number of their posterity could distinguish them from many other nations. The close of this prophecy, chap. xxiv. 22. 24. shows how unreasonable it is to endeavour to restrict every thing in it to the more ancient ages of the world, such as the times of Joshua or David; seeing it not only extends to the times of the Assyrian monarchy, which the most judicious chronologers prove to be later than formerly was imagined, but reaches as far down as the destruction of that monarchy, chap. xxiv. 24.

This prophecy may be further illustrated, by comparing several passages in it with various other prophecies; some of which have been explained formerly, as others of them will come under consideration afterwards. — Compare Numb. xxiv. 9. with Genesis xii. 3. xxvii. 29. xlix. 9.; Numb. xxiv.

17. 18. with Is. xxv. 10. Amos ix. 12. Obad. v. 18.; Numb. xxi. 28. xxiv. 19. with Jer. xlviii. 45.

The Christian interpretation of the prophecies concerning the seed of the patriarchs, as blessing or ruling all nations, may be farther confirmed by some plain remarks on the history of Israel. It is evident, that from the first rise of that people till the coming of Christ, it could not be said, either of the nation in general, or of any one belonging to it, that they either ruled or blessed all nations, or many nations, in any sense whatever. As they were sometimes rather instrumental in inflicting extraordinary judgements on other nations; so they were far from being admired by other nations as a singularly blessed people; though this is the way that some misinterpret the promises about the blessing of all nations. Instead of being so highly esteemed by other people, they seem rather to have been generally speaking the object of their aversion and contempt. This was their case before Christ's coming, on account of their diversity of religion and manners from all other people. This has also been their case since Christ's coming, in a great measure, on account of their opposition to Christianity, and their dispersion, which is looked on as the fruit of it; and in respect of which their peculiar circumstances have, for many ages, verified the ancient prophetic threatenings against them, that they should be a hissing and astonishment to the nations.

It is therefore only in Jesus Christ that we can find the accomplishment of the many promises that one of the seed of the Israelitish patriarchs would bless or rule the nations. Even unbelievers, who deny the peculiar doctrines of the gospel, must own, that many nations are beholden to Jesus Christ for natural religion, or the knowledge of God, his unity, his attributes, law, and providence; and that this knowledge is a chief means,

and part of true blessedness. Nor can they deny, but the promises of blessedness to the penitent, with which the Christian revelation is filled, are real means of blessedness, though they do not own the relation of these promises of the divine covenant to Jesus Christ as the mediator of it.

IV. What has been said shows, that the writings of Moses contain a considerable number of predictions, some more, some less clear, really and peculiarly applicable to the chief branches of the gospel-history; particularly, that they foretell the enlightening of the Gentile nations in the knowledge of the true God, such knowledge of him as directs them to blessedness in him; and that their partaking of such blessedness should be owing to one particular person of the seed of the patriarchs, who would be, in a singular and peculiar manner, the author of the blessedness of sinners of *all nations*.

The books of Moses contain a greater number than many are apt to apprehend, both of facts relating to the history of that extraordinary person himself, and of facts relating to his church or people, and his enemies. Concerning himself it is foretold, though not so clearly as elsewhere, that he was to be born of a virgin, being the seed of the woman; that he was to descend of the Israelitish patriarchs, and more particularly of the tribe of Judah. As to the time of his coming, it is intimated, that it was to be after the departing of the sceptre of the ten tribes, and about the time of its departing from the tribe of Judah. His sufferings are hinted at, even in the words of the first promise, about his heel's being bruised by the serpent; and his subsequent exaltation is intimated, both in that and various other predictions.

As to his church and his enemies it is foretold, in the writings in view, on the one hand, that all nations would bow down to him, would submit to his dominion, would gather to him, and expect blessedness

blessedness from him: on the other hand, that there should be a rejection and dispersion of the Jews, cotemporary with the enlightening of the Gentiles; which implies, that he who was to be the light of the Gentiles, would be rejected by the Jews. The prejudices of the Jews in favour of their own nation might naturally incline them to think, that at the coming of Shiloh their power and dignity would be raised to the greatest height: but instead of this it is intimated, that though their polity should subsist till his coming, it would not subsist long after; and it was proved before, that the 28th and 32d chapters of Deuteronomy contain surprisngly clear and awful predictions peculiarly applicable to the dispersed state of that people since the coming of Christ.

Notwithstanding this, that same 32d of Deuteronomy, as was observed above, foretells a happy period of time when Jews and Gentiles would unite their religious joys in the worship of one and the same true God, being both incorporated into one spiritual body. And if we compare that prediction with various others relating to the Messiah's final victory over his enemies, such as those implied in the first promise, and in Balaam's prophecy, together with the promises so oft repeated to the patriarchs, concerning the blessedness, not only of many, but of all nations; all these things shew, that even the books of Moses foretell that blessed revolution, which is more fully enlarged on in later prophecies, viz. the universal conversion of the nations, and final abolishing of delusion and persecution. The long-continued conflict betwixt the seed of the woman and the serpent is hinted at all along, and the promises to God's church are mixed with threatenings against incorrigible adversaries: but all that is foretold concerning the conflict with adversaries, is subservient to that glorious event, universal light, blessedness, and peace. Though this

is not yet accomplished, yet several things that are accomplished, and which at present are visible in the world, are pledges of it; as particularly the subsistence of the church of God among so many nations of the Gentiles, and the distinct subsistence of the Jews, still separated during so many ages from all the rest of the world: and it is of importance to observe the harmony between the books of Moses and the other later prophets, not only as to predictions that are already fulfilled, but as to predictions of things that are yet future, and to which the things already existing have an evident tendency or subserviency.

V. In considering the intimations of the chief doctrines of the gospel that may be gathered from the writings of Moses, it is needful to have in view the remarks made elsewhere on the veil of prophetic obscurity, especially the superior degrees of it which cover the most ancient predictions, that were by no means designed to supersede, but rather to lay a foundation for subsequent explications and enlargements; God having purposed, for infinitely wise reasons, that the mystery of the gospel should be, in some measure, a *mystery hid from ages*, till the fullness of times, Rom. xvi.; and that the light of prophecy should be like that of the morning, which being obscure at first, afterwards shines more and more unto the perfect day.

As such remarks are in a particular manner needful in considering the most ancient intimations relating to the mystery of the Messiah's person, it is suitable to the intended brevity of this summary, to take only a short view of some of the chief passages containing such intimations, and of the consequences that may be justly inferred from them; referring to other treatises for larger explications of this matter.

Besides the passages in the books of Moses which contain general intimations of a distinction of persons

sons in the godhead, as when it is said, "Let us make man;" "He is become as one of us;" "The Lord rained down fire from the Lord:" in several narratives of the appearances of God to the patriarchs, the same person who is spoken of as a divine person, is called either an *angel*, or a *man*, or both; which complex characters seem only applicable to the Messiah, as one who was by nature God, by office an angel or messenger, and appearing in the form of a man, as a prelude to his intended incarnation.

1. In Gen. xlvi. 15. 16. Jacob speaks of one whom at the same time he calls, "the God before whom his fathers walked, the God who fed him all his life long, and the Angel who *redeemed* him from all evil;" to whom he pays divine honours, in praying to him that he might bless the sons of Joseph.

2. This passage, especially what Jacob says about *the redeemer from all evil*, has a singular conformity with a famous passage in the 19th chapter of the book of Job, v. 25. &c. which book was a part of the system of revelation existing in the days of Moses: for he who in that passage is called *God*, has the title of *Redeemer* emphatically ascribed to him; and Job plainly speaks of him as a *divine person* who should one day be *visible to the bodily eye*; for that is the kind of sight that Job speaks of in very strong terms: "In my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

3. In the 32d chapter of Genesis, he with whom Jacob wrestled for a blessing is called a man, v. 24. and in v. 30. Jacob speaks of him thus, "I have seen God face to face;" in v. 28. that mysterious person says, "Thou hast had power with God and with men, and thou hast prevailed." Jacob pays religious honour to him in importunate supplication, that he might bless him; and it is said, v. 29. that

"he

“ he blessed him there.” In Hosea xii. 3. 4. speaking of what Jacob did at Bethel, it is said, that “ by his strength he had power with God: yea he had power over the Angel and prevailed: he wept and made supplication unto him.”

4. In the 18th of Genesis, the same person who is called a man, *ψ* 2. tells Abraham, that he will perform that divine work of giving him a son, *ψ* 10. & 14.; and whereas it is said, *ψ* 22. that “ Abraham stood yet before the Lord;” that verse, compared with the foregoing and following context, gives ground to believe, that it is one and the same person who is called a man in the first part of the chapter, and whom Abraham in the latter part of the chapter calls *the Lord*, and the judge of the whole earth, to whom he was unworthy to speak.

5. In the 32d of Exodus, *ψ* 20. and the two following verses, God speaks of an Angel to whom several things are ascribed which give good ground to believe, that he is the *redeemer from all evil* spoken of in the forecited 48th of Genesis. It is said of this Angel, that he would bring Israel to the land of promise, *ψ* 20.; it is said, *Beware of him*, *ψ* 21. which denotes the awe and reverence due to the divine majesty. It is added, *Obey his voice*, which is the general precept so often and so solemnly reiterated, in inculcating due regard to divine authority. When it is said, *ψ* 22. “ But if thou shalt indeed obey HIS VOICE, and do all that I SPEAK,” &c.; these words imply, that it was by the voice of that Angel that God spake to his people. Whereas obedience to him is enforced by two motives in *ψ* 21. the first motive implies, that he should have the power of forgiving sin; and the second is, that God’s name was in him: all these things give ground to believe, that this Angel is he who is called the *Angel of God’s presence*, II. lxiii. 9. where the prophet speaks thus of God’s mercy to Israel in the desert, “ In all their affliction he was afflicted, and the Angel of his presence.

“ presence helped them.” In Exodus xxxiii. whereas the Israelites are said to mourn because God threatened not to go with them himself, but to send an angel before them, which is meant of a created angel; when God is prevailed on to turn away his wrath, he says, *ψ* 14. “ My Presence shall go with thee, and I will give thee rest.”

6. It is by comparing these and the like passages together that we see on what grounds several Christian fathers, and some ancient Jews, have affirmed, that it was the Angel of God’s presence that spoke to Moses out of the burning bush at Horeb, Ex. iii. 2. 4.; and that it is the same divine person who is called the Angel of the Lord, *ψ* 2. and the Lord, *ψ* 4. and in the sequel. The second verse says expressly, that it was “ the Angel of the Lord that appeared to Moses, in a flame of fire, out of the midst of a bush,” &c.

7. As Joshua was, for a good part of his life, cotemporary with Moses, it is the more reasonable to compare these accounts of divine appearances recorded by Moses, with another of the same kind recorded near the beginning of the book of Joshua. He who appeared to that Israelitish general near Jericho is first called a man, chap. v. 13. and afterwards says, that he came as the Captain (or Prince, as the word also signifies) of the Lord’s host; which expressions seem to denote a certain subordination in respect of office, and distinction from the Lord, whose host he commanded; yet his being a divine person is implied in his demanding and receiving divine honours; for he requires the same outward sign of religious veneration that the Lord required of Moses at the burning bush, “ Loose thy shoe from off thy foot, for the place whereon thou standest is holy;” and it is added, “ and Joshua did so.”

8. In Gen. xxii. he who is called the Angel of the Lord, *ψ* 11. speaks of himself in the next verse as

the person from whom Abraham did not withhold his only son. It is the Angel that says, *ψ* 12. "Now I know thou fearest God, seeing thou hast not withheld thy son, even thine only son, FROM ME." Compare this with *ψ* 15. & 16. and with Heb. vi. 13. "Because he could swear by no greater," &c.

9. In Gen. xxxi. 11. & 13. he who is called the Angel of God, says expressly of himself, that he was the God of Bethel, where Jacob had anointed the pillar, and vowed a vow; which passage not only shews, that he who is called the Angel of God, is likewise called God; but shews farther, that it is the same divine person who appeared to Jacob at Bethel, to whom so manifest characters of divinity are ascribed, Gen. xxviii. from *ψ*. 12. to the close. Compare also Judges ii. 1. where it is he who is called the Angel of the Lord who says, "I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers," &c.; "and I said, I will never break my covenant with you:" see also *ψ* 4. 5.

If it be objected against the Christian interpretation of Gen. xlviii. 16. That the Angel who redeems from all evil, may be a distinct person from the God who is said there to have fed Jacob all his life long; it is sufficient to answer, That if this were the case, the Hebrew verb signifying *to bless*, behoved to be in the plural number, that so the words might run thus, "The God that fed me, and the Angel that redeemed me, may THEY bless the lads," &c.; but instead of this the verb is singular. But though it were otherwise, the patriarch's benediction would still resemble that of the apostle, "Grace and peace from God the Father, and the Lord Jesus Christ;" which benediction is justly considered as an argument for the divinity of Christ; because it is inconsistent with the scripture-doctrines against creature-worship, to pray jointly to God, and to any mere creature,

creature, for grace and peace, or any other blessing.

The most plausible objection as to some of the cited passages is, that both God himself, and a created angel attending him, may have appeared at the same time, on the occasions recorded in those passages; and that when he who is called an angel seems sometimes to assume divine characters, he must be considered, not as speaking of himself, but as representing and personating the Deity. In answer to this, it is sufficient to make the following remarks.

Whatever imaginary rules of style men may speak of, it is inconsistent with the most essential rules of piety, that any mere creature should assume divine characters on account of its being employed in revealing the divine will. When created angels, or prophets, publish things that can be said only by God, they introduce God himself with such words as these: "Thus saith the Lord."

As to that branch of the objection which relates to the joint appearance of God himself, and of a created angel, this can have no colour of argument against the passages where divine characters are directly ascribed to him who is called the Angel of the Lord, or the Captain of his host: and this is evidently the case as to all the eight or nine passages above cited excepting two, viz. Gen. xxii. 16. and Exod. iii. 4. Thus in Gen. xlviii. it is not only to the God that fed him, but to the Angel that redeemed him, that Jacob prays for the divine blessing to his grandchildren. In Gen. xxii. 12. it is the Angel of the Lord that says, Thou hast not withheld thy son from me. The expressions in Exod. xxiii. 21. &c. are not said to be the words of an angel representing God, but the words of God speaking of that Angel, in whom is his name, and whom all his people must fear and obey.

It must be owned indeed, that in Gen. xxii. 15.

16. it is not said, that the Angel swore by himself, that he would bless Abraham, and multiply his seed; but that the Angel spoke thus, "By myself have I sworn, saith the LORD:" and in Exod. iii. 4. it is not said, that it was the Angel, but God himself, that spoke to Moses out of the burning bush. But it is proper to observe, on the one hand, that supposing the import of those two passages more doubtful, it cannot weaken the evidence of the other six or seven passages; and, on the other hand, that there are several considerable arguments for understanding these two, as well as the other passages, as attributing characters of divinity to him who is called the Angel of the Lord.

As to Gen. xxii. 16. seeing he who is there called the Angel of the Lord assumes a character of divinity in  $\psi$  12. where he says to Abraham, "Thou hast not withheld thy son FROM ME;" this is a presumption at least, that he is the divine person who confirms the promises by an oath,  $\psi$  16.; especially considering that the things contained in that oath, viz. blessing Abraham, and multiplying his seed, are directly ascribed to him who is called the Angel of the Lord, in the other less doubtful passages; Gen. xlvi. 16. xviii. 10. & 14. xxxi. 11. 13. compared with chap. xxviii.

The characters of divinity ascribed to the divine person speaking to Moses out of the bush, Ex. iii. and iv. are in the other forecited passages ascribed to him who is called *the Angel of the Lord*, and *the Captain of his host*. As the divine person who speaks to Moses Exod. iii. and iv. calls himself *the God of the patriarchs*; so the Angel-Redeemer is called *the God before whom the patriarchs walked*, Gen. xlvi. 16. \* And as he who spoke out of the bush bids Moses put off his shoes, because the ground he stood on was holy; so the Captain of the Lord's

\* See also Gen. xxxi. and xxviii. in the forecited places.

host requires the same outward sign of religious reverence of Joshua. As it is said expressly, in the 2d verse of Exod. iii. that it was the *Angel* of the Lord that *appeared* in the burning bush, there is no other mention made of God's *appearing* in that bush; but after telling,  $\psi$  3. that Moses approached to see that great wonder, it is added,  $\psi$  4. that God spoke out of the bush: so that once supposing it suitable to the Old-Testament *system of doctrine*, that a divine person should be called the Angel of the Lord, it is very suitable to *the strain and tenor of Moses's* expressions in this passage, to suppose, that it is the same person who is said to have appeared in the bush,  $\psi$  2. and to have spoke out of the bush,  $\psi$  4.

If it were pretended, that the mystery of the Messiah's person were as clearly revealed in such passages, as in the New-Testament, or as in less ancient parts of the Old, unbelievers might justly except against such pretences: but when it is duly considered, that the same doctrines may be revealed with very different degrees of clearness or obscurity; that such is the wise structure of the scripture-revelation, that the more ancient parts were designed to intimate more obscurely what was to be unfolded afterwards more clearly, the former parts laying a foundation for the latter, preparing the way for them, and exciting the church's desire after them; all these things shew how reasonable and useful it is to compare the one with the other, and to observe the gradual progress of gospel-light, from its earliest dawnings to the arising of the Sun of Righteousness.

The passages in view contain various intimations, not only of a distinction of persons in the Godhead, but also of the condescension of a divine person to the subordinate office of Mediator, for the redemption and salvation of God's people; which subordination is implied in the titles of *Angel*, or *Messenger*,

ger, Captain, or Prince of the Lord's host, and Redeemer from all evil; the person so intitled being described all along as having the charge of God's church on earth more immediately committed to him.

With characters of subordination, we find, in these passages, a remarkable mixture of the various characters of divinity that are usually put together, in proofs of the divinity of Christ, collected from the whole of the scripture-revelation; particularly divine titles, powers, works, and worship. Divine titles are ascribed to the mysterious person in view, when he is called *God*, or *the Lord*, or *the God of Bethel*. Divine works are ascribed to him, when he is said to feed God's people all their life long, to be their Redeemer from all evil, (see *Is. xliv. 24.*), and when he is said to fulfil to Abraham the divine promise of a son by Sarah. Divine authority is implied in the power of giving or refusing remission of sins, *Exod. xxiii. 21.* Divine honours are ascribed to him, when Jacob prays to him for his blessing to himself, *Gen. xxxii.* and *Hos. xii. 4.* and to his grandchildren, *Gen. xlvi.* when he is mentioned as the person to whom Abraham was willing to offer up his son, and to whom the Israelites owed religious fear and obedience, *Gen. xxii. 12.* *Exod. xxiii.*

Seeing, by the most reasonable rules of interpretation, more obscure passages ought to be explained by others that are more clear, it is reasonable to explain the passages in view, by comparing them with such other texts in the Old-Testament as *Is. lxiii. 9.* which speaks of the Angel of God's presence as the Saviour of his people; and *Malach. iii. 1.* where the same person is called *the Lord*, *the proprietor of the divine temple*, and *the Messenger* or *Angel of the divine covenant*, which was proved to be a character of the Messiah. Yea, it is reasonable to explain them by comparing them with  
all

all the Old-Testament scriptures formerly cited \*, as containing the doctrines of the Messiah's divine nature, subordinate office as Mediator, and future incarnation.

VI. In considering the hints or obscure intimations of the Messiah's offices, and particularly of his priesthood, in the books of Moses, it is of special importance to make some remarks on what Moses says about the priesthood of Melchisedek, compared with what is said of the same extraordinary person in Psal. cx.

1. It deserves particular consideration, that Melchisedek is the first person in all the scripture that is called a priest. Though offering sacrifice, which was a chief part of the priestly office, is mentioned as a chief part of religious worship long before the times of Moses; yet that sacred action was performed by every head of a family that worshipped God; and we read even of its being done by a younger son of the family of Adam himself, viz. Abel. Melchisedek is the first person who is represented as invested, in a peculiar and distinguishing manner, with the office of priesthood.

2. By the manner in which Moses speaks of this extraordinary person, he seems to have been the priest, not merely of any particular nation, or religious society, but of all the people of God of all nations. He is represented as, in effect, the priest of the whole world. Though Abraham does not seem to have had any relation to him, but what must have been common to all the worshippers of the true God, he pays tithes to him, receives his blessing, and thus expresses a singular regard to him as his spiritual superior.

3. Seeing, in every other respect, Moses represents Abraham as the most eminent person among the worshippers of the true God, and the most dis-

\* Chap. III. of this Essay.

tinguished favourite of heaven on earth; when, notwithstanding all this, he exalts another person, whom he calls *the priest of the most high God*, above Abraham, and consequently above the Levitical priests, his offspring, it is evident, that in this Moses does a thing exceeding opposite to the natural prejudices of a Jewish writer: for what could be more opposite to those prejudices, than to give such a preference to any priest belonging to any nation of the Gentiles, especially to any nation of Canaan? There is ground to think, that it was one of the chief aggravations of the sins of the Canaanites, that they misimproved the ministrations and instructions of that extraordinary person.

4. As they who look on Moses only as a human writer can never account for this preference; so, in considering him as an inspired writer, it cannot be accounted for, otherwise than by supposing some mystery in it, that was to be unfolded in due time, by subsequent clearer revelation. As it was observed formerly, that it is suitable to the best rules of interpretation, to suppose, that extraordinary expressions have some extraordinary meaning and design, the singular and extraordinary things said of Melchisedek had a natural tendency to excite the inquiries of the ancient church of God concerning the design of them, and to awaken their attention to any posterior revelation that might unriddle them. If their obscurity appeared impenetrable without the help of such subsequent explication, such help is afforded, in some measure, in the cxth psalm, which was in part proved before, and will afterwards more fully be proved, to be meant of the Messiah. In that psalm, it is said, that the Messiah should be a priest for ever after the order of Melchisedek, or resembling Melchisedek; for the word there rendered *order* signifies also disposition or condition, and does not at all denote, that a number of different persons should be invested with that kind

kind of priesthood. The fitness of Melchisedek to typify the Messiah, particularly in his priestly office, is insisted on at large in the reasonings in the epistle to the Hebrews, shewing, that Psal. cx. compared with Gen. xiv. 18 &c. prove, that the Messiah, though not of the tribe of Levi, was to be a priest, a priest far superior to the Levitical priests, a priest and a king, the king of righteousness, and of peace.

But what is most directly subservient to the particular design of this chapter, is *the very obscurity* of the passage in Gen. xiv. concerning this extraordinary priest of the most high God, compared with the illustration given of it in Psal. cx. as pointing to the Messiah. It is of considerable importance to observe the two following native deductions from these two scriptures. 1st, That it is not merely the New Testament, but also the Old, that affirms, that some obscure things in the most ancient revelations given to the church were designed to typify the Messiah. 2dly, That some things in the more ancient revelations were, for wise and holy ends, designed to be left under a greater veil of obscurity, till new light was thrown on them by subsequent explications; as the scope of the passage in Moses, Gen. xiv. must have continued very obscure, (abstracting from other extraordinary means of interpretation), until it was illustrated by David's predictions in the psalm that speaks of the same extraordinary person.

VII. The remarks made on the passages relating to the priesthood of Melchisedek are of considerable use in proving, from the Old Testament itself, that the Levitical priesthood was typical of that of the Messiah. To set this in its due light, it is proper to consider the following things

It has been oft and justly observed, that as sacrifices anciently prevailed through all nations, it is not possible to account for the origin of that kind

of worship, otherwise than by deriving it from divine institution; and that no other reasonable end of it can be assigned, but familiarizing to mens thoughts the notion of vicarious punishment of sin, for the honour of the divine law and justice, in the remission granted to sinners.

Once supposing the divine institution of sacrifices. it naturally implies this important doctrine, That though repentance is absolutely necessary, so that none may expect pardon without it; yet it is not sufficient: it cannot make atonement for sin; it cannot expiate guilt already contracted; though, so far as it goes, it prevents the increate of guilt for the future.

Whereas *making atonement for sin* is the effect ascribed to propitiatory sacrifices, there are only two conceivable meanings of the many expressions which ascribe so great an effect to so low a cause as the death of brutes: 1. The gross Jewish meaning, That the Levitical sacrifices were appointed by God to produce that effect, properly and really by themselves, without any view to a more excellent sacrifice represented by them. 2. That they made atonement only typically, as representing and applying the adequate sacrifice of the Messiah. All the arguments that refute the first of these interpretations establish the second.

Various arguments against the first, and in favour of the second, may be drawn, not only from the general rules of interpretation, but more particularly from the rules of interpreting expressions about ceremonial institutions, from some of the chief branches of the laws about Levitical service, compared with the predictions of the future abolition of it, and the prophetic doctrine about the nature and extensive efficacy of the Messiah's priesthood, as also from the principles of just reasoning about final causes applied to the scope of the ceremonial law.

No doubt, had it been said expressly in the books of Moses, that the Levitical priesthood was designed to typify that of the Messiah, the Old-Testament proofs of the gospel-doctrine on that head had been stronger: but here, as in many other cases, it is useful to have in view the remarks formerly made on the evidence of *natural* as well as *revealed* religion; particularly, that, for wise and good ends, it is not of that irresistible kind that will take place at the last day, forcing the assent of the most perverse and inconsiderate; but abundantly sufficient to found obligation to attention and assent, and to convince the sincere and unbiassed inquirer.

1. It is one of the most evident principles of reasoning, about the meaning of words, especially those of an intelligent writer, That when any kind of expressions are, in themselves, capable of two different meanings; if one of these meanings is evidently absurd, unsuitable to the author's character, and inconsistent with his scheme of principles, that meaning must be rejected; and the other, which is not liable to such exceptions, must be admitted as the true meaning. The gross interpretation of the scripture-expressions about the atoning efficacy of the Levitical sacrifices, is liable to all the chief exceptions that prove an interpretation to be false: It is in itself highly absurd; unsuitable to the perfections of God, represented as the author of those institutions; unsuitable to the doctrine of Moses concerning those perfections, and to the character of Moses himself, considered merely as an author who gives proof of his singular knowledge in natural theology.

It is highly absurd in itself; because it ascribes so great an effect as real and proper atonement for sin, to so low a cause as the death of brutes\*. Making atonement for sin, when understood not figurative-

\* See Heb. ix. 10.

ly, or typically, but literally and properly, if we take in both what is directly included in it, and what is necessarily connected with it, must comprehend the most important things in the world; such as, satisfying divine justice for sin, purchasing remission of it, access to God, acceptance with him, deliverance from death, and all the other miseries that are the fruits of sin, (as, according to the doctrine of Moses, all miseries whatsoever are the fruits of it). To ascribe such effects, any otherwise than typically, to the Levitical sacrifices, is to ascribe effects of the greatest importance to causes that bear no manner of proportion to them; the substance of what was done in those oblations, viz. shedding the blood of brutes, being no more than what was done daily, for no higher end than subsistence to the body, and bearing no proportion to the expiation of the sins of the soul, Mic. vi. 6. 7. 8. But besides the absurdity of the thing in itself, if we compare it with Moses's system, nothing can be more opposite to his doctrine, concerning the holiness, the law, and justice of God, the hatefulnes and danger of sin; and nothing more unsuitable to the many awful instances of the terrors of vindictive justice recorded by that author; such as, the threatenings denounced, and partly executed, upon man's first apostasy; the judgements inflicted on the old world in the days of Noah; those inflicted on the cities of the plain; those denounced against the wicked Canaanites; and those executed even on the perverse Israelites in the wilderness.

Without pretending to know all the good ends which infinite wisdom promotes by the punishment of transgression, we are sure of some of them from scripture and reason; such as, supporting the just authority of God's law, and inspiring his universal kingdom with due veneration of it. But neither these, nor any other conceivable ends of punishment, could be promoted by making the Levitical sacrifices

sacrifices atonements for sins any otherwise than typically.

2. Several branches of the law appointing those sacrifices, prove they could only make atonement for sin typically; because they were neither sufficient nor necessary for the remission of many sins that were actually pardoned. Not to insist upon the restriction of those sacrifices to one particular place, to the exclusion of all other places, even in the holy land itself, there were many sins that were actually pardoned for which there were no sacrifices appointed\*. — If it be objected, That repentance alone was sufficient to expiate grosser sins; it is obvious, that what was sufficient to expiate these, must have been much more so with respect to lesser sins; and if the conjunction of sacrifices with repentance was not needful to expiate the former, neither could it be needful as to the latter, it being evident, that if there were any sins, the expiation of which required a greater concurrence of causes or means, it must have been the greatest sins, and not the lesser: whereas such difficulties make the scheme of the unbelieving Jews inconsistent with itself, the gospel-scheme dissolves them all, making repentance absolutely necessary, without making it the atonement for any sin. — If it be objected, That the great anniversary sacrifices had some peculiar efficacy for expiating grosser sins; it is sufficient to answer, That it is certain, sincere penitents received remission of all their sins, though they died in the intervals between these anniversaries. In the epistle to the Hebrews, it is farther argued, that the inefficacy of those sacrifices, as to proper atonement, is implied in the repetition of the same sacrifices, (and indeed for the same sins), Heb. x. which could no more take place in real and proper expiation, than in real payment of debt.

\* Compare Pf. li. and Exod. xxxiv. 5. 6.

3. All the predictions of the abolition of the Levitical sacrifices after the Messiah's coming, prove they were insufficient for real atonement, otherwise they behoved to be of perpetual use in the church; whereas their abolition, considered either as foretold by the prophets, or as rendered unavoidable by providence, in the destruction of the place to which they were restricted, shews, that they were neither necessary nor sufficient for any other than a typical atonement for sin, suited to the less perfect state of the church, before the exhibition of the only true and real atonement. The very predictions which speak of the state of the church at the time when the ceremonial atonements for sin should be abolished, describe it as a state of superior advantages with respect to the comforts of remission of sin; as is evident from the promises of remission belonging to the new covenant, in Jer. xxxi. from  $\psi$  31. to  $\psi$  34. which speaks of the time when the ceremonial precepts given at Israel's coming out of Egypt should be laid aside. For though remission, as to the most essential things belonging to it, be still the same, mens comfortable apprehensions of it admit of very different degrees: and according to the prophets, and suitably to the nature of things, superior measures of these comforts, were to be the effects of the actual exhibition of the true and adequate atonement for sin, and the fuller discoveries of God's incomprehensible mercy and grace manifested by it. It is therefore an argument of considerable force on the present subject, that the comforts of the remission of sin were to be increased when the Levitical atonements for sin should be abolished.

4. It can be proved from the Old Testament itself, that the scripture-style concerning ceremonial institutions is frequently figurative; as, when circumcision is called God's covenant, and when the paschal lamb is called the Lord's passover, the meaning is, that these ancient sacraments were signs or tokens

tokens of those things, the names of which were ascribed to them. This shews how unreasonable it is, to argue in favour of the Jewish explication of the efficacy of their sacrifices, as if it were more natural, and more probable, because it is more literal: for as the true meaning of words is oft-times capable of the strictest proof, nothing is more certain, than that in many cases the true, and even the most obvious meaning of words, is not the literal, but the figurative meaning, Psal. xviii. 2. &c.; as is abundantly proved by the best writers on the sacramental style in refuting transubstantiation.

5. The prophecies formerly collected, as containing the doctrine of the Messiah's priesthood, not only prove, that he was to make a *real, proper,* and *adequate atonement* for sin, see Is. liii. 4. 5. 6.; but also that the efficacy of his atonement extended to those who lived before his coming; that is, to those for whom the Levitical sacrifices are said to have made such atonement as they were capable of. When therefore the same effect is ascribed to so different causes, betwixt which there is so vast a disparity; when *making atonement for sin* is sometimes ascribed to him who is represented as a divine person incarnate, and sometimes to the Levitical sacrifices; the only way to reconcile these different scriptures is, to look upon the Levitical sacrifices, which were evidently insufficient for real proper atonement, as representations of the sacrifice of the Messiah, which was abundantly sufficient for that purpose; and it is an uncontested rule of interpretation, That the explication which alone makes words and writings consistent with themselves, and especially in the most important things, must be the true explication. To all which it is proper to add, that the typical relation of the Levitical sacrifices to that of the Messiah, is greatly confirmed by all the predictions which foretell the continuance

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of those sacrifices till his coming, and their being afterwards abolished.

6. The principles of just reasoning on final causes are of great use in proving the most important truths of natural religion, seeing, in proving divine contrivance in the frame of the natural world, we go on this principle, "That the *suitableness, congruity, or manifest subserviency*, of the several parts of nature, to certain valuable ends, is a real proof that those things were actually *designed* as means of those ends." If we apply such reasonings to the congruities between the Levitical priesthood, and the things revealed in the Old Testament itself concerning the Messiah, it will add considerable strength to the other proofs of the gospel-doctrine about the design of that ancient priesthood, in regard of its evident fitness to give some intimations of the Messiah's mediatory work, to prepare the way for the actual accomplishment and more clear discovery of it, and to put due honour on it, by making the religious worship of the church, in all ages, to have the highest regard to it. And how suitable it was that such regard should be had to it, is abundantly evident from what was proved before, both concerning the mysterious dignity of the Messiah's person, the excellency of his mediation, and its extensive energy, as reaching to the ages preceding its accomplishment, as well as to following ages.

The reasonings about *final causes* are not only applicable to the works of nature and art, but to the meaning of words, and in general of all such things as partake of the nature of *signs* or *representations*; and the reasonings on the subject in view may be illustrated by comparing them with some others which in many cases are owned to be convincing; such as the reasonings which prove the truth of the key, which is found actually to decipher hidden characters; of dictionaries of dead languages,

guages, rendering books written in those languages intelligible; of the solution of ingenious riddles, 1 Cor. xiii. 12.; not to speak of ancient hieroglyphics, the true meaning of which might possibly, in some cases, be capable of convincing proof. But one of the kinds of reasoning that seems to come nearest to that in view is, that which convinces us, in many cases, that a picture, resembling to a certain degree a known original, must have been *designed* to represent that original.

The congruities of the ceremonial law to gospel-mysteries being insisted on at large in various useful treatises, it is sufficient in this summary to give the following hints.

The appointment of a tabernacle first, and afterwards of a magnificent temple, not merely as a synagogue for public worship, but as the house or special residence of the God of Israel, and symbol of his gracious presence among his people, tended to instruct the church in the most fundamental doctrines concerning our chief end and chief good; by shewing, that it is our chief good to draw near to God, and that our true happiness lies in communion with him: besides the fitness of this visible habitation of the invisible God, to typify the future incarnation of him who is called *Immanuel*, God with us, in whom the fullness of the Godhead dwells bodily, being to be made flesh, that he might dwell (or *tabernacle*) among us, John i.

The mercy-seat covering the ark in the most holy place, where were the tables of the moral law, being represented as the throne of God; this tended to give sinners suitable views of the throne, or sovereign authority of God, as ruler, lawgiver, and sovereign judge of the world, of whom it is so truly said, that justice and judgement are the habitation of his throne, Psal. lxxxix.; and to make sinners approach God, with penitential impressions of their own sinfulness, of his infinite holiness, his broken

law, and offended justice. Such impressions tended to produce that self-annihilation that becomes guilty sinners in approaching so great and so holy a God. But this might produce terror and alienation from God, without some suitable relief. The Levitical service showed that such relief was provided. The work belonging to the priesthood, taken complexly, had a fitness in it to teach sinners, on the one hand, "That sin was the cause of distance" and separation from God; that sinners had no access to God immediately, or without the interposition of a Mediator and his atonement;" and, on the other hand, "That through such interposition the throne of God was accessible to sinners." All the ceremonial purifications that were required in approaching to God, in his tabernacle or temple, shewed the need of applying to God for remission and sanctification, and the influence of the Mediator's atonement on both those parts of salvation.

As to more particular institutions, 1. The sacrifices were to be offered up without the sanctuary; they were to be spotless; men were to offer the firstlings of their flocks, and heifers on whom no yoke had passed. 2. The high priest was to enter through the veil into the holiest of all, which was in a manner an invisible place; he was to sprinkle the blood of the sacrifice towards the mercy-seat; he was to fill the holy place with incense; he was to appear there before God's throne, with the names of the tribes of Israel on his breastplate; he was also to sprinkle the blood of the sacrifices on the people. As to what was required on their part, they were to lay their hands on the sacrifices that were offered up for them; they were to perform worship towards the most holy place, and with a particular regard to the high priest's making atonement \* for

\* See much more on this subject in *Huisius, De mysteriis tabernaculi Levitici.*

them. With regard to that sacerdotal action, they were in a special manner required to afflict their souls for their sins. In several cases they were admitted to feast on the sacrifices; and what was offered up for the people to God, was given back, as it were, by God, to the people to feast on.

These institutions had a manifest fitness to represent the principal things which are in some measure revealed in the Old Testament itself, concerning the Messiah's priesthood; such as, his soul's being made a sacrifice for sin, a sacrifice without spot \*; his being a woman's first-born †; the voluntariness of his oblation ‡; his making intercession for transgressors || at the right hand of God, or in heaven, which is called the high and holy place +-; his applying purchased redemption, sprinkling many nations with his blood ++; their acquiescing in his substitution and mediation; their founding their hope and pleading on it; their performing acknowledgement of guilt, prayers for mercy, and all other parts of worship, with a due regard to it ==; and their being abundantly satisfied with the goodness of God's house, with the feast of fat things made for all people \*\*, in being filled with joy and peace in believing.

To all which we may add, that among other things in the holy place, either in the ark, or, as some think, near it, was Aaron's rod blossoming; which being originally a divine attestation of Aaron's priesthood, was a very fit emblem of the Messiah's future resurrection from the dead, as declarative of his divine mission, and of his priesthood's being acceptable to God; nothing being more fit to represent one raised from the dead, than a dead branch, or a branch cut off from a tree, restored to

\* If. liii. † Gen. iii. and If. vii. ‡ Psal. xl. 7. 8.  
 || If. liii. 12. +- If. lvii. 15. ++ If. liii.  
 == If. xlv. 24. 25. Psal. lxxii. 15. 17. \*\* Psal. xxxvi. lxx.  
 If. xxv. 6. compare Rom. xv. 13.

vegetable life, and made to bud and blossom, and bring forth fruit, Is. xxvii. 6. Ezek. xvii.

Though no regard were had to the declared experience of the most upright Christians in all ages, as to the advantages resulting from the most ancient representations of the Messiah, illustrated by subsequent explications, and from the many lively expressions in the prophecies applying the sacrificial style to the Messiah's work and office; it is evident from the nature of things, that visible signs are useful means of strengthening mens impressions of the most important invisible objects; as it is evidently suitable to the wisdom of him who is the author both of nature and grace, to have regard to the frame of our nature, in the way of promoting the purposes of his grace.

7. It is not only from other parts of the Old Testament, but from the Mosaic revelation itself, that it can be proved, that making real atonement for sin was to be the peculiar work of the Messiah. For seeing that revelation shews, that it was he that was to bruise the serpent's head, or that was to be the great deliverer of mankind from sin, the redeemer from all evil, and the source of the blessedness of sinners of *all nations*; all these things shew, that he was to be the author and purchaser of remission of sin, which is a chief effect of real atonement for it, a chief thing included in redemption from all evil, a chief part of the true blessedness of sinners, and necessarily supposed in all the other parts of it.

To ascribe proper atonement to the blood of the Levitical sacrifices, would infer, in effect, that it was that blood that was to bruise the serpent's head, to redeem from all evil, and to bless all nations: so that the gross explication of the atoning efficacy of these sacrifices, ascribes to them the very principal things that are expressly ascribed to the Messiah\*.

\* See more on this subject below, in applying to the Messiah the 40th psalm.

VIII. Whereas the famous passage in Job xxxiii. 23. 24. appears at first view involved in much obscurity, several things that have been already observed from the books of Moses and Job serve in some good measure to remove that obscurity; and that whether we follow our present translation, or another which is very natural and literal, making the 24th verse to run thus, "And supplicates for him, "and says, Deliver him;" and so to express the intercessory prayer of him whom the former verse calls the interpreter and messenger.

The word rendered *messenger* is the same that is so oft rendered *angel*. The word rendered *interpreter* is the same that is so rendered Gen. xlii. 23. and *ambassador*, 2 Chron. xxxii. 31. The expression *One among a thousand* naturally imports, the chief among a thousand; or a messenger, angel, and interpreter of extraordinary and singular dignity. As to the words expressing this interpreter's instructions, "Shewing to man his uprightness," though they seem capable of different meanings, it is sufficient to the purpose in view, that all these meanings are applicable to the Messiah. Whether these words be meant of the righteousness or justice of God, the righteousness of the Messiah, the afflicted penitent's own sincerity, evidencing his interest in God's covenant, or in general the right way of relief from fear and trouble; it belongs to the work of the Messiah to shew all these things in that light that leads most effectually to the relief mentioned in the context.

All the characters contained in this passage are not only really applicable to the Messiah, but more naturally applicable to him, and in a more eminent degree, than to any other whatever. He is called an Angel or Messenger in many scriptures already cited. His being an interpreter, is implied in the Old-Testament doctrine concerning his prophetic office; and particularly in the passages above cited  
from

from the books of Moses, which speak of him as the Angel of God's presence, who was to be the more immediate revealer of his will to his people. The character of *Redeemer from all evil* implies, that it is he that would direct his people to the true way of relief from all evil. It was often observed, in chap. 1. above, that in the prophecies there cited, one of the principal characters appropriated to him is, that he would be the great comforter of afflicted penitents, which is the work treated of in this passage in Job. All the Old-Testament instructions concerning the transcendent glory of his person and offices, shew how justly he may be called *one among a thousand*.

If it be objected, That though these characters are really applicable to the Messiah, according to the other prophetic accounts given of him; yet they are general and indefinite, to such a degree as to be applicable, either to mere angels, or mere human teachers, of eminent dignity; in answer to this objection, it is proper to observe the following things.

As to mere angels, they are never called interpreters. And though that name might seem applicable to them on account of the external revelations in which they were sometimes employed, it is not conceivable how an angel that should be one among a thousand should be necessary for that work, for which any ordinary good angel seems to be abundantly sufficient; whereas, if the words be understood of the Messiah's internal saving illumination, it is obvious, that this is a work peculiar to himself. Nor is it conceivable how any one mere angel should be in a singular manner concerned in God's granting deliverance through a ransom, or through an atonement; for so the Hebrew word signifies, and so is it oft rendered in the Septuagint; whereas the prophetic description of the Messiah shews, that it belongs to his peculiar work, both to  
make

make intercession, founded on an atonement made by himself, and to give the most effectual and saving instructions concerning it.

The most literal interpretation of Elihu's words will infer a *real connection* between the interposition or assistance of the Messenger he speaks of, and the afflicted sinner's relief; which cannot be said of the good offices of mere men or angels, but is peculiarly applicable to the gracious presence, and saving illumination, granted by the Messiah.

Whereas some of these arguments equally exclude mere angels and human teachers; as to these last, it is fit to observe, that it is but seldom that the name of angels, or divine messengers, is given them, and perhaps never in the books of Moses or Job; and that it is not easily conceivable, how it should be said, that it is but one among a thousand of them that can give *outward* instructions concerning the true way of relief from distress or misery; besides that it is evident both from the Old and the New Testament, that it is not on the distinguishing excellency of a human teacher (his being one among a thousand) that the success of his instructions depends.

If we compare together the two chief parts of Elihu's discourse in this chapter, it will further confirm the explication given of the 24th verse. From  $\psi$  8. to  $\psi$  19. he speaks first of the necessity of renouncing self-confidence or pretence to innocence in God's sight; and afterwards of divine revelations, exhibited, in those ancient ages, sometimes by extraordinary ways, as by dreams and visions, for the two great purposes of humbling sinners, and of saving them, or of delivering them, first from the self-confidence and self-flattery of impenitence, and then from all the misery that is the fruit of sin. The second part of Elihu's discourse, from  $\psi$  19. to the close of the chapter, treats of the same subjects more fully and clearly, according to the structure of various other prophetic discourses, consisting of two parts; the latter of which contains, not a  
bare

bare repetition of the former, but a repetition with enlargements and illustrations \*. Comparing the two parts of Elihu's discourse together, an unbiassed inquirer will find ground to consider what is said about the incomparable interpreter in the latter part of that discourse,  $\psi$  24. as an amplification of what is said about immediate revelation in the first part,  $\psi$  14. 15. 16.; as what is said about renouncing self-confidence, and obtaining deliverance, in  $\psi$  9. 10. 11. and  $\psi$  17. 18. is evidently parallel to what is said on the same subjects,  $\psi$  24. 27. 28.

These things shew, that, even according to our English translation of this passage, there are considerable arguments for applying it to the Messiah: and as it evidently ascribes to the deliverance that it speaks of these two properties, viz. its being founded on a ransom or atonement, and its being in a singular manner owing to an extraordinary divine messenger; what can be more suitable to the rules of interpretation, than to explain such a passage by the prophecies which speak of that Messenger of God's covenant, who was to make atonement for the sins of God's people, and was in all ages, in a peculiar manner, their Redeemer from all evil, and the source of their chief consolation in all troubles.

But if we follow the other above-mentioned translation, which makes the 24th verse run thus, "And is gracious to him, or supplicates for him, "and says, Deliver him," this not only admits and fortifies the arguments already adduced, but furnishes a considerable new argument, that it is the Messiah that is meant by the incomparable interpreter; seeing he is represented, not only as interceding for the sinner's deliverance, but as interceding in the right and virtue of a ransom or atonement which himself has found; which last expression naturally enough signifies, that he himself has paid, or

\* See Dan. vii. & viii.

undertaken to pay, that ransom. And whereas some have pretended, that by the ransom here mentioned is meant the distressed man's trouble, or his repentance; it is certain neither of these can be meant, as neither is called by that name in scripture, from the beginning to the end of it: and though repentance is so necessary, that none can expect pardon without it, it is both contrary to the humiliation of soul included in repentance, and to the scripture-doctrine concerning it, to confide in it as an atonement for sin.

As both the translations that have been mentioned of this remarkable passage contain arguments for the application of it to the Messiah, it is not very necessary to insist much on the question, Which of them should be preferred? but it is proper, as to the translation last mentioned, to observe, that it is abundantly literal, because the word or particle which we render *then*, at the beginning of  $\psi$  25. is indeed the Hebrew copulative particle *and*, which at least is more seldom rendered *then*; and whether the verb rendered *is gracious* signify here to supplicate, or not, while the words, *deliver him*, &c. are supposed to be the words of the Messenger or Interpreter, they must express intercession founded on an atonement or ransom; besides that these words very naturally express the desire of an intercessor, addressing God for deliverance; though they must be owned to be also capable of expressing the will of God, commanding or appointing deliverance.

If it be objected, That the deliverance here mentioned, is only temporal deliverance; it is sufficient to answer, That it is suitable to the doctrine, both of the Old and New Testament, concerning the Messiah's atonement, to ascribe to it deliverance from the demerit of sin, both here and hereafter; that the fullest discoveries of a future state were, for wise ends, reserved till the coming of the Mes-

ſiah; and that the deliverance mentioned cannot be reſtricted to mere bodily deliverance, if we conſider, not only the expreſſions, *ſ* 18. 24. 28. 30. four times repeated in this chapter, (deliverance from the pit), and what is ſaid about the deſtroyers, *ſ* 22.; but alſo the comprehensive expreſſions in *ſ* 26. about the mercy and favour of God, which the Old Teſtament itſelf ſo oft affirms to be ever-laſting, and conſequently to extend to a future ſtate.

IX. Whereas the prediction in Deut. xviii. 15. &c. concerning God's raiſing *a prophet like Moſes*, is applied in the New Teſtament to the Meſſiah, the chief objections againſt this interpretation are, That the characters in that prediction are too general and indefinite; that the prediction ſeems applicable to the ſucceſſion of Iſraelitiſh prophets; and that this appears moſt ſuitable to the foregoing context, forbidding the Iſraelites to conſult diviners, and other ſuch falſe pretenders to preſcience.

In answer to theſe objections, it is proper to obſerve, that as to the foregoing context, it is not needful to conſider this prediction as having any particular connection with it; that no objection can be drawn from the context againſt the goſpel-explication of this prediction, but what may be applied to the oppoſite explication; and that if the promiſe of a ſucceſſion of inſpired prophets contained ſtrong motives againſt the impiety forbidden in the context, the promiſe of the Meſſiah contained no leſs ſtrong motives againſt the ſame impiety.

1. Seeing this prediction ſpeaks ſo plainly and expreſſly, in the ſingular number, of one individual perſon, it is contrary to the beſt rules of interpretation, to depart from the literal ſenſe, without any manner of neceſſity, and to ſuppoſe, that the prediction is meant of *many prophets*, when it ſpeaks ſo expreſſly of *one prophet*, repeating the perſonal pronoun ſo oft in the ſingular number;

“ I will raise up a *prophet*:—to *him* shall ye hear-  
 “ en:—I will put my words in *his* mouth:—*he*  
 “ shall speak to them,” &c.

2. To shew that the chief character contained in this prediction, *A prophet like Moses*, is not so indefinite as some imagine, but that it contains considerable proofs that the Messiah is meant, it will be proper to prove these two things: *first*, That that character must relate to the things that distinguished Moses from other prophets; *secondly*, That these things coincide with distinguishing characters given of the Messiah in other prophecies.

As to the first, it is obvious, that in all other cases, when one person is said to be *like* another, who has several very *distinguishing* and *extraordinary* things in his character, it is natural to understand the resemblance as relating to those things that are distinguishing and extraordinary, and not to the things that are common to all, or many other persons. Thus if it were said of any person, not only that he is a king, but that he is a *king like Solomon*, it would be naturally understood as relating to that extraordinary wisdom or prosperity that distinguished Solomon from other kings; and not merely as implying, that such a person was *as really* a king as Solomon was; for by that way of explaining words, a king might be said to be a *king like Solomon*, tho' he were the weakest and most unhappy prince that ever was. There is the same reason against supposing, that the expression, *A prophet like Moses*, signifies only one who should be really an inspired prophet as Moses was. This is sufficiently implied in the foregoing words, shewing, that the person spoken of should be a prophet *raised up* of God. This imports, that he should be really inspired of God as Moses was. If this were all that were intended, the expression *like to Moses* would be superfluous. It is therefore a just objection against the misinterpretation we are refuting, That it makes

the most remarkable expressions in the prediction superfluous, and in a manner insignificant.

The pre-eminence of Moses above the bulk even of true prophets, is asserted in two very remarkable passages, in such a manner, as makes it very evident, that to be *a prophet like Moses*, implies a great deal more than merely to be a true prophet. The inspired writer who wrote the close of the book of Deuteronomy, says, Deut. xxxiv. 10. that “there arose not a prophet since in Israel *like unto Moses*, whom the Lord knew face to face; “in all the signs and the wonders which the Lord “sent him to do,” &c. And in Numb. xii. 6. 7. &c. God says, “If there be a prophet among you, “I the Lord will make myself known to him in a “vision.—My servant Moses *is not so*, who is “faithful in all my house. With him will I speak “mouth to mouth,”—and not in dark speeches,” &c.

These passages not only assert the pre-eminence and superiority of Moses above other prophets, but give such an account of that superiority, as proves the second remark above mentioned, viz. That the characters which distinguished Moses from other prophets, resemble the distinguishing characters of the Messiah, as described in other prophecies. To have a right view of the things that distinguished Moses, it is needful to observe, that, as is mentioned in the last-cited passages, he was honoured with nearer access to God, and more immediate converse with him, than other prophets were admitted to; that he was honoured with a more extensive trust \*, as to all the concerns of the house or church of God, being employed in establishing a new frame of religious institutions, and in raising the church to a higher degree of spiritual perfection, by a new and more abundant revelation of the will

\* Numb. xii. 7. “Who is faithful *in all my house*.”

of God; that he was the chief instrument employed in a most wonderful deliverance which God wrought for his church; that he was in a singular manner a kind of mediator, or *internuncius*, between God and his church; that he wrought a far greater number of miracles than other prophets, at least that they were of a more wonderful nature; and that as he was all along invested with a kingly power, so, before the consecration of Aaron, he officiated as a priest.

As these things have an obvious conformity with the characters of the Messiah contained in the many prophecies formerly explained, so when this prediction affirms, in general expressions, that the future prophet whom it speaks of, should be *a prophet like to Moses*, seeing nothing is added to restrict that *likeness* to any one of the characters that distinguished Moses, it follows, that it may be very naturally extended to them all; which will make this a very comprehensive prediction. And it is evident, that nothing could make a future prophet more *like Moses*, in the chief things that distinguished him, than the establishment of a new frame of religious institutions, founded on a new revelation of the will of God.

When it is foretold, that the prophet in view should be like Moses, it is abundantly consistent with this, that while he really resembled Moses in the chief things that distinguished him, he should at the same time greatly excel him: and it is observable, that the manner in which this prediction is expressed, had a particular fitness to correct the foreseen prejudices of many Jews, who have been apt to imagine, that never any prophet could arise who should be comparable to Moses.

3. The Christian interpretation of this prediction may be farther confirmed by two native inferences from what we have in  $\psi$  16. 17. 18. relating to the time and occasion of God's promising this eminent

minent future prophet: 1<sup>st</sup>, From  $\psi$  16. it seems evident, that this prophet was promised at the time of giving the law at Sinai; 2<sup>dly</sup>, From that verse, and what follows, it appears, that God's sending that prophet should be, in a special manner, answerable to the declaration then made by the people of Israel, viz. that they were not able to bear God's speaking to them, otherwise than by a mediator, or *internuncius*. When the prediction is applied to the Messiah, its suitability to such circumstances and occasions can be well accounted for, but not otherwise. To all which we may add, that whereas it was the business of other prophets, to enforce obedience to the law of Moses, the awful threatenings against disobedience to this new prophet like to Moses, seem to hint, that he was to promulgate a new revelation.

SECT II. *Of the prophetic passages in the book of Psalms.*

I. Many predictions in the book of Psalms, and other prophetic books, receive light from the prediction delivered by Nathan to David; which speaks plainly of one particular king, and not of a succession of kings, of the seed of David, who was to be the builder of God's house, and whose kingdom was to be of everlasting continuance; which is asserted in a very strong manner, the promise of perpetuity being thrice repeated, 2 Sam. vii. 13. &c. 1 Chron. xvii. 12. &c. What seems most obscure in this prediction is considered elsewhere. As everlasting dominion is a character of a very singular nature, it is frequently mentioned in the prophetic descriptions of the Messiah, and particularly in the prophetic psalms, such as Ps. xxi. xlv. lxxii. lxxxix.

If some Jews might be apt to understand this prediction,

diction, as meant of a worldly monarchy in the house of David, the providences of God towards that house had a plain tendency to correct such mistakes; seeing, in Rehoboam's time, that family lost the ten tribes; at the Babylonish captivity they lost their whole kingdom; and after the return from that captivity, there was never any temporal king of that family, never any that was acknowledged as a king in any respect until Jesus Christ: besides that to interpret Nathan's prediction as meant of a perpetual worldly monarchy among the Jews, was inconsistent with the many forecited predictions, particularly those in the books of Moses, concerning the dispersion of that people, and the dissolution of their polity, Deut. xxviii. xxxii.

Whereas it was the Babylonish captivity that in a manner annihilated the worldly grandeur of the house of David, which might tempt many to doubt of the truth of the predictions concerning it, it is remarkable, that when God sent prophets to foretell that disaster, he at the same time armed his people against the temptations that might arise from it, not only by assuring them of a return from that captivity, but also by renewing the promise of the everlasting kingdom to be established in the house of David, Is. ix. Amos viii. Jer. xxiii. Ps. lxxxix.

Among the various psalms which treat most directly of the Messiah's kingly office, and of his glory and dignity, the second is one of the most remarkable; seeing, as was proved before, it contains the characters of divinity in the titles and honours ascribed to him, and also the characters of subordination so oft mentioned formerly, as not otherwise explicable than by the doctrine of the Messiah's incarnation, and mediatory offices, *ψ* 6. 8. Together with all this, it contains the singular characters of the Messiah's benefits, representing him as the cause of blessedness to all who trust in him; and

and the character of universal dominion, or dominion extending to the utmost ends of the earth. Though the character of everlasting dominion, which is the chief thing in Nathan's prophecy, is not expressly mentioned in this psalm; yet it is really connected with the characters here mentioned: for when once it is supposed, that a divine person, the Son of God, being incarnate, was to have an universal dominion over the people of God, it is evident, that none else but he could have an everlasting dominion over them.

As the 45th psalm expressly calls the person it treats of *a King*, it asserts, *ψ* 6. that his throne should be for ever and ever; so that it has the chief character contained in Nathan's prophecy, and expresses it in the strongest manner, "for ever and ever." It contains also characters of divinity: As the king here treated of is, in *ψ* 2. distinguished from the children of men; so, in *ψ* 6. he is expressly called *God*, even the *God whose throne is for ever and ever*; and it is to him that the last verse of the psalm seems most naturally applicable, as ascribing divine worship to him. These characters of divinity are mixed with the characters of subordination so often mentioned; as when it is said, *ψ* 7. "Thy God hath anointed thee with the oil of gladness above thy fellows." Characters of singular exaltation and dignity, such as the prophets appropriate to the Messiah, are contained, not only in this last-cited, but in several other passages of the psalm; as when it is said, that "God had blessed him for ever, *ψ* 2.; that he should gird his sword on his thigh, with his glory and majesty; and that in his majesty he should ride prosperously." And characters of the prophetic style, concerning the Messiah, and the times of the Messiah, are also contained in the expressions about this King, as Zion's husband, about his sword, his arrows,

arrows, his incomparable righteousness, and about Zion's ornaments\*.

The King treated of in the 72d psalm is described by characters, not only of universal, but also of perpetual dominion; seeing, on the one hand, it is said, that he should have dominion "unto the ends of the earth; that all kings should fall down before him; and that all nations should serve him:" and, on the other hand, that "in his days the righteous should flourish, and abundance of peace, so long as the moon endureth." When it is said, *ψ* 17. that "men shall be blessed in him, all nations shall call him blessed," it shews, that he is the person so oft promised to the patriarchs, as their seed, in whom all nations should be blessed. As the word *men*, in the translation of this 17th verse, is not in the original, the last part of this verse, as is observed by good interpreters, may be literally rendered thus: "In him shall be blessed all nations; they shall call him blessed." Singular characters of the Messiah's particular benefits are contained in the expressions which represent this great King as the source of righteousness and peace, even perpetual peace. Though his enlightening the Gentile nations is not expressly mentioned, it is necessarily implied in his blessing all nations, especially in his blessing them with everlasting peace and righteousness. The subjects of the kingdom which the psalmist treats of are represented, *ψ* 5. as fearing or worshipping the true God, which includes their being enlightened in the knowledge of him; and according to the prophetic style, the prayer, *ψ* 19. "Let the whole earth be filled with his glory," may be understood, not only as a prayer for the enlightening of the Gentiles, but as a prediction of it; as indeed all prayers immediately inspired by God, relating to future events, have something in

\* Compare Is. lii. 1. lxi. 10.

them of that kind. Though the characters of the divinity of the Messiah are not mentioned so expressly in this psalm as in some others; yet it ascribes such honours to the King whom it treats of, as cannot easily be conceived to belong to mere creatures. For, besides that it is said, *ψ* 17. that his name shall endure for ever, and that he shall be for ever remembered by all nations, as blessed in himself, and as the source of blessedness to all others that shall be truly blessed; in *ψ* 15. he is extolled as the object of daily praise, which is a chief part of religious worship. Whereas it is said, in that same 15th verse, that “prayer should be made for him continually,” some apply this to prayer for the advancement of the Messiah’s kingdom; but others, not without ground, observe, that instead of prayer “for him,” the words may signify prayer “through him;” denoting the sacred regard due to the Messiah’s mediation in prayer, and other parts of worship; which interpretation is suitable to the strain of prophetic doctrine concerning the Messiah, suitable to the tenor of this psalm, and to the words immediately following, “daily shall he be praised;” seeing prayer, through his mediation, is a real praising and extolling him as the foundation of our hope and encouragement in prayer. Though the Messiah’s humiliation and resurrection are not so expressly mentioned in this psalm as in other predictions; yet as ruling for ever necessarily supposes living for ever, so, when it is said, *ψ* 15. “He shall live,” it seems to be a hint at his resurrection from the dead; for it is not usual nor natural to say of any person, “He shall live,” but when we have a view of something that seems to threaten the contrary. The characters of the prophetic style, in speaking of the Messiah, so often taken notice of above, are obvious in several expressions in this psalm; as when it is said, that “the inhabitants of the wilderness should bow down before him” whom the

psalm

psalm treats of; that "all kings should fall down before him;" that "he should come down as the rain on the mown grass, as showers that water the earth;" that "he would shew singular regard to the poor and needy," (which is much insisted on in this psalm); and that "his enemies should lick the dust:" An expression much resembling the threatening against the serpent, annexed to the first promise concerning the seed of the woman \*.

Though the 110th psalm speaks more directly of the extraordinary person whom it treats of as a priest for ever; yet several things ascribed to him prove, that he was also to be a king for ever. For besides that it is said, that the rod of his strength should be sent out of Zion; that he should rule in the midst of his enemies, judge or rule among the Heathen, and wound the head, or be a conqueror, over many countries; when he is said to be a priest after the order of Melchisedek, and that too for ever, it implies, that in him, as in Melchisedek, there should be a conjunction of the priestly and kingly office, and that that conjunction should be perpetual; all which things make it evident, that the person of whom this psalm prophesies is the same everlasting King foretold in the prophecy of Nathan, and in the several psalms last considered. That his kingdom should not only be of perpetual continuance, but also of universal extent, is insinuated in the expressions about his judging among the Heathen, and wounding the head over many countries. When this King, though David's son, is called David's Lord, it is a hint at least at the mysterious dignity of his person; especially when joined with what is said about his exaltation at God's right hand. Tho' his enlightening the Gentiles is not expressly mentioned; yet when he is mentioned as a priest of the

\* Compare Psal. lxxii. 9. 11. 6. 4. 13. with Is. xlii. Numb. xxiii. Gen. xxvii. If. lv. 10.

true God, it implies his promoting the knowledge and worship of the true God. His kingly power over *many countries*, and consequently over the countries or nations of the Gentiles, his judging or ruling over the Heathen, or the Gentiles, joined with what is said of his priesthood, shews, that his power would be employed in bringing the nations to the kingdom of God. That his kingdom should begin in Judea, is implied in God's sending the rod of his strength (the Messiah's strength) out of Zion. The great opposition made to his kingdom is implied in the expressions about his conflict with the kings of many countries, *ψ* 6. His glorious success is implied, both in that verse and in the first. When the day of his conquest is called *the day of God's wrath*, it is proper to remember, that it is a chief prophetic character of the Messiah all along, that he should be the great conqueror of the incorrigible enemies of the kingdom of God. And this is a chief thing which this psalm mixes with clear declarations of his perpetual priesthood, and universal dominion. The usual phraseology of the prophecies of the Messiah appears in such expressions as "judging among the Heathen," and "sending the rod of his strength out of Zion," *Is. ii. 3. 4. xi. 3. 4.*; and we may trace the style of the first promise in such expressions as "wounding the head," for the Hebrew word is in the singular number, and God's "making the Messiah's enemies his footstool."

In treating of the predictions of the Messiah's exaltation, it was observed, that the 21st psalm speaks in very strong terms of an everlasting king, or a king whose length of days was to be for ever and ever, *ψ* 4.; which shews, that this psalm treats of the king foretold in Nathan's prophecy, and in so many of David's psalms. If some other characters contained in this psalm appear at first view so general, that they may be applied to others; yet when taken complexly, especially in their conjunction with the singular

gular characters of life and dominion for ever and ever, they make up a singular description of the Messiah, containing the characters of his incomparable glory and dignity, his benefits to his people, and complete victory over his enemies. The words in  $\psi$  6. which we render, "Thou hast made him most blessed for ever," are more literally rendered thus: "Thou hast set him to be blessings;" implying, that he is the promised seed, in whom men of all nations shall be blessed. When it is said, that "his glory should be great in God's salvation,  $\psi$  5.; "that God would make him exceeding glad with his countenance,  $\psi$  6. and set a crown of pure gold on his head,"  $\psi$  3.; these things have a remarkable conformity, in matter and style, with other formerly-cited prophecies, concerning the Messiah's exaltation, and his singular influence on the happiness and salvation of sinners\*. What is said concerning his enemies, from  $\psi$  9. to the close of the psalm, has a complex and singular conformity to other predictions concerning the Messiah's enemies, his success against them, and the judgements that should be inflicted on such of them as would prove incorrigible; and particularly the words in  $\psi$  11. have a manifest fitness to show how divine wisdom made the sufferings of Christ himself, and of his people, which enemies intended for ruining his kingdom, the very means of establishing it: "They intended evil against thee; they imagined a mischiefous device, which they are not able to perform."

The remarks that have been made on several of the psalms which treat more directly of the Messiah's kingly office, and of his glory and dignity, shew how much the prophetic psalms abound in things which were formerly proved, either to be singular and peculiar characters of the Messiah, or

\* See Psalm xlv. 7. If. xlix. 5. 6.

characters which in their conjunction make a singular description of him. The several chief lineaments of the same wonderful picture occur in these psalms so frequently, and are expressed in such a manner, as affords manifold proof that all these psalms relate to the same person; and do indeed render this as really evident, though not as easily observed, as though all these psalms lay contiguous to one another in one large context. The characters of an extraordinary king of the seed of David, whose kingdom should be of universal extent, and of perpetual continuance; a king of incomparable glory and dignity; a king to whom divine honours should be due, (though incarnate); a king who should be in a singular manner the cause of the blessedness and salvation of sinners of all nations, and all ages; meeting with extraordinary opposition from the obstinate enemies of God's kingdom on earth, obtaining a most glorious final victory over these enemies: these characters, and others of the like nature, are so often combined together, though with some diversity as to method and style, that an unbiassed mind, by moderate attention, may clearly discover the same great person and events in these different predictions.

If the psalms which speak most directly of the Messiah's kingly office, and of his manifold dignity and exaltation, spoke as expressly of his humiliation and sufferings, it would make reasonings on the prophecies more easy: but though this is not the case, and though, for wise ends, prophecies are so contrived as to have more obscurity in them than history has; yet there is no just ground to complain of want of abundant evidence, if we consider duly the various coinciding characters in the different sorts of prophetic psalms, as well as other prophecies, and their agreement, both with the history of Jesus Christ, and with one another.

II. In considering the psalms which treat most directly

directly of the Messiah's humiliation and sufferings, it is of particular importance to weigh the proofs which shew that these sufferings are the subject of the 22d psalm; for though these proofs were partly hinted at formerly, it is needful to consider them here more particularly.

1. One considerable argument may be drawn from the special and circumstantial conformity between this prophecy and the history of Christ's sufferings; he whom the psalmist personates in this psalm being described as enduring the very same sufferings which Christ endured at the time of his death. And not only the number of the circumstances narrated, but even the minuteness of some of them, add much to the strength of the argument.

The person whom this psalm treats of is represented as actually in the hands of his enemies, suffering public execution, surrounded with multitudes of enemies gazing at him as a public spectacle, upbraiding him with his professed confidence in God, piercing his hands and feet, dividing one part of his garments, casting lots for another, and bringing him at last to the dust of death.

Concerning this description of sufferings it is useful to observe the following things: 1. That it is by no means applicable to David, who, though he was oft pursued, and in danger, yet was never actually apprehended by his enemies, far less put to death by them. 2. Whereas unbelieving Jews, at least many of them, pretend that the words rendered, "They pierced my hands and feet," should be rendered, "My hands and feet are like a lion;" as the absurdity of this interpretation, and its unsuitableness to the context, confirms the truth of the Christian interpretation; so, although this one verse were yielded to the Jews, it could not invalidate the evidence arising from all the other parts of the psalm.

If it be objected, That the description of sufferings in this psalm seems applicable to any who suffered the same kind of death with Jesus Christ; in answer to this it is proper to observe, that that kind of death was unknown among the Jews, not only in David's time, but several ages after; that there are several circumstances mentioned here that are not common to all who suffered that kind of death; such as, that cruel maltreatment from spectators mentioned in the 7th, 8th, & 13th verses, which nature commonly abhors to give to persons suffering capital punishment; besides the above-mentioned circumstances relating to the sufferer's vesture, and other garments. But what we are chiefly to consider, is the distinguished character of the sufferer here described, as it may be inferred, not only from particular passages of the psalm, to be afterwards inquired into, but from this general consideration, that he and his sufferings are described in an inspired prediction, recorded in a psalm that was to be a part of sacred scripture, in a spiritual song that was to occupy the thoughts of God's church in his worship in all ages. All these things show, that it is no ordinary sufferer that is here spoken of, but some eminent person, in the knowledge and remembrance of whose sufferings the church of God in all ages would be interested in a very singular manner; which was proved formerly to be the character of the sufferings of the Messiah. And it deserves to be considered, that as it is evident that David is not speaking in this psalm of himself, so in the several other psalms where David speaks in the name of some other, it is generally, if not always, the Messiah that he personates.

2. In the second part of this psalm, which begins at  $\psi$  22. not only the enlightening of the Gentile nations is foretold in very clear and strong expressions, but the transition from the first to the second part of the psalm plainly intimates, that that  
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great event would be owing to the prophetic office of the sufferer, described in the former part of the psalm. For whereas that sufferer is said, *ψ* 22. & 25. to declare and praise God's name to the great congregation; by just rules of interpretation, that more general expression, *the great* congregation, must be explained by the more particular expressions in *ψ* 27. & 28. "All the ends of the world shall remember and turn to the Lord. All the kindreds of the nations shall worship before thee." Tho' there were no more but that the latter part of the psalm treats of the enlightening of the Gentiles, this itself, by shewing that the psalm treats of the times of the Messiah, would at least afford a probable argument, that the sufferings which the psalm treats of are the sufferings of the Messiah; and it would be unreasonable to suppose, that it is by mere chance that the first part of the psalm describes the very same sufferings that Christ underwent, and the second part the very same great revolutions that Christ brought about in the conversion of the Gentile nations. But it makes the argument still more decisive, when the same person who first speaks of himself as a sufferer, afterwards speaks of himself as the publisher or revealer of God's name to the great congregation; on the back of which it is added, that all the ends of the earth should be converted, or turned to the Lord.

3. Though it is not said expressly in this psalm, that the person it treats of should rise from the dead, yet this is necessarily implied, if we compare together what that person says, first, of his sufferings from his enemies, and afterwards of his deliverance from them, and of the subsequent glorious administration of his prophetic office, in declaring the name of God. The description given of his sufferings, plainly implies, that they were to issue in death; seeing it is not only said, that he should be pierced in his hands and feet, but that he should be

brought to the dust of death; which indeed behaved to be the native consequence of his being in the power of such a number of so enraged enemies. Notwithstanding all this, it is evident from *ψ* 20. 21. 24. that he would pray for deliverance from the sword, and power, and cruelty, of his enemies; and that his prayer for such deliverance should be heard; which is easily explicable, supposing his resurrection from the dead, but is otherwise inexplicable — If it be objected, That all this may be explained, by observing, that death is, to good men, a very real deliverance from all enemies and troubles; in answer to this, it is sufficient to observe, that though death is indeed a very happy deliverance to good men, yet this is not the natural meaning, perhaps never the meaning, of the scripture-prayers for deliverance from enemies who seek a man's life. The meaning of such prayers is, not that a man desires death, though a real deliverance, but that he desires to escape death: and a man may be truly said to escape death, or to be delivered from it, though he die, if he rise again. Whoever duly considers the various expressions in these verses, may easily see, that they cannot signify prayer merely for the happiness of departed spirits. But besides the praises and prayers of this great sufferer for deliverance from death, the great things which the following context speaks of as performed by this sufferer, are mentioned as performed by him after his emerging out of those sufferings that issued in his death, *ψ* 22. 23. So that the different parts of this psalm resemble the different parts of the 53d of Isaiah; where he who is said to be cut off out of the land of the living, is afterwards said to see his seed, and to prolong his days, the pleasure of the Lord prospering in his hand.

Whereas in *ψ* 23. & 24. all the people of God are exhorted to improve the sufferings, and subsequent deliverance of the great person the psalm treats

treats of, as encouragements to hope in God in the time of distress, this is no just objection against the Christian explication of this psalm, but rather a confirmation of it; especially when we consider, that the very last words of the psalm speak of the things recorded in it (and it is evident that the sufferings in view are the chief things recorded in it) as things which the church of God, in future ages, would remember, and would be, in a particular manner, concerned to keep in perpetual remembrance.

The things mentioned in  $\psi$  9. — 26. 30. 31. have an evident conformity with the things mentioned in other prophecies \* formerly explained, concerning the special support which God would give the Messiah in his undertaking; God's forming a new people to himself, who are called the Messiah's seed; the characters of the Messiah's true followers, as a meek and humble people; and the benefits they should receive from him, such as spiritual feeding, which would abundantly satisfy their souls, and make their hearts live for ever.

III. The most plausible objection against applying to the Messiah Pf. xl. 6. 7. 8. &c. is, That that passage may signify no more than God's preferring obedience to sacrifice, or moral duties to ceremonial rites. But when people lay stress on such objections as this, they seem to forget what is said  $\psi$  7. which intervenes between what is said about the insufficiency of ceremonial sacrifices,  $\psi$  6. and about doing the will of God,  $\psi$  8. If  $\psi$  7. be duly considered in itself, and in its connection with the context, it will appear, that the Psalmist speaks of one to whom the following characters must agree. 1. That he is one, not only set apart, in a special manner,

\* Compare Pf. xxii. 9. 10. with Is. xlii. 1.  
 30. 31. with xliii. 21.  
 26. with xi. 4. lxi. 1.

for some eminent service to God, (Mine ears hast thou opened, *ψ* 6.), but that he is *one whose coming had been prophesied of beforehand, in the volume, or (as the word may be rendered) in the beginning of God's book.* This itself is an argument, that his coming behoved to be of singular importance to God's church, seeing the prediction of it is supposed to have been a part of the most ancient revelation God had favoured them with; which is a considerable argument, that it is the Messiah that is meant; because, as was proved before, it is peculiar to him to be spoken of by latter prophets, in so distinguishing a manner, as a person made known to the church by former predictions.— See above chap. 3.

If we consider what eminent future person is foretold in the *beginning of God's book*, or even in the *whole volume of God's book*, or written revelation existing before the days of David, we shall find, that the *beginning of God's book* prophesies only of the seed of the woman who was to bruise the head of the serpent; and the seed of the patriarchs, who was to bless *all nations*. And even in the whole volume of Moses, no future person is prophesied of but the Messiah; at least none of whom it could be said, as here in *ψ* 8. that God's law was in his heart, excepting a small part of Balaam's prophecy that may be applied to David as the conqueror of Moab: but this cannot be the thing intended here; because it has no manner of connection with the insufficiency of the ceremonial sacrifices: which leads us to the second remark.

2. The connection betwixt the 6th and 7th verses shews, that he whom the Psalmist speaks of, was to come to the world, to do *that will of God* for which the ceremonial sacrifices were insufficient; for it is the scope of *ψ* 6. to shew the necessity of the coming of the person after mentioned, in order to accomplish some good purpose which some might expect, but in vain, from those sacrifices: and it is  
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the scope of  $\psi$  7. to shew; that that valuable purpose should be really accomplished by *him who was to come*; which seems to have been one of the ancient titles of the Messiah. Seeing therefore it was proved before, from those principles of natural religion which are contained in the same Mosaic revelation that appointed the ceremonial sacrifices, that though they made a typical atonement, they could make no real atonement for any sin, as they were not appointed for making even a typical atonement for several grosser sins, that were notwithstanding really pardonable, and oft-times pardoned; all these things joined together, make it evident, that it is the most natural meaning of the passage in view, that he whom the Psalmist personates, was to come to make that real atonement for all sin, for which the Levitical sacrifices were utterly ineffectual; especially when this passage is compared with Ps. cx. about the Messiah's priestly office, and other predictions concerning his sacrifice, which is necessarily implied in his priestly office; the predictions on that head necessarily supposing the insufficiency of the Levitical service; seeing otherwise, as the Apostle argues with the Hebrews, a new priesthood and sacrifice could not be needful, Heb. x.

As what is said shews, that it is not David that is meant in this passage, whose coming into the world had no manner of connection with the insufficiency of the ceremonial law; so it is proper here to repeat the remark made formerly, that where David personates some other who was to come, it is always the Messiah that is meant.

As things that happen every day, are not the proper subject-matter of prediction, it is unreasonable to explain this passage, as signifying, that it was written of David in the beginning, or in the volume, of God's book, that he would regard, not only the ceremonial, but the moral law of God; which is no more

more than to say, that he would be a good man, or do a thing that was common to all good men. Seeing therefore it is contrary to the most uncontested rules of interpretation, to force an absurd meaning on words that are capable of a better, it is a perverting this passage, to give it such a meaning as this, that "because mere ceremonial sacrifices are insufficient, therefore it was prophesied in the volume of God's book, that, lo, a certain person should come to the world, who would not confine his religion to these things, but would make conscience of moral duties."

As in the 22d psalm, after the description there given of the Messiah's sufferings, he is represented, *ψ* 22. & 25. as declaring God's name and praise in the great congregation; so in this 40th psalm, after saying, that he whom the psalm treats of, would come to do that for which the ancient sacrifices were insufficient, that same person is represented as employed in the like work in the great congregation. Seeing, therefore, publishing the will of God in *the great congregation*, is explained in Ps. xxii. by enlightening the Gentiles, it is agreeable to the best rules of interpretation, to understand the like expressions in this 40th psalm in the same meaning. And whereas the things here mentioned as the subject-matter of the divine instructions given to the great congregation, are God's righteousness and salvation, his truth, faithfulness, and loving-kindness, *ψ* 9. 10. these are the things which other predictions of the Messiah particularly mention, as things that should be more fully declared by that new revelation by which he was to enlighten the world. — See Is. lvi. 1.

IV. The enlightening of the Gentiles is foretold, not only in the psalms which speak of the person of the Messiah, but in several others, which either do not speak of him at all, or at least not so expressly as those that have been considered above. And it is

is of considerable use to observe, how frequently, and in how great a variety of expressions, that happy event is foretold; as when it is said, that the Lord would be exalted on earth, and more particularly, that he would be exalted among the Heathen; that he would be King among the Heathen, Psal. xlvi. 10. xlvii. 8.; that they would say among the Heathen, "The Lord reigneth," Psal. xcvi. 10.; that the Lord would reign, so as all the earth, and the multitude of the isles, should rejoice at it, Psal. xcvi. 1. lxxvi. 1. c. 1.; that all flesh would come to him as the hearer of prayer, and the utmost ends of the earth put their confidence in him, Psal. lxxv. 2. 5.; that all the nations which he had made would worship him, and glorify his name, Psal. lxxxvi. 9.; that all the kings of the earth would praise him, hearing the words of his mouth, Psal. cxxxviii.

4.

As it was observed before, that predictions are sometimes expressed in the form of exhortations, if we compare together different passages in the psalms about the enlightening of the Gentiles, we will find ground to conclude, that predictions of that great event are included in the exhortations to *all nations* to praise God, and to rejoice in him; and in exhortations to those who were the people of God already "to declare his glory among the Heathen," Psal. xcvi. 2. 3. "shew forth his salvation from day to day, declare his glory among the Heathen daily;" and also in prayers to God for the conversion of the nations.

Thus, in the 67th psalm, in  $\psi$  5. there is a prayer for the conversion of the nations: "Let the people praise thee, O God, let *all* the people praise thee." And afterwards, in the last verse of the psalm, that event is expressly foretold: "God shall bless us, and all the ends of the earth shall fear him." This psalm contains a key to some other psalms, which speak of the coming of the Lord to judge the world, in such a manner as should be

be ground of uniuersal joy, Pſal. xcvi. xcvi. For here it is ſaid, in *ψ* 4. “ O let the nations be glad, “ and ſing for joy; for thou ſhalt judge the people “ righteouſly, and govern the nations upon earth.” Here *judging* is explained by governing: and it is not the time of the general judgement at the end of the world that the context treats of, but the time of the enlightening of the nations at the firſt coming of the Meſſiah, whoſe ruling the nations is alſo expreſſed by *judging* in other prophecies, as in Pſal. cx. and If. xi. 4.; all which gives ground to explain the cloſe of the 96th and 98th, calling on the ſeveral parts of the creation to rejoice at the coming of the Lord to judge the earth, as not reſtricted to the ſecond coming of the Meſſiah, but rather as meant more directly of his firſt coming.

It deſerves particular conſideration, that in the 67th and 98th pſalms, the enlightening of the Gentiles is mentioned as the effect of God’s fulfilling his merciful promiſes to his church, and of his cauſing his face to ſhine on her; which expreſſions cannot be otherwiſe explained, but by conſidering the enlightening of the Gentiles as the effect of God’s fulfilling his promiſes concerning the Meſſiah, Pſal. lxxvii. 1. 2. 3. “ God be merciful unto us, and bleſs “ us, and cauſe his face to ſhine upon us. Selah. “ *That thy way may be known on earth*, and thy “ ſaving health among all nations. Let all the “ people praiſe thee.” Pſal. xcvi. 2. 3. “ The “ Lord hath made known his ſalvation; his right- “ teouſneſs hath he openly ſhewed in the ſight of “ the Heathen. He hath remembered his *mercy* “ *and his truth* towards the houſe of Iſrael: all “ the ends of the earth have ſeen the ſalvation of our “ God. Make a joyful noiſe unto the Lord, all the “ earth,” &c.

As there is a remarkable conformity between the account given, in the pſalms, of the nature of that revelation that would enlighten the Gentiles, as a  
revelation

revelation of God's righteousness and salvation \*, and the accounts given of it in other prophecies; so it is observable, that the psalms foretelling the conversion of the Gentiles contain instances of the chief different forms of expression, elsewhere considered, in which that great event is foretold, viz. in promises to the Messiah, Psal. ii. & cx.; promises to Zion, Psal. lxxvii.; promises to the Gentiles themselves, Psal. lxxxvi. 9.; and threatenings against idols and abettors of idolatry, Psal. xcvi. 7.

In order to shew, that the prophetic psalms contain various principal branches, both of the gospel history and doctrine, it is proper to observe the following things relating to the history of the Messiah's church, his life, his death, and his enemies.

The prophecies last considered contain various branches of the history of the Messiah's church; seeing they foretell the conversion, not only of particular persons, but of nations, of many nations, yea of all nations, of the outmost ends of the earth, of the remotest isles of the Gentiles; and more particularly of some famous nations whose conversion is also foretold in other prophecies, such as, Egypt, Ethiopia, Tyre; some of which nations were anciently inveterate enemies to the Jews and their religion.

As to the means of converting the nations, tho' it is foretold, that the Messiah would exert great power in that work, it is not foretold, that the nations would be forced to serve the true God against their will, but that they would be a willing people in the day of the Messiah's power, Psal. cx.; that the kings of the nations, and consequently the nations themselves, would be converted to the true God, by hearing his word, Psal. cxxxviii.; and that God would send out of Zion the rod of the Mes-

\* See Psal. lxxvii. & xcvi.

fiab's strength, which is explained by the expression in If. xi. "the rod of his mouth."

The opposition that would be made to the Messiah's kingdom, his final triumph over all opposition, and the legal establishment of the true religion, after surmounting many obstacles, are foretold in Pfal. ii. xiv. cx. lxxii.; which shew, that though at first "the kings of the earth would set themselves, " and the rulers take counsel together, against the " Lord, and his Anointed, (or his Messiah); yet at " last they would fall down before him, and serve " him;" would embrace his word, and abolish idolatry.

The revelation that was to enlighten the nations is represented all along, not as a mere general discovery of the being, attributes, and law of God, but as a doctrine of salvation and peace, containing a blessed gospel, or glad tidings, grounds of joy unspeakable in the grace and mercy of God, and directions to solid blessedness in the favour, image, and enjoyment of God, Pfal. lxxv. 4. 5.

It is foretold, that this revelation should spread from Judea to other nations; seeing it is foretold, that God's salvation, and the rod of the Messiah's strength, should come out of Zion, Pfal. xiv. cx.; which name, when applied to denote a particular place, signifies God's church in Judea. Such passages so far determine the time of the great event in view, as to show, that it would happen during the standing of the Jewish church and polity. And it is remarkable, that though David lived long before the captivity; yet, in two different psalms, he hints, that it would be after the captivity that God's salvation would come out of Zion, Pfal. xiv. & liii.; and the predictions in both these psalms are the more observable, because these psalms treat of the general corruption of mankind, which is the doctrine that shews the need the world had of such a Saviour

as the Messiah, and such a salvation as he was to send out of Zion.

As to events relating to the history of the Messiah's life and death, whereas the prophecies last mentioned insinuate, that the time of his coming should be after the captivity, and during the subsistence of Zion, or the Jewish church; and that Judea, or the seat of God's ancient church, or Zion, should be his residence, whence he was to send forth the light of divine revelation; several other psalms give the same accounts with the other prophets of the manner of his life, particularly his mercy, meekness, compassion, and condescension, Psal. xlv. lxxii.; and the circumstances of his sufferings and death, as has been proved at large, are narrated very particularly in the 22d psalm; besides some hints in other prophetic psalms, relating to the same subject, Psal. lxix.

V. Though the book of Psalms does not contain so clear predictions as some other prophetic books, concerning the unbelief and final dispersion of the Jews; yet seeing several passages in the Psalms concerning the Messiah's obstinate enemies, insinuate, that he would meet with opposition, not only from the idolatrous Heathens, but also from the Jews, it follows, that the general threatenings against the Messiah's incorrigible enemies must extend to the unbelieving Jews, as well as the Heathens.

The New Testament applies to Christ the passage in Psal. cxviii. 22. about the stone which the builders despised, and which God made the head stone of the corner. Though it should be supposed that this text is some way applicable to David, as a type of Christ, in regard David's first low condition and afflictions, and subsequent high promotion, contain some image of the Messiah's humiliation and subsequent exaltation; there are several arguments from the text and context, compared with other prophecies, for supporting the New-Testament

ment explication of this passage as primarily meant of the Messiah. By the builders who rejected the head stone of the corner, none else can be meant here but the Jewish rulers or teachers, or both. The *head stone of the corner* is a title in a singular manner applicable to the Messiah, suitably to the doctrine and style of the prophecies concerning him, which say, that he would be King in Zion, and speak of him figuratively as a stone cut out of a mountain, Dan. ii. ; and as a foundation, a tried stone, a precious corner-stone, laid by God in Zion, II. xxviii. 16. The 23d, 24th, & 26th verses are chiefly applicable to the most wonderful person that ever came in the name of the Lord to save his people. The whole context has a singular conformity to the events relating to Christ's mediatory undertaking, the opposition made to it, his resurrection, and the Christian sabbath appointed for joyful commemoration of it, and in fact observed, for so many ages, for that purpose.

VI. That the psalms contain a great deal of the gospel-doctrine concerning the Messiah, and particularly of the doctrine of the Messiah's person, is evident from the passages cited from the psalms in the general view taken above of the prophetic doctrine. As his divinity is implied in the divine titles, characters, and honours ascribed to him in the passages then considered, Psal. ii. xlv. &c. ; his incarnation is necessarily implied in almost all the chief branches of prophetic revelation concerning him, and particularly in the predictions relating to his offices, his sufferings, and his descent, as the son of David.

It was proved above, that it is the Messiah who is called *the Son of God* in the 2d psalm, and *the Son of Man*, by way of eminence, in the 7th chapter of Daniel. There is good ground to believe, that it is he to whom the same title, *The Son of Man*, is given in Psal. lxxx. 17. seeing the person there mentioned

mentioned is described by the following characters, which are so attributed to him as to imply their agreeing to him in an eminent and peculiar manner.

1. He is spoken of as one whom God had *made strong for himself*, (as in the prophetic style things future are oft mentioned as if they were past, II. xlix. 2. xlii. 1.).
2. He is called *the Man of God's right hand*, which evidently implies the most singular dignity and honour from God.
3. God's regard to him is represented as the cause of the greatest blessings to his church and people, who are here brought in as applying to God for the most valuable benefits, and that amidst the greatest fears and distresses, through his means.

Whereas it is said of the Son of man,  $\psi$  17. that God *made him strong for himself*; the very same thing is affirmed of *the Branch*, mentioned  $\psi$  15.; and the strength or support mentioned in both these verses is plainly supposed to be vouchsafed by God, for accomplishing his most gracious purposes in favour of his vineyard or church: which things are arguments, that the Son of man, the Man of God's right hand, and the Branch, are one and the same person; and the repetition of the expressions about the strength afforded to this great benefactor to God's church is an argument, that it would be singular and extraordinary in itself, and of singular importance to God's church: to all which it is proper to add, that the expressions in this passage about strength, resemble these in Psal. lxxxix. 19. "I have laid help on one that is mighty."

Interpreters justly observe, that the word rendered *the Branch*,  $\psi$  15. signifies also *the Son*; but whether it signify here *the Son*, or *the Branch*, the ambiguity of the word does not weaken the argument for applying this passage to the Messiah. *The Son* is a title appropriated to him in the 2d psalm, and *the Branch* is a title given him in several o-  
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ther prophecies, as If. xi. 1. Jerem. xxiii. 5. Ezek. xvii. 22. Zech. vi. 12.

As some psalms are supposed, by judicious interpreters, to have been written after the captivity, (as particularly the 85th, 89th, and 102d psalms), the account this 80th psalm gives of the ruinous state of God's vineyard or church, gives probable ground to think, that it was written after that remarkable period; on which account some may think it the more reasonable to explain the singular titles in this passage, such as, *the Branch*, and *the Son of man*, by the like expressions in the prophecies just now cited; but it is needful to remember, that it is just and reasonable to explain scripture-prophecies, by comparing them, not only with such other scripture-prophecies as are more ancient, but also with those that are later; all belonging to one complex composition, the several parts of which have a manifold relation to one another.

Though it should be supposed, that the characters of power and dignity in the passage in view, when understood in a lower sense and degree, might be applicable to some others besides the Messiah; it is to be considered, that they are ascribed to the person here mentioned, in such a manner as supposes that they belong to him in an eminent degree: and that they belong in a more eminent degree to the Messiah than to any other, is evident from the whole tenor of prophetic doctrine concerning him; so that we may justly apply to this passage the rule formerly explained and confirmed, concerning characters which, though of themselves common to several persons, become singular when applied to one person by way of eminence, and in order to distinguish him from all others.

Whereas the New Testament applies Psal. cii. 25. & xcvi. 7. to the Messiah, it is subservient to the general design of this essay to shew, that there are not wanting in these psalms considerable intrinsic arguments

arguments in favour of the Christian application of them; though all Christians must still own, that the apostles, in proving their divine mission, proved the infallibility of their interpretations of the prophecies, even where the intrinsic grounds for such interpretations, through our weakness or inconsiderateness, do not sufficiently appear to us.

Concerning the 102d psalm it is proper to observe, in the 1st place, That it treats of the times of the Messiah, or of the enlightening of the Gentiles, seeing y 15. & 22. speak of the time when “the Heathen should fear the name of the Lord, and all the kings of the earth his glory; when the people should be gathered together, and the kingdoms to serve the Lord.”

2. That there are several characters, titles, and ways of speaking, which, though they are in themselves truly *applicable*, not only to the Messiah, or the Son of God, but also to God the Father; yet in fact are usually *appropriated* to the Messiah, in the prophetic descriptions of him, in order to distinguish him. When therefore a divine person is described by such characters, it gives ground to believe, that the Son of God is intended in that passage, though it does not follow that the Father is excluded. Thus, for instance, when the Gentiles were enlightened, it is certain they would then be *gathered* to the Father as well as to the Son; yet seeing this title, “He to whom shall be the gathering of the people \*,” is emphatically ascribed to the Son, or is one of his distinguishing characters; where-ever we find this title, or others equivalent to it, it is an argument that it is the Messiah that is meant. This is the case in the 22d verse of this 102d psalm, “When the *people* are *gathered together*, and the kingdoms to serve the Lord.” The same general reasoning is applicable to other ex-

\*. See Gen. xlix.

pressions in the context, relating to the divine person it treats of; as when that divine person is represented as “the builder of Zion, arising and appearing in his glory;” besides the singular conformity between the style of the context, about mercy to the poor, the needy, the destitute, and the prisoners, and the style of the clearest and fullest predictions of the Messiah, considered above, chap. 1.

As to the 97th psalm, both that and the preceding psalm, of which some reckon it a continuation, treat of the times of the enlightening of the Gentiles; that is, of the times of the Messiah: and the divine person here spoken of, is described by works and characters elsewhere ascribed to the Messiah; such as, ruling God’s people of all nations, conquering the incorrigible enemies of God’s kingdom on earth, and coming to the world, so as to be present on earth in a singular and peculiar manner. See above of the characters of the Messiah, chap. 3.

From the view taken of several prophetic psalms, it appears, that the book of Psalms contains the doctrine of the gospel, concerning the Messiah’s person, offices, twofold state, his benefits, and the religious regards due to him: concerning his person, that he should be a divine person, the Son of God incarnate; concerning his offices, that he should be the universal prophet, priest, and king, of the people of God. It is foretold in this book, as to his prophetic office, that he should so declare the name of God, that all nations should return to God, Ps. xxii. cx.; as to his priestly office, that he should be a priest for ever after the order of Melchisedek; as to his kingly office, that he should be king in Zion, to whom all nations should submit, whose righteous throne and sceptre should be for ever and ever. Concerning his twofold state of humiliation and exaltation, the psalms foretell the circumstances of his sufferings and death, together with his  
resurrection,

resurrection, ascension, and sitting at the right hand of God, in incomparable glory and majesty; concerning his benefits, that all nations should be blessed in him, blessed with everlasting life, righteousness, and peace, and with the gracious presence of God, vouchsafing to dwell among them, notwithstanding their former rebellion, Pf. lxxviii; concerning the religious honours due to him, that men should be blessed by trusting in him, Pf. ii.; that he should be daily praised, Pf. lxxii.; that his name should be remembered for ever in God's church; and the ordinances of God's worship should be performed with a special regard to his mediation.

SECT. III. *General remarks on prophecies after David.*

I. In considering the prophecies delivered in the ages after David, it is useful to reduce them to three different classes, according to the following three different periods of time in which they were delivered, viz. 1. The times at a considerable distance before the captivity; 2. the times of the captivity itself, or very near it; 3. the times after the return from it. In the first period, we have four prophets, who, by the inscriptions of their prophetic books, appear to have been cotemporary for some part of their life, viz. Isaiah, Hosea, Micah, and Amos. The first two are said expressly to have prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah; Amos is said to have prophesied in the days of the first of these kings, and Micah in the days of the three last of them. Though the time of Jonah and Nahum's prophecy is not expressly mentioned, it appears to have been before the captivity, because it was before the destruction of Nineveh. In the second period, we have the prophecies of Je-

remiah, Ezekiel, Daniel, Obadiah, Habakkuk, and Zephaniah; and in the third, Haggai, Zechariah, and Malachy.

II. Because sometimes people suffer themselves to be dazzled with general confused objections against the gospel-interpretation of the prophecies, as if the contexts where they are found, treated of subjects with which predictions of the Messiah could have no manner of connection; it is useful, for obviating such objections, and for other good purposes, to make some general remarks on the manner in which predictions of the Messiah are introduced, and on the various principal subjects with which they are sometimes mixed.

1. Sometimes such predictions stand by themselves, detached from all other subjects; as, for instance, in Is. ii. 1. 2. 3. &c. where the prediction of the conversion of the Gentiles is placed at the very beginning of a new prophecy, without any other introduction, but a general assertion, that what the prophet is about to deliver is by divine inspiration:

“ The word that Isaiah the son of Amos saw, concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains;—and all nations shall flow unto it.”

2. The other subjects with which predictions of the Messiah are sometimes mixed, are in themselves of such a nature, and treated of in such a way, as, instead of founding just objections against the gospel-interpretation, affords considerable confirmations of it.

(1) Besides practical instructions relating to the several branches of true religion, the principal events with which the predictions of the Messiah are mixed, are the revolutions which providence was to bring about by the most powerful ancient monarchs; and particularly the use that was to be made of these powers, in punishing the wickedness of

of Israel and Judah, and other neighbouring nations; but the threatenings against God's visible church are mixed with gracious promises of safety, amidst the greatest dangers, and deliverance from calamities that seemed to threaten her total ruin, particularly the Babylonish captivity.

As these events were the most remarkable revolutions in those ancient ages of the world, divine providence appeared, in an eminent manner, in the events themselves, and divine foresight in the prediction of them; and it was subservient to various valuable purposes, that, on some occasions, the more distant events relating to the Messiah should be mixed with them. Those other events being nearer hand, the accomplishment of them, one after another, served to give repeated new demonstrations, from time to time, of the divine inspiration of the prophets who had foretold them, and so to strengthen the belief of the more important, but more distant things, which the same prophets had foretold concerning the Messiah.

(2) Besides this, seeing the righteous judgements which these revolutions were to bring on God's church, might appear to be objections against the most ancient prophetic promises, particularly those relating to the subsistence of the Jewish polity until the Messiah's coming, and the establishment of the everlasting kingdom in the house of David, it was needful the church should be armed against such temptations to unbelief, by finding the promise of the Messiah renewed and enlarged on, amidst predictions of events that seemed to threaten the total destruction of the church, and extirpation of true religion out of the world.

(3) Whereas the prophecies concerning the above-mentioned revolutions contain three different sorts of threatenings, viz. 1. threatenings against the incorrigible adversaries of God's kingdom in general; 2. threatenings against particular Heathen nations;

nations ; and, 3. threatenings against Israel and Judah ; all these sorts of threatenings are mixed with predictions concerning the Messiah, and the conversion of the nations. It deserves particular consideration, that the more general threatenings sometimes expressly declare, that the events they foretell should be subservient to the more important revolution that was to be brought about by the Messiah ; of which we have a remarkable instance in Is. xxiv. & xxv. compared together ; to which the 34th and 35th chapters have a considerable resemblance. We have clear instances of predictions of the times of the Messiah, mixed with threatenings against particular Heathen nations, in Is. xviii. xix. xi. and xxiii. which foretell the conversion of Ethiopia, Assyria, Egypt, and Tyre.

(4) Concerning this conjunction of so distant events in the same complex prediction, it is proper to observe, that it is suitable to the rules of just composition, in historical summaries, or the most compendious narratives, such as these predictions are, to mix together, in one context, events which happen indeed in very distant ages, but which happen in the same place, or to the same society or nation. This remark is useful for answering objections against some predictions relating to the Messiah, where we find, together with events that have happened already, such as the conversion of many nations, other events that are not yet accomplished, and perhaps will not be accomplished till the time which Daniel calls *the time of the end*, or the time of the universal conversion of Jews and Gentiles.

Though we abstract from the predictions which relate more directly to the Messiah, it can be proved from other prophecies, that as it is in itself suitable to the rules of just composition in such summaries ; so, in fact, the prophets do join together, in one context, events happening to the same city

city or nation in very distant ages. Thus the prophecies concerning the downfall of Babylon foretell, not only what was to happen to that city in the days of Cyrus, but the desolations that did not happen till several centuries after Christ; for it was not till then that several things foretold concerning that city happened; such as its becoming partly a pool of water, and partly a habitation of wild and venomous beasts, and becoming so uninhabitable, that "neither should shepherds make their fold there, nor Arabian pitch his tent there," *If. xiii. 19.* to the end. Possibly some people who observed Babylon continuing a great city long after Cyrus, might be apt to object, that though what was foretold about the conquest of it by that prince was accomplished; yet as to other things foretold in the same predictions, there was no manner of appearance of the accomplishment of them, after so many ages. But the event shewed, in due time, that it is no just objection against a prediction, that there is a long interval of time between the accomplishment of the different parts of it.

The same observations are applicable to the predictions concerning Tyre, seeing it was not till long after Christ that it was so utterly destroyed, as to become a place only fit for fishermen to dry their nets on; as is foretold *Ezek. xxvi. 14.* "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more\*."

(5) The prophetic threatenings against Judah are not only mixed with predictions of the Messiah, but also with promises of such temporal safety and deliverances, as were necessary for the preservation of their civil polity from utter ruin, according to

\* See, in *Prideaux's Connections*, a particular account of the gradual accomplishment of the predictions concerning Babylon and Tyre.

the most ancient prophecies, until the Messiah's coming. And as the prophecy of Jacob, in Gen. xlix. made a difference betwixt Judah and the other tribes, in regard of Judah's continuance till the coming of Shiloh, this difference betwixt Judah and the other tribes is kept up in the later prophecies, even while they foretell the desolations that were to come on Judah and Israel both; and, which is more, these later prophecies shew, that the Messiah was the foundation of that difference, or the foundation of Judah's safety, amidst the most threatening dangers, and of the distinguishing deliverances which God was about to work for that tribe. This is particularly insisted on in rebuking Judah for relying on sinful foundations of safety, or unwarrantable means of relief, such as the confederacy with Assyria, in the days of Ahaz, designed for preservation from the Kings of Syria and Israel. These remarks will be proved in considering the predictions contained in Is. viii. ix. & xxviii. besides various other passages.

III. Whereas they who oppose the Christian interpretation of the prophecies pretend, on many occasions, that the passages applied by Christians to the times of the Messiah are meant literally of the restoration from the Babylonish captivity, and of the times immediately after that restoration; ocular inspection, and attentive consideration of particular predictions, is the most effectual way to refute such objections; but it is useful here to premise some general remarks relating to the return from captivity, which will pave the way for more particular observations on the predictions of that event, which are mixed with predictions of the Messiah.

Though the predictions of the return from captivity are far from being inconsiderable, they are really few in number, even in the later prophecies, in comparison of the predictions of the Messiah.

1. There are several predictions of the Messiah that

that are not mixed with predictions concerning the captivity, or any other subject. If the deliverance to be wrought by the Messiah is sometimes foretold in figurative expressions, which are borrowed from the deliverance from Babylon, or which contain some allusion to it, the contexts where such expressions are found, oft-times contain clear proofs that they relate to the Messiah. It is otherwise in some few instances, where the expressions are so general, that it is not easy to determine which of these great events they refer to. But this cannot derogate from the evidence of a great many other passages that are more clear and circumstantial.

2. It is of great importance to distinguish betwixt the times after the return from the captivity *in general*, and the times *immediately after* it. It makes the predictions of the Messiah more particular and circumstantial, that sometimes they so far determine the time of the events foretold, as to signify that they should happen *after that restoration*; though it is never said, that they should happen *immediately after it*. That restoration was so remarkable an event, that a more proper æra could not have been fixed upon in the more ancient predictions. Isaiah, and his contemporary prophets, prophesied about two hundred years before that great event; and it was the most remarkable event that was to happen to the Jews between their age and the age of the Messiah.

3. Various other things made it very suitable that predictions of that event should sometimes be mixed with predictions of the Messiah. It was one of the most wonderful deliverances that ever God wrought for his church; one of the most extraordinary divine interpositions, for rescuing the true religion from the most imminent danger of total extirpation, and for preserving and extending it: It was in a manner laying the foundation of the visible church, as an established society, anew. It

was

was a thing entirely unparalleled, to see a nation of captives set at liberty at once; a nation who were generally the object of the aversion of the Gentiles, especially on account of their religion, after seventy years captivity and dispersion, to be so highly favoured by the chief of the Heathen powers, as to be restored to their country, with very singular marks of regard. These things shew, that the deliverance from Babylon, and the deliverance to be wrought by the Messiah, had so considerable a resemblance to one another, that though the latter was incomparably greater than the former, yet there was no event, since Israel's coming out of Egypt, that was so fit a type of the deliverance by the Messiah from spiritual bondage, as the deliverance from Babylon by Cyrus.

4. The predictions of the Messiah are a continuation of the history contained in the predictions of the return from captivity; and as it is suitable to the rules of just composition in historical summaries, especially in histories of revolutions, after one extraordinary event, to mention the most extraordinary events that happened afterwards to the same nation, so the predictions concerning the times of the Messiah may justly be considered as carrying forwards the history of the church after her return from captivity.

5. Besides all this, the return from Babylon was subservient to the accomplishment of the ancient predictions of the Messiah, many of which must have been made void, if Zion had perished in that captivity; seeing so many predictions shew, that it was in Judea, and during the subsistence of the Jewish state, that the Messiah's great undertaking was to be accomplished.

The deliverance from Babylon had a real tendency, in various respects, to that enlightening of the Gentiles which the Messiah was to accomplish. That great event, whether considered as a singular divine

divine interposition in favour of the Jewish nation, or as an accomplishment of a Jewish prophecy, tended to awaken the Gentiles to attend to the light of divine revelation that illuminated the Jews. And there is ground to believe, that it was not without considerable success that way; seeing, tho' it did not produce such a national conversion of the Gentiles as was afterwards the effect of the gospel, it might contribute to prepare the way for that great effect by the conversion of proselytes, and the establishment of synagogues in the eastern parts of the world.

It deserves particular consideration, that the enlightening of the nations in the knowledge of the true God is expressly mentioned as a glorious design, to which the deliverance of the Jews by Cyrus was subservient. Is. xlv. 5. 6. "I girded thee, though *thou hast not known me*; that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else."

6. When unbelievers pretend, that the prophecies in Isaiah which Christians apply to the times of the Messiah, were really meant of the times *immediately* or *soon* after the return from captivity; they must either suppose, that the writer of the book of Isaiah lived before the captivity, and that the book may be genuine; or, that that writer lived after the return from the captivity, and that the book is spurious. The first supposition proves Isaiah to have been divinely inspired, as living so long before those great events, and yet delivering so full and clear predictions concerning them. The second supposition must infer, that the spurious writer of the book of Isaiah, living after the return from captivity, described certain great events, as happening in those times, such as the conversion of the Gentile nations, which himself and the whole Jewish nation knew did not happen. It is unreasonable to

suppose, that either the writer of such a book should be capable of such absurdity, or that the Jewish nation should put into their sacred canon things they knew to be so notorious falsehoods.

7. It is evident, from the books of Ezra and Nehemiah, and of the prophets who prophesied soon after the return from captivity; that the state of the Jewish church and nation at that time was exceeding unlike what we find in the prophetic descriptions of the happiness of the church in the passages applied to the Messiah. Though what Cyrus did for the church of God was in itself a glorious deliverance, all things considered; yet, for a long time after, the church continued in a very low condition. The Gentile nations were not enlightened; so far from it, that the neighbouring nations strongly opposed the rebuilding of the Jewish city and temple; and their opposition was long successful. Instead of that glorious light described in the predictions of the Messiah, the Jews were in a state of much ignorance of their law: their unlawful marriages, and other abuses, shew how much they had neglected it. Nehemiah came to Judea many years after the deliverance by Cyrus, yet in his time it is said of the Jews in Judea, that they were “a remnant in great affliction and reproach; that the walls of Jerusalem were broken down, and the gates thereof burnt with fire.” And it appears, both from his book and that of Ezra, that their work consisted, in a great measure, in a struggle with the Jews of note and influence, for reforming gross abuses.

8. In the predictions applied to the Messiah, the prophets are so far from saying, that the events they foretell were to happen *immediately* after the return from captivity, that, on several occasions, they plainly say the contrary. Thus, for instance, Isaiah, chap. ii. 2. 3. and Micah, chap. iv. 1. 2. foretell, that the conversion of the Gentile nations should happen in  
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the LAST DAYS; which expression, whether it be understood of the *last days* of the Jewish polity, or the last ages of the world, according to either of these acceptations, must set that great event at a considerable distance from the return from captivity; and when Jeremiah, chap. iii. 16. 17. speaks of "the gathering of the nations to the name of Lord," he speaks of it, not as immediately after that restoration, but after the restored people "should be multiplied and increased in the land," which behoved to be the work of time. And Daniel, together with the other three prophets who prophesied after the captivity, speak of the events relating to the Messiah, and the calling of the nations, as still at a distance.

IV. In considering the other chief subjects with which predictions of the Messiah are mixed, it is proper to observe, that they are often mixed with exhortations to Zion, or Jacob, Is. xli. xliii. or the true people of God, to guard against despondency, amidst the calamities which the prophets foretell; which is evidently suitable to what was proved above about the connection between Zion's safety and God's mercy in the Messiah, the foundation of Zion's hope and happiness, and the great evidence of God's regard to her. And as it was a chief design and effect of the Messiah's doctrine to abolish idolatry, predictions of that event are wisely mixed with divine instructions and reasonings, tending to bring it about in the way of persuasion, see Is. xli. 7. xliv. 12. as no doubt the prophetic reasonings concerning the wickedness and extravagant folly of idolatry, in conjunction with other scripture-instructions, contributed by the divine blessing to that conversion of the idolatrous nations which is so frequently foretold.

V. Whereas it must be owned, as hinted above, that the figurative expressions concerning the deliverance to be wrought by the Messiah, are some-

times borrowed from the deliverance from the captivity, or contain an allusion to it; to shew how unreasonab!e it is to make this an objection against the evidence of the predictions applied to the Messiah, it is useful to make the following remarks on these prophetic figures.

1. In many instances, the spiritual meaning of these figurative expressions is easily determined by a number of more clear expressions in the same contexts. Thus, for example, though the predictions in Is. xlii. xlix. lv. speak of a deliverer of prisoners and captives, and of one who was to lead forth his people with peace, and make them go out with joy; yet the whole tenor of these predictions shews, that it is not the deliverance from Babylonish captivity, but the far more excellent spiritual deliverance by the Messiah, that they treat of. These chapters, instead of speaking of a deliverer of the Jews only, speak clearly of one who was to be a light to the Gentiles, to whom the Gentiles should seek; who should bring forth judgement to the Gentiles; who should make the isles wait for his law; of one who, while he was to be thus honoured by the Gentiles, should be rejected by the Jews; of one who was to be God's salvation to the ends of the earth, God's covenant to the people, the mystical David, to whom the sure mercies of God's everlasting covenant should be owing in so singular a manner, that they are called, *his mercies, the sure mercies of David*, Is. lv. These, and the like expressions, prove clearly, that the predictions which contain them, relate to the Messiah, even to Jesus Christ, and not to the deliverance from the Babylonish captivity; and that consequently any expressions in these predictions that seem to be borrowed from the return from that, or any other temporal captivity, must be figurative, and must be meant of the spiritual deliverance or salvation from spiritual thralldom by the Messiah. This is more abundantly confirmed

confirmed by all the many arguments formerly adduced to prove, that, notwithstanding some figurative expressions, the Jewish notion of a temporal Messiah is inconsistent with the whole frame of prophetic instructions concerning him; and that it was really in order to a spiritual deliverance or salvation that the Messiah was to come.

2. In those psalms of David which contain no predictions of the deliverance from the Babylonish captivity, and in the latest prophecies, which were written after that deliverance was past, the spiritual deliverance to be wrought by the Messiah is expressed by figures borrowed from temporal captivity and imprisonment; as when it is said, Ps. lxxviii. 18. &c. that the Messiah having ascended on high, would lead captivity captive, and receive gifts for men, that God might dwell among them: and in Zech. ix. which is a prophecy that was written after the Babylonish captivity and imprisonments were at an end, and speaks plainly of the Messiah, in  $\psi$  9. and downward, it is said,  $\psi$  11. that by "the blood of the covenant," or (as was proved formerly) by the blood of the Messiah, "prisoners should be brought out of the pit wherein is no water."

3. As it is manifestly subservient to edification, and particularly to due esteem of the spiritual salvation, or deliverance from sin, by the Messiah, that it is expressed by figures borrowed from those external deliverances, concerning the worth of which men have the most lively sentiment, Is. liii. Ps. xxii. 26. such as deliverances from diseases or death, it is obvious, that there is the same fitness in expressing the same salvation by deliverance from captivity or imprisonment, such expressions having the same instructive tendency.

All the remarks made above, concerning the manifold relation between these two great events, the deliverance from Babylon, and the deliverance by Christ,

Christ, shew how fit and how natural it is, that, in writings which treat of both those events, the descriptions given of the one should be sometimes expressed in words borrowed from the other, without confounding the events, but still keeping up the necessary distinction between them; and this has been proved to be the case as to the predictions in view.

It appears from the book of Job, which is one of the most ancient writings in the world, that returning from captivity, or turning a man's captivity, has been an ancient phrase, to express great deliverances, in general, of whatever kind. For whereas it is said, Job. xlii. 10. that "the Lord turned the captivity of Job," it is evident, that that expression is not taken in the literal sense, but only to express relief from calamities; seeing it is plain, from the history of that good man, that though he was in great affliction, yet he was not a captive among enemies, but at home among friends, who had come to comfort him.

These remarks serve to determine the spiritual meaning, not only of such expressions as, *captivity*, *captives*, or *prisoners*, in the passages in view, but also of such other expressions, as *going forth*, or *leading forth*, and the *returning of the redeemed of the Lord to Zion*, in Is. xxxv. & li. Nor is it more difficult to conceive the spiritual meaning of such expressions, as *the redeemed returning to Zion*, than of such expressions as we have in Is. ii. 2. where *all nations* are said to *flow unto Zion*. The obvious absurdity of supposing all nations to come to reside in one city, makes it evident, that the flowing of all nations to Zion, is best explained by the words in the next verse, which shew, that God's word should spread from Zion to all nations, and so incorporate them into Zion, the church of God.

VI. Whereas several predictions concerning the times of the Messiah contain promises, not only to  
*Judah*

*Judah* but *Israel*, it is needful to observe, that though it was chiefly *Judah* that returned from captivity to repeople the land of *Canaan*, yet a part of the ten tribes returned along with them, and, probably, not only at the first return, in the days of *Cyrus*, but on various occasions afterwards. The promise of return from captivity is expressly directed to *Israel*, as distinguished from *Judah*, *Jer. iii.*; where it is said, *ÿ 11.* that *Israel* had justified herself more than treacherous *Judah*; and immediately after, the prophet is appointed to exhort *Israel*, thus distinguished from *Judah*, to repentance, and to promise that God would “take them one of a city, and two of a family, and bring them again to *Zion*.” Though these expressions, “one of a city, and two of a family,” import, that it was comparatively but a small remnant of *Israel* that should return, whence it was no wonder that they were swallowed up, as it were, of *Judah*; yet it is promised to that remnant, *ÿ 16.* (for it is to them the words in that verse are directed), that they should multiply and increase in the land; and *ÿ 18.* speaks of “the house of *Judah* as walking with the house of *Israel*, and coming together out of the land of the north, to the land given to their fathers.” Whereas from the times of *Rehobam* until the captivity, *Israel*, or the ten tribes who revolted from the house of *David*, (and were generally under idolatrous kings), were a distinct people from *Judah*, the prophets justly mention it as a considerable advantage in the state of God’s church after the return from captivity, that that distinction should cease. From these remarks, it appears, that when we read of a restoration, not only of *Judah* but *Israel*, it is not always needful to understand it as meant of the final restoration of all *Israel*, at the time of the universal conversion of the nations, *Rom. xi.* (though that no doubt is the subject of several predictions, as was formerly proved). Some predictions

predictions of restoration from captivity, though they extend not only to Judah, but to Israel, are plainly meant of the return from Babylon, the people of Israel who shared in that benefit not being too inconsiderable to be the subject-matter of prophecy. But a chief use of these remarks is, to explain the predictions of the Messiah, as governing, not only Judah, but Israel.

VII. And whereas several predictions speak of Judah and Israel, not only as both governed by the Messiah, but also as dwelling safely, and in prosperity under him, which may appear not so consistent with the predictions concerning the dispersion of the Jews, and the persecution of the Christians; in the times of the Messiah; to remove such appearances of inconsistency, it is proper to observe the following things.

1. The promises of salvation, safety, or comfort, that are contained in the predictions of the Messiah, are made only to those who should obey the Messiah, whether Jews or Gentiles. Unbelievers, whether of the one sort or the other, have no title to them. The prophetic threatenings against the enemies of the Messiah put this beyond question.

2. The names of *Judah*, *Israel*, or *Zion*, according to the prophetic style, are applicable to all the true people of God and of the Messiah, whether Jews or Gentiles: though the majority of the Jewish nation did not embrace the true Messiah, many myriads of them did embrace him \*. The converted Gentiles were to be considered as incorporated with the true Jewish church, or true Zion.

3. It is also suitable to the prophetic style, that the name of *safety*, as well as *salvation*, should be given to that state of true blessedness into which the Messiah was to bring his people, and in which he

\* The words in Acts xxi. 20. rendered *many thousands*, are, in the Greek, *many myriads*.

will keep them, notwithstanding their liability to outward trials, which he makes very useful to them, and truly subservient to their safety, in the highest sense of the word. This is evident from the strain of prophetic instructions and expressions, in the passages which prove, that it was a spiritual salvation and happiness that the Messiah was to bestow on his people. Some expressions, which, at first view, seem to signify, in the most literal sense, temporal safety or prosperity, easily admit another and higher meaning; as in Jer. xxiii. 6. when speaking of the righteous branch raised to David, it is said, that "in his days Judah shall be saved, and Israel shall dwell safely," the words rendered *dwell safely*, may be rendered *dwell in confidence*, so as to relate to the superior spiritual privileges of the gospel-church.

4. Where-ever there are such expressions as cannot be reasonably explained otherwise than as relating to times of outward safety, as God has frequently vouchsafed such times to the Messiah's people, it is evident, that those times, as well as times of persecution, were proper subjects of prediction: and if there are some predictions of that kind that are not fully accomplished as yet, this is no objection against the evidence arising from such as are accomplished.

5. But besides all this, it deserves particular consideration, that many comfortable promises in the prophetic writings are designed for supporting the sincere servants of God, who had a far greater concern about the preservation of the true religion in the world, than about the mere temporal safety of their own nation. To such men it must have been the most sensible affliction, to see, or hear of, those dangers that seemed to threaten the total extinction of true religion, and the extirpation of God's church. It is evident, that when true religion was to be extended to the Gentile nations, far and near, tho'

sometimes persecuted even in many parts at once, it was still in a state of far greater safety, or farther removed from all probable danger of extinction, than when of old confined, in a great measure, to one country, which was frequently on the point of being swallowed up by powerful adversaries. This distinguishing advantage of the true religion in the times of the Messiah, may, in part, explain the prophetic expressions about the safety of Israel under his reign.

#### SECT IV. *Of Isaiah's Prophecies.*

As the prophet Isaiah has been styled by some, by way of eminence, *the Evangelical Prophet*, on account of his many and clear predictions of the Messiah, it may shew how justly that title hath been given him, if we consider, that of sixty-six chapters, into which his book is divided, about forty contain prophecies of one kind or other on that subject; several of which chapters treat wholly of it; and in some parts of this book, we find, in several contiguous chapters, a continued series of prophecies relating, either to the Messiah's person, his church, or his enemies. As Isaiah, and his formerly-mentioned cotemporaries, lived about the time of the declension of the kingdoms of Israel and Judah, it gives light to their predictions, to have in view the chief events of the history of those times, relating both to the kingdoms of Israel and Judah, and the chief neighbouring nations.

With respect to the history of the kingdom of Israel, it is needful to distinguish between the invasion of that kingdom by Tiglath-pileser, who conquered the more northern parts of it, Galilee, Naphtali, and Zebulun, and carried away captive many inhabitants of those parts, (which partial captivity seems to be referred to, Isaiah ix. 1.),  
and

and the more general calamity brought on Israel by the Assyrians afterward, when they led captive the whole ten tribes, and planted strangers in their room.

Concerning the history of Judah in those times, it is proper to observe, 1st, That wickedness of all sorts, and particularly idolatry, came to a great height among that people, especially in the days of Abaz and Manasseh. 2dly, That though the Assyrians did not utterly destroy Judah, as they did the ten tribes; yet they brought several grievous calamities on them, particularly in the days of Hezekiah and Manasseh. 3dly, That the kings of Israel and Syria, though they did not succeed in their attempts on Judah at the time mentioned, Is. vii. and 1 Kings xvi.; yet they made extraordinary slaughter on the people of Judah in the time of the same King Ahaz; as we find in 2 Chron. xvi. 5. 6.

As to the nations bordering on Judah, though God, for just and wise ends, forbade the Jews to seek protection from Egypt, they obstinately disobeyed that divine command, and were remarkably punished for their disobedience; as we read Is. xxxi. And it is needful to observe, that the Assyrians, and afterwards the Babylonians, were instrumental in bringing extraordinary judgements on Egypt, the Syrians, the Tyrians, and the Moabites; and as to several of them, their names were extinguished, and their people confounded with the Assyrians, who subdued them.

The first chapter of Isaiah consists of practical instructions, concerning the necessity of repentance, and various motives and encouragements to it.

The prophecy in the second chapter, as was observed above, is one of those prophecies of the Messiah which stand by themselves, detached from all other subjects; and it foretells clearly, that the nations of the Gentiles "would flow unto Zion;" that they "would seek after and embrace the know-

“ ledge of the true God ;” and that he “ would judge  
“ or rule among them.”

The third chapter contains an account of national sins, and national judgements, the fruits of these sins.

And in the fourth chapter, the first verse of which is reckoned, by good interpreters, a continuation of the threatenings in the former against the daughters of Zion, it is foretold at the beginning of a new prediction, that the Branch of the Lord should be beautiful and glorious for them that should escape of Israel ; which cannot be otherwise explained than by applying it to the Messiah, (so often called the Branch in other prophecies), considered as the consolation of God’s people, and the foundation of their hope and joy in the greatest distresses.

The fifth chapter treats of the distinguishing privileges God had bestowed on the Jews as his vineyard, of their ungrateful returns, and the just punishment of their ingratitude, without any circumstance that can restrict these threatenings to the Babylonish captivity, so as to exclude the final dispersion of that people by the Romans ; yea, the threatenings concerning God’s vineyard seem most applicable to that last desolation, because it was then, and not till then, that God’s vineyard was transplanted from among the Jews, and planted among the Gentiles. — Compare Matth. xxi. 41.

And whereas the sixth chapter contains threatenings much of the same kind with those in the former chapter, concerning the rejection of the obstinate Jews, the expression in *ψ* 3. *The whole earth is full of his glory*, affords an argument, that the prediction relates chiefly to the times of the enlightening of the Gentile world ; seeing it is then only that it could be said, that the knowledge of God’s glory filled the earth.

The prediction of the Messiah contained in the seventh

seventh and two following chapters, are mixed with such other subjects as those formerly mentioned in the general remarks on the contexts where such predictions are found. The first part of the seventh chapter contains a promise of the preservation of Judah from the attempts then made against that people by the Kings of Israel and Syria, together with a threatening, that the kingdom of Israel should be overthrown within sixty-five years. The second part of the chapter contains threatenings of calamities to be brought on Judah by the same Assyrians, who were to destroy Israel. Between these predictions comes in the promise of Immanuel, which the New Testament applies to the Messiah, as born of a virgin. How suitable it was to mix promises of the Messiah with those other subjects of this chapter, is evident from the former general remarks on the various chief subjects of prophecy. This tended to confirm God's promise to Judah of special protection in the midst of dangers that seemed to threaten utter ruin; and in proposing the promise of the Messiah as the best preservative against despondency, it was still needful to warn Judah, that notwithstanding that promise, their apostasy should not pass unpunished.

The same general observations are also applicable to the passages relating to the Messiah in the eighth chapter. In the first part of that chapter, it is foretold, that the Assyrian would hasten to the prey, (for that is the meaning of *Maher-shalal-hash-baz*), and would take away the wealth of Syria and Israel, and would also overspread the land of Judah, which is called,  $\psi$  8. *Immanuel's land*. It was needful for the people of Judah to know, that notwithstanding their peculiar interest in the promise of Immanuel, their sins should be chastised; and to know also, that notwithstanding these chastisements, they should be preserved from utter ruin, for the sake of *Immanuel*. It is of importance to observe the proofs

proofs we have in this context, that Immanuel was the foundation of Judah's safety from the total ruin they might apprehend. Whereas, in  $\psi$  8. the prophet speaks expressly of the Assyrians as overspreading the land of Immanuel, upon mention of that joyful name, he appears inspired with new life and vigour, and bids defiance to the enemies who threatened Judah with destruction,  $\psi$  9. & 10. The prophet's triumphant expressions amount, in effect, to this, "Your pernicious counsels against Judah shall be brought to nought, for the sake of our Immanuel," (for that word is in the original in  $\psi$  10. as well as  $\psi$  8. though it is in  $\psi$  8. a proper noun, and translated in  $\psi$  10. as an appellative). In both these chapters, as well as in other prophecies, it is intimated, that though both Judah and Israel should meet with great desolations from the Assyrians, yet there should be a vast difference betwixt the calamities of these two different nations; those of Judah would by no means be so destructive, nor so irrecoverable, as the other. For understanding  $\psi$  13. it is needful to observe, that Ahaz the King of Judah had made a sinful confederacy with the King of Assyria, for defending himself from the Kings of Syria and Israel. The prophet, in condemning this confederacy, teaches, that Judah should make the Lord of hosts the object both of their hope and fear; which exhortation, compared with other prophecies, may reasonably be understood to require them to trust in the mercy of God through Immanuel; especially considering the arguments formerly mentioned in the general view taken of predictions relating to the *unbelief of the Jews*, to shew, that this context relates to the Messiah, of whom it is here said, that when he should be a *stone of stumbling* to both houses of Israel, he should be a *sanctuary* to some other people, who can be no other but the Gentiles. Thus is the gospel-application of the name of *Immanuel* to the Messiah confirmed by the different

different parts of this 8th chapter, as well as of the 7th.

As it is of the tribe or kingdom of Judah that the prophet speaks more directly from chap. viii. 12. all along to the close; so the end of the chapter foretells a desolation coming on that kingdom, to which the prophet gives the name of *darkness*; and both this prediction and the beginning of the ninth chapter, which is a continuation of it, may be paraphrased thus: “ Though, for just reason, God  
“ will bring great darkness, or desolation, on the  
“ kingdom of Judah; yet it will not be so great  
“ and irrecoverable as was brought on the king-  
“ dom of Israel when first the Assyrians carried a-  
“ way captive Zebulun and Naphtali, and after-  
“ wards, by the way of those northern places, gra-  
“ dually brought about a total desolation of that  
“ kingdom. These same places who suffered first  
“ that desolation, or darkness, from Heathen op-  
“ pressors, when inhabited in after ages by the rem-  
“ nant of Judah, and some Israelites mixed with them,  
“ shall see the glorious light of Immanuel. God  
“ will add to the number of his Zion; will he not  
“ add also to her joy, and increase her privileges,  
“ as well as enlarge her bounds? God’s Zion or  
“ church shall obtain a glorious victory over her  
“ incorrigible adversaries, like the ancient victory  
“ over the Midianites, who were defeated by so  
“ unlikely means, as holding out of lights, and  
“ blowing of trumpets. God will conquer Zion’s  
“ enemies in a way different from the way of other  
“ conquerors. They fight battles full of confused  
“ noise, and mens garments rolled in blood; but  
“ this shall be with fewel of fire; for it is by Im-  
“ manuel that this shall be brought about. I have  
“ named once and again this child as the support  
“ and foundation of our hope in the most threaten-  
“ ing dangers: I prophesy of him now again as a  
“ child: His name shall be called, *Wonderful,*  
“ *Counsellor,*

“ *Counsellor*, &c. : He shall be a divine person incarnate, &c. God’s promise to our fathers, that the everlasting kingdom should be established in the house of David, shall be accomplished in this child. The revolutions and disasters I have been foretelling seem to contradict that promise ; but they do not ; for they shall not hinder its accomplishment. This Prince of peace shall reign on the throne of David for ever.”

The latter part of this 9th chapter also proves the disparity between the calamities of Judah and of Israel : for it consists almost wholly of threatenings against the Kings of Syria and Israel, who were at that time Judah’s most formidable enemies. These threatenings against Judah’s enemies were real promises of safety to the people of Judah themselves : though it is said, *ψ* 21. that Israel would be against Judah, yet it is not said, that they should overcome Judah.

Whereas, in chap. x. beside some practical instructions, the chief subject of prophecy insisted on is the downfall of the Assyrian empire, the threatenings against the Assyrians are mixed with promises to Judah, which have a near affinity to those contained in the preceding chapter. To make this evident, it is sufficient to make the following remarks. 1st, Whereas the Assyrian is represented, in *ψ* 11. as boasting what he would do to Judah or Samaria, the context shews, that this boasting should be groundless ; and that there should be a great difference betwixt the success of the Assyrian against Judah, and his success against the other tribes ; see *ψ* 12. Afterwards, in *ψ* 27. when it is foretold, that God would deliver Judah from the Assyrian, it is said expressly, that it should be because of the *anointing* : *His burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.* The *anointing* here mentioned is not particularly

ticularly described, which makes the prediction more obscure; yet this same want of particular description is an argument; that the expression relates to that to which the anointing is applicable by way of eminence: and the whole strain of prophetic characters of the Messiah, and of prophetic doctrine concerning him, shews, that it is to him that this is chiefly applicable; especially seeing this passage speaks of an anointing that was the foundation of Judah's safety, and of her interest in the peculiar care and protection of Providence.

The 11th and 12th chapters were formerly proved at large to contain clear predictions concerning the Messiah as the seed of Jesse, to whom the Gentiles would seek, whose rest should be glorious, who would judge or rule among the nations, filling the earth with the knowledge of God as the waters cover the sea, and making known in all the earth what excellent things God had done.

From the 13th chapter to the 24th, we have a series of prophecies concerning the revolutions that would befall the kingdoms of Babylon, Moab, Syria, Israel, Ethiopia, Egypt, and Tyre; and, in the midst of other subjects, predictions, not only of the conversion of Ethiopia, Tyre, and Egypt, but also of the conversion of Assyria; which last event, if we take Assyria in its fullest extent, may comprehend the several nations which had been swallowed up by that great empire, and confounded with it.

Though the prediction of extraordinary revolutions continued in chap. xxiv. be of that more general kind which was formerly mentioned; yet, amidst those revolutions, express mention is made of a time when men "should hear from the outmost ends of the earth, *Glory to the righteous*;" which gives ground to suppose, that the prophet has in view the happy times when the outmost ends of the earth should see the salvation of God; especially

cially if we consider, that the three last verses of the chapter shew, that the prophet speaks of the time when the Lord would, in a singular manner, defeat the powers that opposed his kingdom on earth, to the end that the Lord might reign in Zion.

Though the predictions in the beginning of chap. xxv. are general; yet it is evident, that they relate to such revolutions among the more powerful nations of the earth, as would be subservient to that great design mentioned in *v* 3. of bringing the strong and terrible nations to fear and glorify the true God; which supposes their being enlightened in the true knowledge of him. In the sequel of the chapter, we have more clear predictions concerning the enlightening of the Gentile nations; foretelling, “that  
“ God would make a feast in Mount Zion for all  
“ people, and would destroy the covering and the  
“ veil that was spread over all nations; and that  
“ God would swallow up death in victory, take a-  
“ way the rebuke of his people from off all the  
“ earth, and subdue his incorrigible enemies.”

Whereas the 26th chapter consists chiefly of practical instructions concerning the true people of God; what is prophetic in that chapter, as was observed formerly, points at the privileges purchased by the mediation of the Messiah; and particularly the resurrection of the dead, (which had been hinted at in the former chapter in the promise of *swallowing up death in victory*), *v* 19. “Thy dead men shall live,  
“ together with my dead body shall they arise: a-  
“ wake and sing, ye that dwell in dust.”

The 27th chapter begins with that sort of general predictions which we meet with in several other prophecies; as particularly, in chap. xxiv. & xxxiv. which foretell the downfall of the enemies of Zion in general. These predictions concerning Zion's enemies are here mixed with promises of God's taking such special care of his vineyard, that “he would  
“ make Jacob at last to blossom and bud, so as to  
“ fill

“ fill the face of the world with fruit;” which, compared with other prophetic expressions, implies filling the earth with the knowledge of the true God.

In the 28th chapter, the rebukes first directed against Ephraim, or Israel, are extended afterwards to Judah, who are threatened for taking wrong ways of refuge and safety, particularly for what is called “ making a covenant with death and hell.” These expressions, when compared with the 8th chapter of this prophecy, and with 2 Kings xv. are supposed by interpreters to relate to the false means of relief, or false foundations of hope and safety, which the people of Judah then relied on. In opposition to these false foundations of hope and safety, the Lord describes the true foundation of Zion’s safety by such characters as are applicable only to the Messiah, according to the whole strain of prophetic instructions concerning him. This passage receives light by being compared with what was formerly observed on the 7th and 8th chapters.

It was proved before, that the 29th chapter foretells a siege and destruction of Jerusalem that should be contemporary with an inexcusable and extraordinary blindness of the Jews, and a glorious enlightening of the Gentiles; which would make them the true spiritual “ seed of Jacob, fearing the true God, “ and sanctifying and honouring his name, and making his church to rejoice.”

The 30th chapter contains threatenings against those who disobeyed God by seeking shelter in Egypt; but these threatenings are mixed with joyful declarations of God’s mercy to Zion, and followed with a description of blessed times, containing characters that appear peculiarly applicable to the times of the Messiah, according to the account of those times in other more clear predictions. The prophet speaks here of times when Zion should receive such marks of God’s favour as would give her cause

to weep no more ; “ when Zion’s light should be  
 “ greatly increased, *ψ* 26. ; when the Lord would  
 “ bind up the breach of his people, and heal the  
 “ stroke of their wound ; when Zion’s enemies  
 “ should meet with a singular overthrow, and  
 “ Zion herself abound in joyful songs ; and when  
 “ the Lord would cause his glorious voice to be  
 “ heard, and shew the lighting down of his arm.”  
 Though the 31st and following verses speak of the  
 downfall of the Assyrians ; yet the descriptions of  
 Zion’s joy and happiness in the preceding context  
 shews, that the prediction is not to be restricted  
 merely to that event, but must relate to others of  
 greater importance.

The beginning of the 32d chapter describes the  
 reign of a King who would be very eminent in  
 righteousness and goodness, of whom it is said, *ψ* 2.  
 “ that he would be as rivers of waters in a dry  
 “ place, and as the shadow of a great rock in a weary  
 “ land.” Tho’ we should suppose this description  
 to be in a lower sense applicable to Hezekiah ; yet it  
 is far more applicable to the Messiah, and has a singu-  
 lar conformity with the prophetic characters in o-  
 ther places, of his kingly office, and the benefits re-  
 sulting from it ; and the latter part of the chapter  
 speaks of the “ time when the spirit would be pour-  
 “ ed out from on high, and when the wilderness  
 “ should be a fruitful field, and the fruitful field be  
 “ counted for a forest ;” which expressions, as was  
 observed formerly, agree with the expressions in o-  
 ther prophecies concerning the enlightening of the  
 Gentiles, and the rejection of the unbelieving  
 Jews.

The 33d chapter foretells the deliverance wrought  
 for Zion in the days of Hezekiah from the cruelty of  
 Sennacherib. But with this particular prediction the  
 prophet mixes those general principles concerning  
 God’s special care of Zion, which in other places  
 are mixed with predictions of the Messiah.

The

The 34th chapter resembles the 24th, in denouncing general threatenings against the enemies of the kingdom of God, and in being followed with clear predictions of the enlightening of the Gentile nations; which event is expressed in the 35th chapter, “by God’s making the wilderness to blossom as the rose, to rejoice with joy and singing, seeing the glory of the Lord, and the excellency of our God.” The sequel of that chapter contains predictions, formerly explained, concerning the miracles that confirmed the gospel, the way of holiness revealed by it, and the everlasting joy of the redeemed of the Lord founded upon it.

Whereas the 36th and three following chapters of Isaiah are chiefly historical, the chapters following that history may be considered as a second part of this prophetic book, containing more full and clear predictions of the Messiah than the first.

The 40th chapter contains clear predictions concerning the Messiah’s forerunner, who was to prepare the way for him, by preaching in the desert; concerning the Messiah himself, as coming to Zion, feeding his flock like a shepherd, enlightening the Gentile nations, and revealing the glory of the Lord, so as all flesh should see it together. As to the subjects mixed with these predictions, there is not the least mention of the Babylonish captivity, or the return from it, from the beginning to the end of the chapter. When Zion and Jerusalem are commanded to lift up their voice with strength, in order to publish glad tidings, it is not said, that they were to do this, to publish the return from captivity, but in order to say to the cities of Judah, “Behold your God;” and then it is added, “Behold the Lord God will come; — he shall feed his flock like a shepherd,” &c. The other subjects in this chapter are such as were formerly mentioned in the general remarks on prophetic contexts, such as promises of singular comfort to Jerusalem, and reasonings

reasonings concerning the glory of the God of Israel, and the vanity of idols.

In the 41st chapter, there is a prediction of the conversion of the Gentiles in figurative expressions :  
 y 18. " I will make the wilderness a pool of water,  
 " — I will plant in the wilderness the cedar and  
 " the myrtle," &c. Several arguments for understanding these expressions, as meant of the conversion of the Gentiles, may be gathered from other predictions, where the same figures are made use of, mixed with other more clear expressions, which determine the meaning of them. The other contents of this chapter are predictions concerning the conquest of Babylon by Cyrus, the downfall of Zion's enemies in general, with instructions concerning the vanity of idols, and the glory of the God of Israel, particularly as to his foreknowledge. The manner in which the prediction about Cyrus is brought in near the beginning of the chapter, requires particular consideration. The chapter begins with an exhortation to the nations to attend to the great works which the prophet was to speak of in the name of God, viz. God's raising up Cyrus to make so wonderful a conquest; " his giving the  
 " nations before him; giving them as the dust to  
 " his sword, and as driven stubble to his bow." In y 4. the nations are required to consider, that these revolutions were the works of God: " Who  
 " hath wrought and done it? I the Lord the first,  
 " and with the last, I am he." Then, after some instructions about the folly of idolatry, the prophet, from y 10. to 20. exhorts Zion not to despair, but to trust in God, assuring her of the downfall of her incorrigible enemies. It is on the back of such assurances that we have the above-mentioned figurative prediction of the conversion of the Gentile nations, suitably to the general remarks formerly made on the prophetic connections. The last part of this chapter from y 21. contains a defiance to the  
 Heathen

Heathen images to evidence their divinity, as the God of Israel did, by foretelling future events.

As this context contains very magnificent commendations of the foreknowledge of the true God, manifested by his predictions, this is evidently a very suitable transition to the principal subject of inspired prophecy in the next chapter, which was formerly proved to contain some of the clearest and fullest predictions of the Messiah in all the Old Testament. It speaks not only of the Messiah as one who was “to bring forth judgement to the Gentiles, who would make the isles to wait for his law, who would be a covenant to the people, and a light to the Gentiles, making the wilderness to sing and rejoice, and causing men to give glory to God in the islands, or in the parts separated from Judah by the sea;” but it contains also predictions concerning the Messiah’s manner of life, concerning his being rejected by the Jews, and the sad consequences of their rejecting him.

The 43d chapter contains a prediction of the conversion of the Gentiles in figurative expressions, resembling those formerly mentioned in chap. xli. 18. In this 43d chapter, it is said, *ψ* 19.—22. “Behold, I will do a new thing;—I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour me, the dragons and the owls.—This people have I formed for myself, they shall shew forth my praise. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel,” &c. Seeing, in prophetic figures, the Gentile world is called the wilderness, it is natural that the Gentiles themselves should be compared to the creatures that inhabit the wilderness. The 21st verse speaks of those inhabitants of the wilderness as a people God hath formed for himself, to shew forth his praise; and the following context, as was formerly proved, contains hints at the unbelief and rejection of the Jews.

Jews. As to the other contents of this chapter, it begins with the usual exhortation to Jacob, not to fear, but to trust in God; and then, after some instructions concerning the vanity of images, as absolutely unable to give any evidence of their divinity, it is foretold, that God would bring down Babylon for the sake of Zion, who is directed to strengthen her faith of this new deliverance, by remembering the ancient deliverance from Egypt, when God made a way in the sea, and a path in the mighty waters. It is on the back of this that the forecited prediction of the conversion of the Gentiles is brought in with a solemn introduction, implying, that what the prophet was going to foretell, was so wonderful a divine work, that it would in a manner eclipse former wonders. So that this transition may be justly paraphrased thus: "Though the deliverance from Babylon, which I am promising to you; and the deliverance from Egypt through the Red sea, of which I am reminding you, were glorious divine works; yet what I am now to foretell next, is a new thing, in comparison of which former works shall not be remembered."

The 44th chapter contains at least some hints relating to the times of the Messiah; since it not only speaks in  $\psi$  3. of the time of pouring down God's Spirit, and blessing more abundantly than formerly, but of pouring down spiritual blessings on the dry ground. And the 5th and 6th verses seem most naturally applicable to a new people, viz. the Gentiles, who had not formerly acknowledged the true God, now subscribing to the Lord, and furnaming themselves by the God of Jacob. As to the other contents of this chapter, it begins with the usual exhortation to God's church not to fear, because he would help her. The following part of the chapter, after the prediction just now cited, contains nervous arguments of the madness of idolaters, who made use of one part of the same timber to  
prepare

prepare their meat, and made another part of it an object of worship. The last part of this chapter contains a most glorious promise of remission, or of blotting out sins as clouds; which promise is proposed as a motive to inforce an exhortation to Israel, to return to God as their Redeemer; and then follows a magnificent prediction concerning the redemption of Israel, or of God's people, which would be just matter of universal joy and singing through heaven and earth. Though at the distance of five verses after this, the deliverance by Cyrus is foretold, it does not follow, that that is the redemption of Israel mentioned above, as will appear, if we consider how the prediction concerning Cyrus is brought in. To set this in a clear light, the last seven verses of this chapter may be paraphrased thus, as will appear to any who considers this whole context. "O Israel, the promise of  
 " remission of sin, and of a glorious redemption  
 " that shall make heaven and earth sing; this pro-  
 " mise is made to thee by that God who first form-  
 " ed thee, O Jacob, or first formed a church in the  
 " world; by that God who made all things, who  
 " frustrateth the vain arts of the worshippers of i-  
 " mages; by that God who fulfils all his promises  
 " faithfully, and who promises to restore the Jews  
 " by Cyrus." So that the prediction concerning  
 Cyrus is brought in as one of those many works of  
 God which should make Israel rely on his word,  
 and particularly on his promise of that redemption  
 which would be ground of universal joy and singing  
 in heaven and earth.

Whereas the 45th chapter contains the fullest and clearest predictions, two remarkable things are affirmed concerning the ends of providence in these conquests, viz. 1<sup>st</sup>, That they should be brought about for the sake of Israel; and, 2<sup>dly</sup>, That they should be subservient to God's glorious design of enlightening the Gentile nations. In the sequel of

the chapter, after some important instructions concerning the glory of the God of Israel, in respect of his power and foreknowledge, we have a variety of predictions relating to the Messiah, his church, and his enemies; shewing particularly, that, in after ages, even the people of Egypt and Ethiopia, together with the Sabeans, would join themselves to Zion, and say to her, Surely God is in thee, and there is none else, no other God; that idolatry should be abolished; that Israel should be saved in the Lord with an everlasting salvation; that all the ends of the earth should look to the Lord in order to be saved; that every knee should bow to him, and every tongue swear; that men should own that it is in the Lord they have righteousness and strength; that they should come to him; that his enemies, or those that would be incensed against him, should be ashamed; that in him all the seed of Israel (which, according to the prophetic style, comprehends the converted Gentiles) should be justified, and should glory. These things shew, that whereas the chapter begins with a prediction concerning Cyrus, the sequel contains a continuation of the history of the church of God, from her return from captivity, to the time of the conversion of all nations.

As the 46th, and two following chapters, treat at large of the downfall of Babylon, and the deliverance of God's people from the Babylonish captivity, these chapters are followed with one of the fullest prophecies in all the Old Testament concerning the Messiah, chap. xlix. To shew, that the distance of time betwixt the return from captivity and the time of the Messiah, is no objection against the Christian interpretation of the 49th chapter, it is proper to observe, that at the close of the 48th chapter, while the prophet looks forward to the deliverance from Babylon, he looks back to the ancient deliverance from Egypt, *ψ* 21.: so far

is it from being unsuitable to the prophetic way of writing, to join descriptions of very distant events in contiguous passages. But what we are chiefly to observe, as to the relation which the 49th chapter has to the foregoing predictions, is the manifold relation of the deliverance from Babylon to the deliverance by the Messiah, as formerly explained, and (which is particularly to be remembered) that the history of the times of the Messiah is a real continuation of the history of the church, after her return from captivity.

It was proved before, at good length, that this 49th chapter contains large predictions concerning the Messiah, as one who would enlighten the Gentiles, though he was to be rejected by the Jews: here it is foretold, that Israel would not be gathered to him, but that he should spend his strength and labour, in a great measure, in vain, among that nation; that he should be despised by them; that he should be given for a covenant to the people, for a light to the Gentiles; that even the kings and queens of the Gentiles should arise and worship, and should become nursing fathers to Zion; that Zion should be amazed at the number of new children crowding into her, after losing, in a great measure, her former children, the unbelieving Jews. It is fit to observe, that there is not any mention of the return from the Babylonish captivity in all this chapter: for as to the figurative expressions in  $\nu$  9. 24. 25. about delivering prisoners and captives, it was proved before, that these expressions are often applied to spiritual deliverances; and the whole strain of predictions, and other instructions, in this chapter, shew, that that must be the meaning of these expressions in those passages.

Whereas it is said to the Jews, in the 1st verse of the 50th chapter, "For your transgressions is your mother put away," there is nothing in the context to restrict this passage to the Babylonish captivity;

vity; it seems rather more applicable to the final rejection of the Jews, after their rejecting of the Messiah, in the times of the gospel; which are the times treated on, both in the foregoing and following prophecies. The description of sufferings in  $\psi$  6. hath a remarkable conformity with the predictions concerning the Messiah's sufferings in chap. lii. and elsewhere; and the triumphant expressions in the following context, imply, that the sufferer here spoken of was to overcome his enemies, notwithstanding the injuries he was to suffer from them: it is obvious, that this is more applicable to the Messiah than to Isaiah himself. If it seem difficult to make out the connection, supposing the prediction to relate to the Messiah, it is rather more difficult to make it out in applying the prediction to Isaiah, the foregoing and following prophecies speaking nothing about Isaiah, but a great deal about the Messiah.

That the 51st chapter treats of the times of the Messiah, appears from  $\psi$  4. & 5. where it is said, that "a law shall proceed from him, and that he will make his judgement to rest for a light of the people; — that the isles shall wait upon him, and that on his arm they shall trust."

The other parts of this chapter contain general gracious promises, "that God would comfort Zion; that he would make her wilderness like Eden, and her desert like the garden of the Lord; and that he would comfort all her waste places;" where we may observe, that building waste places is applicable, in a spiritual sense, to the times of the Messiah, as well as in a more literal sense, to the times after the return from captivity. The latter part of the chapter contains earnest prayers, that God would exert his power in behalf of his church, to carry her safely through all difficulties, as when "of old he made the depths of the sea a way for the ransomed to pass over;"

with

with various and comfortable instructions, implying, that such prayers should be heard.

The three last verses of the 52d chapter, were formerly proved to contain predictions, both of the Messiah's sufferings and his subsequent exaltation, and to be really a part of the clear prediction contained in the following 53d chapter. In the first part of this 52d chapter, the captive daughter of Zion is exhorted "to awake and put on strength; "to loose herself from the bonds of her neck;" which expression seems to refer to the deliverance from captivity. To shew the connection of purposes in the different parts of this chapter, it is sufficient to refer to the general remarks formerly made.

The 53d, and three following chapters, contain a series of clear predictions of the Messiah; setting forth the several chief branches, both of the history and doctrine of the gospel, particularly concerning the Messiah's sufferings, the causes and fruits of them, his death, his exaltation, the unbelief and dispersion of the Jews, the conversion of the Gentiles, the excellency of the blessings of God's covenant, and the privileges which he would bestow on his people in his house, when it should be called a house of prayer for all people. In all these chapters, there is no mention made of the Babylonish captivity, or the return from it, abstracting from some figurative expressions, which seem to allude to those events.

The 57th, and two following chapters, contain a variety of the most important practical instructions; and at the end of the 59th chapter there is a clear prediction concerning the conversion of the Gentile nations, following immediately after a general threatening against God's enemies,  $\psi$  18. 19. 20. 21. "He will repay recompence to his enemies, to the islands he will repay recompence. "So shall they fear the name of the Lord from the  
" west,

“ west, and his glory from the rising of the sun.”  
 And then it is added, “ When the enemy shall  
 “ come in like a flood, the spirit of the Lord shall  
 “ lift up a standard against him. And the Re-  
 “ deemer shall come to Zion. — This is my cove-  
 “ nant with them, saith the Lord, My spirit that  
 “ is upon thee, and my words which I have put  
 “ in thy mouth, shall not depart out of thy mouth,”  
 &c.

From the 60th chapter to the end of this book, there is a great number of predictions relating to the times of the Messiah, without any intermixture, at least any considerable intermixture, of predictions relating to other matters : so that there is not the same occasion here, as in considering former parts of this book, to make remarks on subjects with which the predictions of the Messiah are mixed. It is sufficient to point out some of the clearest predictions in these chapters on that important subject, such as the following. “ Arise, shine, for thy light  
 “ is come, and the glory of the Lord is risen upon  
 “ thee. — The Lord shall arise upon thee, and  
 “ his glory shall be seen upon thee. And the  
 “ Gentiles shall come to thy light, and kings to the  
 “ brightness of thy rising. — The abundance of  
 “ the sea shall be converted unto thee ; the forces  
 “ of the Gentiles shall come unto thee. — Thou  
 “ shalt suck the milk of the Gentiles, and shalt suck  
 “ the breasts of kings. — The Lord God will  
 “ cause righteousness and praise to spring forth be-  
 “ fore all the nations. The Gentiles shall see thy  
 “ righteousness, and all kings thy glory ; and thou  
 “ shalt be called by a new name, which the mouth  
 “ of the Lord shall name. — Oh that thou wouldst  
 “ rent the heavens, that thou wouldst come down,  
 “ that the mountains might flow down at thy pre-  
 “ sence ! — To make thy name known to thine  
 “ adversaries, that the nations may tremble at thy  
 “ presence. — For since the beginning of the  
 “ world

“ world men have not heard, &c. what he hath  
 “ prepared for him that waiteth for him. — I am  
 “ sought of them that asked not for me : I am  
 “ found of them that sought me not : I said, Be-  
 “ hold me, behold me, unto a nation that was not  
 “ called by my name. I have spread out my hands  
 “ all the day unto a rebellious people. — Ye shall  
 “ leave your name for a curse unto my chosen : for  
 “ the Lord God shall slay thee, and call his servants  
 “ by another name. — Where is the house that  
 “ ye build unto me ? — To this man will I look,  
 “ even to him that is poor, and of a contrite spirit.  
 “ — He that sacrificeth a lamb, is as if he cut off  
 “ a dog’s neck : he that offereth an oblation, as if  
 “ he offered swine’s blood : he that burneth in-  
 “ cense, as if he blessed an idol. — Who hath  
 “ heard such a thing ? — Shall a nation be born  
 “ at once : for as soon as Zion travailed, she  
 “ brought forth her children. — Behold, I will  
 “ extend peace to her like a river, and the glory of  
 “ the Gentiles like a flowing stream. — I will  
 “ gather all nations and tongues, and they shall come  
 “ and see my glory. And I will set a sign among  
 “ them, and I will send those that escape of them,  
 “ unto the nations, to Tarshish, Pul, and Lud, that  
 “ draw the bow, to Tubal and Javan, to the isles  
 “ afar off, that have not heard my fame, neither  
 “ have seen my glory ; and they shall declare my glo-  
 “ ry among the Gentiles.”

#### SECT. V. *Of Jeremiah’s prophecies.*

In the third chapter of Jeremiah, *y* 15. 16. 17. we  
 have a prediction, not only of the future abolishing  
 of the Levitical service, implied in the abolishing of  
 the ancient regard shewn to the ark of the covenant,  
 but also of the conversion of the Gentiles, implied  
 in the “ gathering of all nations to the name of the  
 “ Lord,

“ Lord, to Jerusalem, so that they would not walk  
 “ any more after the imagination of their evil  
 “ heart.” Though both these events are said to  
 happen after the return from the captivity, so as to  
 be a continuation of the history of the church, after  
 that return; yet they are not said to happen imme-  
 diately after it, but at a considerable distance, after  
 the small remnant, called, *ψ 14. one of a city, and  
 two of a family, should be multiplied and increased  
 in the land.* The words at the close of *ψ 16.* ren-  
 dered, *Neither shall that be done any more,* may  
 be rendered, *Neither shall any more sacrifice be  
 offered there* \*. But, without this, the other ex-  
 pressions in that text contain a prediction, that the  
 ceremonial service was to be abolished. There  
 are two chief subjects with which these pre-  
 dictions relating to the times of the Messiah  
 are mixed; first, Promises of restoration from  
 captivity; and, 2dly, Promises of pastors after  
 God’s own heart; which subjects we meet with  
 afterwards in other passages concerning the Mes-  
 siah, in this prophecy. The predictions both a-  
 bout the abolishing of the ceremonial law, and the  
 enlightening of the Gentiles, are contained in pro-  
 mises directed to Israel, (as distinguished from Ju-  
 dah), *ψ 14.* of restoration from captivity; but in  
*ψ 18.* we have a promise of a joint return of Israel  
 and Judah. Whereas some apply both these pro-  
 mises to the second and final restoration of the Jews  
 yet to come, which they suppose will be previous  
 to the conversion of all nations, or the fullness of  
 the Gentiles; whatever way we understand these  
 promises about the restoration of the Jews from  
 captivity or dispersion, it cannot annul the evidence  
 of the chief predictions in view, viz. those relating  
 to the abolishing of the ceremonial law, and the  
 conversion of the Gentiles, begun by the calling or  
 gathering of many nations, and completed by *the*

\* See Mr Lowth on the place.

*gathering of all nations to the name of the Lord.*

In the sixteenth chapter of this prophecy, we have another clear prediction of the conversion of the Gentiles, in these words: "O Lord, my strength, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?" The subjects with which this prediction is mixed here, as well as the like predictions in other places, are threatenings of just punishment to be inflicted on the Jews, a gracious promise of their restoration, and commendations of that future restoration, as what would make the deliverance from Egypt not to be remembered.

In the twenty-third chapter, there is a comprehensive prediction of the Messiah, as the righteous Branch to be raised unto David, *y* 5. 6. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our righteousness.*" There is here a considerable complication of the prophetic characters of the Messiah, relating to the singular dignity of his person, his kingly office, his benefits, and his descent from David, together with that uncommon title, so oft appropriated to him, *The Branch*: so that various proofs of the Messiah's being meant in this prediction may be drawn from the several other predictions, where he is called, *The Lord, God's righteousness and salvation, Zion's righteous King, in whom she has righteousness, and strength, and safety.*

Though the enlightening of the Gentiles is not mentioned here, as in the two former passages, it

is proper to observe some things wherein these three coincide with one another, as well as with several other predictions. In the 3d chapter, the prediction of the conversion of the Gentiles is mixed with promises of restoration from dispersion, and of God's giving pastors after his own heart. In the 16th chapter, the same prediction about the Gentiles is mixed with promises of the like future restoration, and commendations of it, as eclipsing, in some respect, the deliverance from Egypt. In this 23d chapter, the promise of the righteous Branch of David is mixed with promises of pastors that would feed God's flock, so as they should not be dismayed, after punishing the pastors that scattered them, and promises of restoration from dispersion, joined with commendations of that restoration, like what we had in the 16th chapter. And seeing it is after the promise of the Messiah, as saving and ruling Judah and Israel, that it is added, *ψ* 6. 7. that *therefore* the promised restoration shall be more remembered than the deliverance from Egypt, the most natural explication of this transition or connection is, "Because this promised restoration will  
 " put them under the government of the Messiah,  
 " or the Lord our righteousness, or because it will  
 " be subservient to that happiness, this is the thing  
 " that will give that restoration a pre-eminence  
 " even above the deliverance from Egypt."

There are many plain arguments against applying this prediction to Zerubbabel. He could not be called the Lord our righteousness. He was not a king, but a deputy-governor under the king of Persia. He was not the deliverer of the Jews, but a delivered captive himself, like the rest of the Jews, delivered by Cyrus. The description of Zion's happiness, by "the Lord her righteousness," ill suits with the low afflicted state of Zion under Zerubbabel; and long after, Zechary, Zech. vi. who prophesied in the days of Zerubbabel, speaks of him  
*whose*

whose name is the Branch, as one to come; and he speaks of him, not only as a king, which Zerubbabel was not, but also as a priest, which Zerubbabel could not be while the Levitical law was in force, not being of the tribe of Levi.

It is the design of the 13th and of the three following chapters, not only to foretell the return from Babylon, but to give a joyful prospect of all the chief wonderful works of God's mercy towards his ancient people, from the time of that return until the remotest ages.

It is useful to begin with the prediction of the Messiah in the 33d chapter, because it is so evidently parallel to the last-explained prediction in the 23d; as will appear by ocular inspection.

## Chap. xxiii. 5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: And this is his name whereby he shall be called, *The Lord our righteousness.*

## Chap. xxxiii. 14.

Behold, the days come, saith the Lord, that I will perform the good thing which I have promised to the house of Israel, and to the house of Judah.

In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: And this is the name wherewith she shall be called, [or, as some render it, he who shall call her is] *The Lord our Righteousness.*

These two predictions agree almost in every thing. Though the name of *the Lord our righteousness*, which in the first is given to the Branch of David, is in the second, by our translation, given to Jerusalem, or the church, the expressions which we render, "This is the name wherewith she shall be called," &c. are more literally rendered thus: "And he who shall call her is *the Lord our righteousness*." But though we follow the English translation, the name of *the Lord our righteousness*, which belongs primarily to the Messiah, as appears both from the prophetic doctrine and style concerning him, can only be applied secondarily to his church, on account of her relation to him, as the name of the husband is given to the spouse, which, according to several prophecies, is in a spiritual sense the Messiah's relation to his church, Psal. xlv. Is. liv. or as the names, *Jehova-nissi*, and *Jehovah-shalom*, are given to altars, Exod. xvii. 15. Jud. vi. 24.

The 14th verse, which is the introduction to this prediction concerning the righteous Branch of David, shews, that the matter of this prediction is, by way of eminence, *the good thing promised to the fathers*; which is evidently a peculiar character of the Messiah, who is on several occasions spoken of, in the later prophecies, as made known to the church formerly in more ancient prophecies.

Both the prophecies in view renew the promise in Nathan's prophecy, of an extraordinary king of the house of David. And the perpetual continuance of his kingdom, which was foretold in so strong a manner by Nathan, is expressed in the like strong manner in this 33d of Jeremiah, *v* 20. 21. 26.; where that ancient promise to David is declared to be as sure as God's covenant of the day and of the night.

What is said, in the same context, about the perpetual continuance of the Levites, is best explained by

by comparing it with the prophecies which foretell the abolishing of the ceremonial law, and describe the ordinances of gospel-worship among the Gentiles, by expressions borrowed from the ancient rites of the Jews, Mal. i. 11. If. xv. 6. And when it is said here, *ψ* 22. that the seed of David and the Levites should be multiplied as the host of heaven, and the sand of the sea, this is explained by other prophetic passages about the multiplication of the people or church of God, and consequently of his ministers, by the accession of the Gentiles; and the passages which speak of God's people as the seed of the Messiah, the mystical David, If. liii.

In the 30th chapter, *ψ* 9. after foretelling the return of the Jews from captivity, it is added, "They shall serve the Lord their God, and David their king, whom I will raise up unto them;" which David, as was formerly proved, must be the Messiah. And whereas the prediction in *ψ* 21. is applied by some interpreters to the Messiah, rather than to Zerubbabel, there are several things in the text that favour that interpretation. The word here rendered *their governor* signifies literally *their mighty one*, which coincides with peculiar titles of the Messiah in other predictions, as Psal. xlv. & lxxxix. The expressions here about that governor, as *approaching* and *drawing near to God*, are, in the Old-Testament style, in a more particular manner, applicable to the office of priests, as attending on God more immediately than others do. The solemn interrogation, "Who is this that engageth his heart to approach unto me \*?" seems to denote some singularity in that approach to God which the prophet speaks of, which cannot be accounted for in applying the passage to Zerubbabel; but agrees well with the prophetic accounts of the Messiah's mediatory offices, particularly his priesthood, and his

\* See Mr Lowth.

coming near to God, mentioned Daniel vii. 13. The last words of this chapter contain a remarkable hint, that the subject of the preceding prediction would be best considered or understood *in the latter days*, which in the prophetic style are the days of the Messiah.

The 31st chapter, as was proved formerly, gives such an account of the new covenant, as implies the future abolishing of the ceremonial law. It contains also an intimation, that the Messiah should be born of a virgin. And the last words of the chapter shew, that the predictions it contains, not only extend to the time of the Messiah's coming, but to the more remote ages of his kingdom, even the times of the second and final restoration of the Jews, when Jerusalem should be rebuilt, so as "not to be plucked up or thrown down any more for ever."

#### SECT. VI. *Of Ezekiel's prophecies.*

Though the prophecy in the 17th of Ezekiel is expressly called a riddle, *ÿ* 2.; yet the explication of it, which begins at *ÿ* 12. makes the several parts of it abundantly intelligible, and shews, that the end of the chapter contains a prediction of the Messiah as the seed of David, who should rise from a low condition to incomparable exaltation, as King in Zion, and universal ruler of God's people in all nations.

In the first part of the chapter, whereas the kings of Babylon and Egypt are compared to two eagles, the house of David, or royal family of Judah, is compared to a cedar; and a chief design of the parable is, to rebuke the king of Judah and his people for violating their oath to the king of Babylon, and for their sinful confederacy with the king of Egypt.

To shew, that the last part of the chapter, from  $\psi$  22. to the close, is meant of the Messiah, it is sufficient to consider the following things. Seeing the cedar here spoken of is the house of David, the tender branch of that cedar mentioned  $\psi$  22. must be a branch of that house. "Planting this branch in the mountain of the height of Israel" must, according to the prophetic style, imply the planting of it in Mount Zion. When it is said, that "under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell," it must signify, that all nations shall serve him, according to the prophetic explication of the like allegorical expressions, Daniel iv. xii. & xxvi. The character of universal dominion enjoyed by a King of the house of David, is a decisive proof, that it is the Messiah that is here meant. And this might be farther confirmed, by comparing this passage with others, where the Messiah is called *the Branch*. The branch raised to David, who was "to grow up as a tender plant \*, and as a root out of a dry ground," and who was "to be cut off out of the land of the living †."

The 34th chapter contains a prediction concerning the Messiah, as the mystical David. And whereas that name is given to the Messiah, sometimes without calling him either a prince or shepherd; both these titles are given him here,  $\psi$  23. 24. "And I will set up one shepherd over them, and he shall feed them, even *my servant David*; he shall feed them, and he shall be their shepherd: And I the Lord will be their God, and my servant David a Prince among them; I the Lord have spoken it." As to the subjects with which this prediction is mix-

\* "I will crop off," &c. Ezek. xvii. 22. compared with Is. liii. and Dan. ix.

† See also the expression, Is. xxvii. 6. "Israel shall blossom and bud, and fill the face of the world with fruit."

ed, it resembles other remarkable predictions of the Messiah, particularly those contained in Jer. xvi. & xxiii. in being mixed with threatenings against unfaithful shepherds; which may relate, not only to men of that character in the days of Ezekiel, but to others like them in the days of the Messiah, who are described in Is. lvi. 11. as ignorant and covetous. But besides this, the context in view contains characters of the times of the Messiah, relating to the superior degrees of spiritual blessings, which in those times God would pour down on his church: "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing." The whole chapter may justly be considered as an incomparable pastoral. The character of superior measures of spiritual blessings affords an argument for applying to the times of the Messiah, the chief predictions in the 36th chapter, particularly from v 25. to 33. shewing; that the prophet speaks of the time of pouring down the spirit of God more plentifully than in former ages.

The 37th chapter contains a prediction, resembling that in the 34th, concerning the Messiah as the mystical David, v 23. 24. "I will be their God, and David my servant shall be King over them; and they all shall have one shepherd: they shall also walk in my judgements, and observe my statutes, and do them." Whereas it is foretold in the last verse of this chapter, that "the Heathen or the Gentiles should know, that God sanctified Israel, when his sanctuary should be in the midst of them evermore;" these words both contain a hint at the enlightening of the Heathens or Gentiles, and an argument, that it is the second and final restoration of the Jews that is foretold.

In the three last verses of the first chapter of Ezekiel, the prophet says, that in a vision of a glorious throne, he saw the appearance of a man on the

the throne; that the brightness about the throne resembled that of the rainbow; and that this was the appearance of the glory of the Lord. Whereas several interpreters are of opinion, that this relates to the Messiah, who was one day to assume the nature of man, the following things shew, in some measure, what good ground there is for that opinion. The glory of the Lord, which is here said to appear to the prophet, is the name given anciently to the Shechinah, or cloud of glory that covered the mercy-seat. As the rainbow was considered as a token of the covenant of peace made with Noah, the covenant of grace is compared to that covenant, *Is. liv.* The Messiah is called *God's covenant and salvation*, and *the Messenger of the covenant*. The whole strain of prophetic doctrine concerning him shews, that he was the Mediator of the new covenant; and in other prophecies, he is said to be a King and Priest on his throne, and his throne to continue for ever and ever, *Psal. xlv. Zech. vi.*

### SECT. VII. *Of Zephaniah's prophecies.*

In the prophecy of Zephaniah, it is foretold, that God "would furnish all the gods of the earth," *Zeph. ii. 11. 12.*; plainly implying the abolishing of the idolatry of the Heathens, and consequently the conversion of the Heathen or Gentiles themselves; which is more directly asserted in the words immediately following: "And men shall worship him," every one "from his place, even all the isles of the Heathen." It was observed formerly, that sometimes the same context contains threatenings of awful judgements to be inflicted, either on particular Gentile nations, or on many, or all the nations in general, and, together with these threatenings, gracious promises of the conversion of those nations. The context where the prediction

in view is found is an instance of such a complication of promises and threatenings : for both the foregoing and following predictions relate to judgements to be inflicted on various nations, the Philistines, Moabites, Ammonites, and Assyrians ; yea, the very introduction to the promise of conversion is a threatening, that God would be terrible to the nations the prophet speaks of ; and then it is added, that all their false gods should be famished, and themselves made to call on the true God. We have the like complication of promises and threatenings in the third chapter, where it is said, *ψ* 8. “ My determination is, to gather the nations, that  
 “ I may assemble the kingdoms, to pour upon them  
 “ mine indignation, even all my fierce anger ; for  
 “ all the earth shall be devoured with the fire of my  
 “ jealousy.” And immediately after this threatening, it is added, “ For then will I turn (or restore)  
 “ to the people a pure language, that they may all  
 “ call upon the name of the Lord, to serve him  
 “ with one consent. From beyond the rivers of  
 “ Ethiopia, my suppliants, even the daughter of  
 “ my dispersed, shall bring mine offering.” When God’s punishing the nations, whom he was also to convert, is ascribed to the “ fire of his jealousy,” that expression seems naturally applicable to God’s regard to his glory, and the interests of true religion, so highly injured by the idolatry that had overspread the nations. Other things which serve to illustrate this mixing of promises of conversion with threatenings against the Heathen nations, were observed formerly. It is a farther proof that this passage relates to the times of the Messiah, that the verse immediately following contains an intimation of the abolishing of the ceremonial law : “ Thou  
 “ shalt no more be haughty because of my holy  
 “ mountain.” And the close of the chapter, from *ψ* 13. contains the characters of the times of the Messiah, relating to the superior happiness and purity  
 of

of the church under his reign: "The remnant of  
 " Israel shall not do iniquity; — they shall feed and  
 " lie down, and none shall make them afraid Sing,  
 " O daughter of Zion; shout, O Israel, be glad,  
 " and rejoice with all the heart: — The King of Is-  
 " rael, even the Lord, is in the midst of thee: —  
 " The Lord thy God in the midst of thee is mighty;  
 " he will save, he will rejoice over thee with joy:  
 " he will rest in his love." In the last two verses  
 it is said, "I will get them praise and fame in every  
 " land where they have been put to shame. At  
 " that time will I bring you again, even in the time  
 " that I gather you: for I will make you a name  
 " and a praise among all people of the earth, when  
 " I turn back your captivity before your eyes, saith  
 " the Lord." This is not so applicable to the times  
 immediately after the captivity, as to the times of  
 the Messiah. Neither the Jews in general, nor  
 the true people of God among them, were the ob-  
 jects of the esteem and praise of the Gentile nations,  
 until these nations embraced the gospel, which pro-  
 ceeded first from that people.

#### SECT. VIII. *Of Habakkuk's prophecies.*

The prophet Habakkuk, chap. i. 6. ii. 5. 8. af-  
 ter foretelling the success of the Chaldeans or Baby-  
 lonians in his first chapter, and their downfall in the  
 second, adds, in v 14. this general prediction, (which  
 we find in more places than one elsewhere), "The  
 " earth shall be filled with the knowledge of the  
 " Lord, as the waters cover the sea." It may in  
 part remove the obscurity of the connection between  
 this and the foregoing prediction, to remember,  
 that the downfall of Babylon was subservient to the  
 restoration of God's church, in order to her future  
 enlargement by the conversion of the Gentiles,  
 which is the thing that was to fill the earth with the  
 knowledge

knowledge of God. And though the fall of Babylon is the particular event foretold in the preceding context; yet the words,  $\psi$  13. immediately preceding the promise of filling the earth with the knowledge of God, are capable of a more comprehensive meaning, so as to import the vanity of all the endeavours of the powers of the world, to establish lasting universal monarchies, and to extirpate God's church or kingdom, which is the only lasting kingdom, and should one day be of universal extent, when the knowledge of God should fill the earth.

Some interpreters apply to the Messiah the prediction in the beginning of the second chapter, from  $\psi$  1. to 5. rendering the latter part of  $\psi$  3. thus, (as the original will naturally admit), "Though he tarry, expect him; because he that cometh will come, and will not go beyond," viz. the appointed time. This explication seems most suitable to the general doctrine in the next verse, "The just shall live by his faith;" seeing God's mercy in the Messiah was the great object of the church's faith and hope; and the commendation given of faith in this 4th verse seems designed as a motive to enforce the waiting enjoined in the former verse\*. Tho' just men would believe the promised fall of Babylon, they could not be said to live by that faith. The solemnity of the introduction in  $\psi$  2. prefixed to the prediction in  $\psi$  3. seems more suitable to predictions of the greatest importance, such as those relating to the Messiah: "Write the vision, and make it plain on tables, that he may run that readeth it." These last words may be understood to imply, not more than ordinary clearness in the prediction, but uncommon importance. Supposing these words to relate to the prediction about the fall of Babylon, a little below, it is certain, that it is not more clear, but rather more obscure

\* See Galat. v. 5. about waiting by faith.

and general, than other predictions of the same event elsewhere. A thing may be supposed to be written plainly, or ingraven on tables, so as to be easily *read* and remembered, though not easily *understood*. And these words, "he may run that reads," seem more applicable to the short and comprehensive prediction in  $\psi$  3. & 4. considered as a distinct prediction by itself, than to the sequel of the chapter. To all which it is proper to add, that "he who is to come" is a title peculiarly applicable to the Messiah; that it is suitable to the prophetic way of writing, on other occasions, to mix predictions of the Messiah with predictions of extraordinary calamities or deliverances; and that a promise of the Messiah in this place was a proper relief from hurtful impressions of the foregoing threatenings of calamities from the Babylonians, as well as a confirmation of the subsequent promises of the downfall of those enemies.

### SECT. IX. *Of Haggai's prophecies.*

In considering the various predictions relating to the time of the Messiah's coming, it was proved, at some length, that the second chapter of Haggai contains a clear prediction on that subject, Hagg. ii. 7. shewing, that the Messiah, the desire of all nations, and the author of the true peace of God's church, would come during the standing of the second temple; and that his coming to it should be its greatest glory, surpassing all the honour that could redound to the first temple from the greatest prophets, priests, or kings, that had ever appeared in the church.

The 14th and 17th verses of this 2d chapter of Haggai contain such accounts of the corrupt state of the Jews in the times immediately after the return from Babylon, as show how unreasonable it is to apply

ply to these times the most magnificent prophetic promises and descriptions of the purest and happiest times of the church of God on earth.

Though the following prediction in the four last verses of this chapter have some obscurity in it, there are several considerable arguments, which prove, that, according to the true rules of interpretation, it must not be applied to Zerubbabel, personally considered, but as a type of the Messiah.

Not only Zerubbabel and Joshua were fit to typify the Messiah, in regard the one was the governor of God's people at that time, and all that they had for a king, as the other was their high priest; but in fact it is certain, from Zechariah, who was contemporary with Haggai, that they were actually considered as types of the Messiah in some predictions delivered to them \*. As Solomon's building the divine temple made him a singular type of the Messiah, the like honourable work fitted Zerubbabel for the like representation. But besides Zerubbabel's work and office, we are to consider his relation to the Messiah, who was to descend from him. And both in scripture and other writings, things promised to mens posterity are considered as promised to themselves.

The words in *v* 21. about shaking heaven and earth, are an argument for considering the prediction which these words usher in, as parallel to the preceding prediction about the desire of all nations, which is by no means applicable to Zerubbabel. He could not be called the desire of all nations, whom so few nations knew, and whom a few inconsiderable neighbours despised and opposed, and opposed with so much success. He could not be mentioned as a person yet to come, after shaking heaven and earth, and all things. He could not be called the

\* See Zech. vi. 11. &c.

glory of the latter house, rendering it more honourable than the first house.

The future revolutions foretold in this second, as well as in the former prediction, are such as did not happen in the days of the literal Zerubbabel. The 22d and 23d verses compared shew, that the day when the Zerubbabel here meant should be made a signet, is the day when God would overthrow the throne of kingdoms, and destroy the strength of the kingdom of the Heathen. This must at least imply the destroying of the strength of the Heathen kingdom, or great empire, of the Medes and Persians, (for that of Babylon was past, and cannot be here meant). But this did not happen in the days of the literal Zerubbabel, nor long after. The words of this prediction, *v* 22. taken in their full latitude, denote the downfall, not only of the Persian, but of the other universal monarchies, whose downfall is foretold in Daniel as subservient to the establishing of the everlasting divine kingdom of the Messiah; which is a farther argument, that he is the subject of this prediction.

#### SECT. X. *Of Zechariah's prophecies.*

In the first chapter of Zechariah, there is a remarkable vision of four horns, representing the powers that had scattered Judah and Israel, and of four carpenters who come to fray these horns, *ch. i. 18. &c.* representing instruments raised to break these powers; which vision has a remarkable conformity with Daniel's predictions concerning the four great monarchies, (reckoning the Babylonian the first), which are represented, first by the four parts of a great image, and then by four beasts.

The second chapter contains a prophecy, where the conversion of the Gentiles is foretold, in the clearest expressions, *v* 11. not by saying, that they would

would flow into Zion, or be joined to Zion, but that “many nations would be joined to the Lord, and be his people.” The time when this should happen is represented as at a considerable distance, seeing it appears, from  $\psi$  4. that it should be after Jerusalem was become exceeding populous; whereas, at the time of this prediction, it was at best but very thinly inhabited. The prophet speaks of the coming of the Lord to Zion, so as to dwell in it, in a new and peculiar manner, which would be just ground of unspeakable joy, as an event yet future, and that should happen about the time of the joining of many nations to the Lord, Gen. xlix. 10.; so that in the compass of a few verses, we have here the mysterious combination of the characters of the Messiah’s person, so oft mentioned formerly, as explicable only by the gospel-doctrine of his divine nature, and voluntary condescension to a subordinate office. He is called the Lord,  $\psi$  5. & 6. who says, that the Lord of hosts hath sent him,  $\psi$  9. & 11. This has a near affinity with what we have at the beginning of the next chapter, where he who is called the Lord is represented as interceding with the Lord in behalf of Joshua; who there represents the distressed church and people of God; and that intercession is in order to take away their filthy garments, and to procure them change of raiment.

That the prediction which begins at the eighth verse of this third chapter, is not meant of Zerubbabel, but of the Messiah, is evident; because the person here spoken of is he whose name is *The Branch*, which was proved to be one of the peculiar titles of the Messiah; and because it is said, *I will bring forth my servant the Branch*; whereas Zerubbabel was brought forth already. For removing the obscurity of what is here foretold concerning *the Branch*, it is useful to join together the following remarks. 1. The Messiah is, in other prophecies,

phesies, compared to a stone, and is called a *precious stone*, a *foundation-stone*, a *head corner-stone*, a *stone cut out without hands*; and when he is called a *foundation* or *corner stone*, it is in relation to the church of God, considered as a building, more particularly as a temple; for God is said, not only to dwell *with* his people, but *in* them. Figures borrowed from building were the more suitable at the time of this prediction, because then the building of God's temple was a chief thing that occupied the minds of his people. As oft-times the principal stones of buildings are adorned with carvings, possibly this prediction may contain an allusion to an hieroglyphical carving of seven eyes on one stone of the second temple. But what is said here about *one stone*, or, as the word may signify, a *principal stone*, on which seven eyes, Zech. iii. 9. should be engraven by God himself, is best explained by what we have in the 4th chapter, v 2. about the seven lamps of the sacred golden candlestick; and v 10. "Those seven, they are the eyes of the Lord, which run to and fro through the whole earth \*;" with which scriptures it is useful to join (for explaining that expression, "I will engrave the graving thereof,") the scriptures which speak of the Messiah as adorned, in an incomparable manner, with the gifts and graces of the spirit of God, and of his undertaking, as promoted by the manifold dispensations of the all-ruling providence of God. The promise of *removing iniquity*, added to what is said about this mysterious engraving, is a farther confirmation that it relates to the Messiah.

When it is said, chap. iv. 10. *Who hath despised the day of small things?* it serves to shew how unreasonable it is to apply the most magnificent ancient predictions, concerning the future happiness of God's church, to the times of the return from

\* See Rev. i. 4. 12.

Babylon. Though it was a day not to be despised, it was comparatively but a day of small things. What was observed on Haggai ii. 21. about things spoken to Zerubbabel as a type of the Messiah, shews, that what is called, "the word of the Lord to Zerubbabel," in this 4th chapter, from  $\psi$  6. and downwards, however literally applicable to the building of the material temple, may also have a mystical relation to the spiritual building of God's temple by the Messiah; which is more clearly spoken of in the 6th chapter.

That the prediction which begins at the 12th verse of this 6th chapter, is meant, not of Zerubbabel, but of the Messiah, is evident from a variety of characters of the person and event described. The person here spoken of is one who was yet to grow, one who was yet to come; he is the man whose name is *the Branch*. The building of the temple by him is mentioned as a future event; whereas Zerubbabel's building was past, at least in part. When the expression is doubled, "He shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory," this singular magnificence of style naturally imports a more excellent future building than what then existed. "He shall bear the glory," is more applicable to the Messiah's honour in the spiritual building, than to Zerubbabel's honour, or any particular concern he had, in the material building. The building here foretold, is mentioned,  $\psi$  15. as a work wherein they that were far off should be concerned; which is an intimation of the conversion of the Gentiles. He whose name is *the Branch*, was to be both a King and Priest on his throne; whereas Zerubbabel was neither the one nor the other. The two typical crowns are appointed to be set on the head, not of Zerubbabel, but of Joshua the high priest; these crowns were appointed to be delivered to the persons named,  $\psi$  14. to

be

be kept, and that in the temple of the Lord, to be a memorial of the use for which they were made; which could be no other, but to typify the royalty and priesthood of the great person who is the subject of this prediction. When, after mention of his twofold office, it is added, "and the counsel of peace shall be between them both," whether this be meant of the concurrence of God the Father and of the Branch, or of the two offices of the latter, either of these interpretations will confirm the application of the prediction to the Messiah; whom so many other prophecies describe as the messenger of the covenant of peace, and as the prince of peace, and as the priest and sacrifice on whom the chastisement of our peace was laid. The conditional expressions at the close of the last verse, may either relate only to the words immediately preceding, "Ye shall know that the Lord of hosts hath sent me," or, at the utmost, cannot make the foregoing prediction uncertain, but restrict the benefits of it to them that diligently obey the voice of the Lord.

The principal parts of the prediction in chap. 8. from v 20. to the end, are only applicable to the times of the Messiah: for though it should be supposed, that some parts of this prediction, considered separately, might be applied to the conversion of profelytes before Christ's coming, it is only to the national conversion of Gentiles after his coming that we can reasonably apply the words in v 22. "Yea, many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

As to the context where this prediction is found, the beginning of the chapter contains promises, resembling those in the 2d chapter, that God would dwell in Jerusalem; that she should become very populous, and be honoured as God's holy mountain; "that her streets should be full of boys and

“ girls.” And the Jews are told, that though this might be marvellous in their eyes, it would not be so in the eyes of God, who would save and bring back his people from the east and west, that they might dwell in Jerusalem. So that that city’s becoming so populous, is not ascribed merely to the multiplying of the families that were already returned to Judea, but to the return of new multitudes from their dispersion. The 12th and 13th verses, not only promise to the Jews great temporal prosperity, but honour and renown among the Heathen : so that whereas the house of Judah and Israel formerly were a curse among the Heathen, at the time in view “ they should be a blessing.” All which things give ground to apply this prediction to the happiest times of the Jews, under the most prosperous kings of the Asmonean race, as it is certain, that under some of them they were very prosperous. It was natural to mix predictions of the happiness of the church under the Messiah, with predictions concerning her happiest times before his coming; but the prediction of the conversion of the Gentiles, at the close of this chapter, does not seem to be a continuation of the foregoing, but rather to be a distinct prophecy by itself. — See *γ* 18.

The King described in Zech. ix. 9. 10. is the King who was to enlighten the Gentiles, seeing he is said to rule them, and to speak peace to them; and the account given of his kingdom, has a singular conformity with the more ancient predictions of the universal kingdom of the Son of David, not only as to its extent, “ reaching from sea to sea, and from “ the river to the ends of the earth,” but as to the justice, meekness, and condescension that would adorn his administration, Pf. lxxii. xlv. If. xi. Whereas this King is represented as *having salvation*, as the word so rendered is proved by good critics to admit a more active signification, as *bringing* or *giving*

*giving salvation* \* ; this is evidently more suitable to the other characters here given of this King, as having dominion to the ends of the earth, speaking peace to the Heathen, and causing unspeakable joy in Zion : besides that what follows, *ψ 11.* about *delivering prisoners by the blood of the covenant*, cannot be otherwise explained, than by the prophetic doctrine concerning the efficacy of the Messiah's blood, and its influence on the blessings of God's covenant, together with the prophetic figures, expressing the spiritual salvation, or deliverance by the Messiah, in words borrowed from delivering captives and prisoners.

All these things shew, that it is the Messiah, and not Zerubbabel, that is meant in this prediction. Zerubbabel was not a king, but a deputy-governor ; he did not any thing that could be called " speaking peace to the Heathen : " As he was not " King in Zion," far less could it be said, that " his dominion extended over the Heathen from sea to sea, and from the river to the ends of the earth."

As to the expressions in *ψ 10.* about cutting off the chariot, and horse, and bow, from Ephraim and Jerusalem, none of the different meanings that can, with any shadow of reason, be affixed to these words, is inconsistent with the application of the whole prediction to the times of the Messiah ; whether that cutting off of the instruments of war relate to the preservation of the faithful Jews from enemies, or the reconciling them to the Heathen, to whom that King would speak peace, or the breaking the power of the unbelieving Jews for their unbelief ; or whether the words are designed to explain the nature of the Messiah's kingdom, as not needing the usual instruments of war for promoting his conquests : All these things agree with the gospel-application of this prediction. It is proper to ob-

\* See Lowth, and Pool's Synopsis.

serve, that we find the like expressions elsewhere, not in threatenings against the Jews, but in gracious promises of safety, Micah v. see from  $\psi$  7.—13. In  $\psi$  7. it is said, that the Jews should be in the midst of many people *as dew from the Lord*; and  $\psi$  9. that *all their enemies should be cut off*: yet it is added in the very next verse, “I will cut off thy  
“ horses, — and I will destroy thy chariots.”

The predictions in the first part of the 9th chapter, Zech. ix. 1. 2. 3. concerning the judgements that were to come on the Syrians, Tyre, and the Philistines, were fulfilled in the times of the Greek empire, when Damascus, and the treasures of Darius there, were betrayed to Alexander the Great; when “Tyre was cast out, her power in the sea  
“ smitten, and herself devoured with fire, though  
“ she was very wise, and had built herself a strong  
“ hold;” which made the siege of that place cost Alexander so dear, and retard his conquests so long; and when afterwards Gaza was taken, and her king or governor Bœtis slain. What is foretold about the Philistines,  $\psi$  7. was fulfilled when Alexander Jannæus, one of the Jewish kings, of the Asmonean race, having subdued several of their chief cities, many of them embraced the true religion, and became capable of places of honour and trust among the Jews, as the Jebusites are said, Judg. i. 21. to have been incorporated with the Benjamites: so that this prediction resembles those formerly mentioned, where threatenings of temporal judgements against particular nations, are mixed with promises of their conversion.

For explaining  $\psi$  8. it is useful to observe, that in ancient times, Judea suffered a great deal, by being a thorough-fare to the armies marching to or from Egypt; which may be one chief reason why their most prosperous times are described as times when “the oppressor, or the uncircumcised, should  
“ not pass through them any more;” which last expression,

pression, however, must be understood in the limited sense in which it is so frequently taken in other writings, as well as in scripture.

The predictions in the last part of the chapter, from  $\psi$  13. were fulfilled in the famous victories of the Jews over the armies of Antiochus Epiphanes, and his successors; seeing these were the chief victories of the “sons of Zion over the sons of Greece;” in which “the Lord was seen over them,” so as to occasion the extraordinary success, joy, and renown, described  $\psi$  15. & 16. The predictions in the 10th chapter seem to relate to the same times.

Chap. ix. 13. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man: And the Lord shall be seen over them; — they shall drink, and make a noise as through wine.

Chap. x. Ephraim shall be like a mighty man,  $\psi$  7.; and I will strengthen the house of Judah,  $\psi$  6.; they shall be as mighty men which tread down their enemies, — and they shall fight because the Lord is with them,  $\psi$  5.; and their heart shall rejoice as through wine,  $\psi$  7.

In the sequel of this 10th chapter, there are gracious promises concerning a future restoring and multiplying of the Jews that were yet in distant nations:  $\psi$  8. &c. “I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries, — and turn again. I will bring them again also out of the land of Egypt, — and the pride of Asshur shall be brought down, and the sceptre of Egypt shall depart away.” What is said here is but the restoration of

of the Jews, is applied by some to their final restoration from their dispersion by the Romans; but others, to shew that it may be applied to the times before Christ, observe, that, according to Josephus, the Ptolemy who caused translate the Jewish scriptures into Greek, sent back about 120,000 Jews on that occasion.

The view taken of the various chief contents of the 8th, 9th, and 10th chapters of this book of Zechariah, shew, that the two last-cited predictions of the Messiah, are mixed with the predictions concerning the happiest times of the Jews, under the Maccabees, suitably to the above general remarks concerning prophetic connections. As Daniel, to whom Zechariah was for some time contemporary, had prophesied expressly about the empire of the Greeks, with whom the Jews had no manner of concern in the times of those two prophets, and probably knew little about them, it was of importance to them to have suitable prophetic warnings and promises, concerning the chief things that were to befall them under that empire.

It shows what a comprehensive prophecy this of Zechariah is, that after the predictions in the three chapters last considered, relating to the times of the Greek empire, the prophet proceeds, in the four following chapters, to the chief events that were to befall the Jews in the times of the Roman, or in the times of the Messiah; though, according to the prophetic way of writing in other places, this prophet, after coming down to the times of the Messiah, seems sometimes to intermix predictions relating to more ancient times.

The four last chapters of Zechariah contain very remarkable passages relating to the chief branches both of the gospel doctrine and history of the Messiah; more particularly relating to the dignity of the person of the Messiah, his humiliation and sufferings, the unbelief and dispersion of the Jews, the enlightening

enlightening of the Gentiles, and the abolishing of the ceremonial law.

The 11th chapter, which foretells, that the Messiah should be sold for thirty pieces of silver, which should be cast down in the temple, and bestowed in purchasing the Potter's field, contains predictions of a national desolation of the Jews, applicable only to what was brought about by the Romans, and not to any more ancient calamity brought on that people, either by Antiochus Epiphanes, or other enemies before the days of Christ. If, in those more ancient times, enemies took in their chief city, polluted their temple, made great slaughter of their people; yet it could not be said of those times, "that the covenant between God and all the people, as well as the brotherhood of the Jews among themselves, was broken, so, as to cause their utter ruin;" that God would no more pity the inhabitants of the land, nor deliver them out of the hands of their enemies. The reverse of this happened in the times of the persecution by the Seleucidæ: The people continued faithful in God's covenant \*, and God pitied them, and delivered them speedily. The more clear predictions in the verses that have been cited, justify the common interpretation of the more figurative expressions in the beginning of the chapter, as meant of the destruction of the Jewish city and temple by fire †.

Here, as in other predictions, prophetic threatenings against the irreclaimable Jews are mixed with gracious promises to a faithful remnant, called in this chapter, as oft-times elsewhere, *the poor*. The same persons who are called, *ψ 4. & 5. the flock*

\* See Psalm xlv.

† See Mr Lowth's notes on the 1st verse, and Josephus on the Jewish war, book 7. chap. 12. about the opening of the gate of the temple.

of slaughter, whom oppressors persecuted, but whom God would feed, (and are distinguished from the wicked inhabitants of the land, on whom God would not have pity, *ψ* 6.), are called, *ψ* 11. the *poor of the flock*; who would know the prophet's words to be the words of the Lord, at the time when the covenant, which he had made with all the people, should be broken.

If the prophet Zechariah sustains different persons in different parts of this chapter, first personating a shepherd, and afterwards him who was to betray the Messiah for thirty pieces of silver; this is no more than what we meet with in other prophetic writings.

Whereas it is said, *ψ* 8. "three shepherds also will I cut off in one month;" though this is applied by some to the chief priests, the scribes and Pharisees, others apply it rather to the cutting off of three Roman emperors, Galba, Otho, and Vitellius, who were the sovereign rulers, and consequently (according to the style of the prophets, and other writers), shepherds of the Jews, as well as of other conquered nations; and were all cut off, by violent deaths, in so short a time, that none of them reigned a year, but only some months; and cutting off in a month, seems to have been a sort of proverbial speech, denoting a short time, as in Hosea v. 7. "They have dealt treacherously,—now shall a month devour them with their portion."

As the cutting off these three shepherds in so short a time, was in itself a very extraordinary thing, and happened at the very time of the desolations which this chapter foretells, it was a very proper sign of time, for making those predictions more circumstantial.

It is foretold, Zechariah xii. 10. that the Lord (for that he speaks is evident from *ψ* 1.) would pour his spirit on the Jews, to make them look on him whom they had pierced, and mourn; and

"he

he whom they are said to have pierced is the same who is said to pour his spirit on them, even the spirit of grace and supplication: which prediction comes after these remarkable words in  $\psi$  9. which seems to begin a new prophecy distinct from what takes up the foregoing part of the chapter, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

As to the prediction in the first part of this chapter, from the beginning to  $\psi$  9. which some apply to the victories of the Jews under the Maccabees, and others to their preservation from some assaults, and others to their final restoration, the chief things contained in it are, 1. A formidable invasion and siege of Judah and Jerusalem, by the people round about. 2. The success of the Jews against these enemies, expressed by Jerusalem's being "a cup of trembling to them, a burdensome stone, like a hearth of fire among the wood, and a torch of fire in a sheaf." 3. That at that time the first victories should be obtained, not by the inhabitants of Jerusalem, but by the people in the open country of Judah; and that the Jews of different ranks should be enabled to give proofs of extraordinary valour. These characters seem really applicable to the times of the Maccabees. What is said at the close of the 6th verse may signify, that it should not be with Jerusalem as with some other great cities, in after ages, (such as New Tyre), which were not built in the very same place, but at some distance from the ancient cities whose name they retained.

The 13th chapter contains, at  $\psi$  7. a very remarkable prediction concerning the sufferings of the Messiah, the great shepherd of God's flock, by the sword of divine justice appointed to awake against him, and to smite him; which prediction was considered formerly, not only as foretelling the Messiah's sufferings, but as containing the mysterious

doctrine of his two natures. The preceding part of the chapter contains predictions concerning the opening of a fountain for taking away sin and uncleanness, the abolishing of idolatry, and silencing of false prophets. It can find no just objection against the gospel-application of the prediction in  $\psi$  7. whether these foregoing predictions be extended to the times of the gospel in general, as times when the idolatry and the oracles of the Heathen nations should come to an end, or restricted to the times of the final conversion of the Jews, as times when the idolatry of so many nations of Christians shall be abolished, and the delusions of false prophets that shall oppose the conversion of the Jews, shall be discovered, and avoided. As the gospel-application of the prediction in  $\psi$  7. to the Messiah's sufferings, is perfectly consistent with either of the two meanings given to the foregoing context; so it receives considerable confirmation from the following, which contains characters of a future general desolation of Judea, not applicable to any desolation that happened between the days of Zechariah and the destruction of Jerusalem by Titus; and therefore is an argument, that the following prediction in the next chapter relates to the same event. It is said, chap. xiii. 8. that "in all the land, two parts  
" therein shall be cut off, but the third shall be left  
" therein."

The 14th chapter contains predictions clearly implying the future conversion of the Gentiles; seeing it is foretold,  $\psi$  9. that "the Lord shall be king over all the earth; and that in that day there shall  
" be one Lord, and his name one;" and  $\psi$  16.  
" that every one that is left of all the nations which  
" came against Jerusalem, shall even go up from year  
" to year to worship the King, the Lord of hosts,  
" and to keep the feast of tabernacles." The last two verses were formerly considered as foretelling the abolishing of the ceremonial law, seeing they speak

speak of a time when there should be no such difference as that law made, between the vessels or utensils of the temple, and other utensils.

Whereas the first two verses of this chapter foretell a siege and captivity, and the following context, Zech. xiv. 4. 10. 11. 12. a restoration of the Jews, and total defeat of their enemies; some apply these predictions to the desolations and subsequent deliverances of the Jews, in the times of the Maccabees; and others to their destruction by Titus, and their final restoration yet to come. The chief arguments for the first opinion seem to be these: 1. That the prophecy of desolation in this context does not mention the destruction of the city or temple, but only the calamities of the inhabitants of the city. 2. That after saying the half of the city shall go into captivity, *ψ* 2. it is added, that “the residue shall not be cut off from the city;” which last part does not seem to agree to the times of Titus. 3. That immediately after the prophecy of desolation by enemies, there is added a prophecy of God’s going forth to fight against these enemies; which seems to imply, that the prophet speaks of a desolation that would be soon followed with a great deliverance, which is applicable to the times of Antiochus, but not of Titus.

For the second interpretation, there are the following arguments. 1. That though the destruction of the city of Jerusalem is not expressly mentioned in the first two verses of this chapter; yet it is implied in what is said in *ψ* 10. which seems to speak plainly enough of the rebuilding, as well as the repeopling, of the city; and that the desolation described in the 2d verse of this chapter, and at the close of the former chapter, far exceeds what was brought about by Antiochus: “Half of the city shall go forth into captivity;” “In all the land, two parts therein shall be cut off, and die.” 2. As to these expressions, “The residue of the people shall

“ shall not be cut off from the city,” they do not determine, that the half, or any other proportion, should be thus spared; seeing, besides those who were made captives, and those who were spared, a great many were killed; and therefore these expressions are applicable to what Josephus tells us, in his Jewish war, book 7. chap. 15. “ That there were “ forty thousand suffered to go whither they would.”

3. That, according to the prophetic way of writing, events that happen in very distant ages to the same people are sometimes found in contiguous predictions, as was proved formerly, and of which there is a plain instance in the two last verses of the former chapter. 4. It seems to be a very decisive argument, that the restoration of Jerusalem here foretold,  $\psi$  11. should be such, that there should be “ no more” utter destruction after it. And if it be objected, that the words “ no more” may only signify “ not for a long time,” even in that limited sense, the words cannot be well applied to the time betwixt Antiochus and Titus.

Seeing there is so much ground for applying the prophecy of restoration in this chapter to events yet future, there is the less reason to wonder at the obscurity of some passages in it. What is said,  $\psi$  4. about cleaving the Mount of Olives, may be rendered more credible, even in the most literal meaning, by what Josephus relates concerning the \* cleaving of the same mountain by an earthquake in the days of Uzziah; which earthquake is mentioned here,  $\psi$  5.

The view taken of the four last chapters of this prophetic book, shews, on the one hand, that the other contents of these chapters have in them no just objections, but rather confirmations of the Christian interpretation of several predictions in them, as relating to the times of the Messiah; yea, that

\* Joseph. Antiquit. b. 9. chap. 11.

almost all the contents of these chapters relate to those times : and, on the other hand, that these predictions contain a considerable number of the chief branches, both of the gospel doctrine and history, concerning the Messiah's person and sufferings, his church, and his enemies.

As to the person of the Messiah, he is called *the Lord*, chap. 11. who is said to be prized at so goodly a price as thirty pieces. In chapter 12. he who is said to be pierced, and that by the Jews, is called *the Lord*, even he who pours down the spirit of grace and supplication. In chap. 13. he against whom the sword is said to awake in order to smite him, is not only called *a man*, but the Lord says of him, "Awake, O sword, against my shepherd, and "against the man that is my fellow." As to his sufferings, the 11th chapter contains a circumstantial account of the manner of his being betrayed. The 12th chapter gives a hint of the manner of his death, that "he would be pierced;" and of the chief instruments of it, the inhabitants of Jerusalem. And the 13th chapter speaks of his sufferings more immediately from the hand of God. Concerning the unbelief of the Jews, it is foretold in the 11th chapter, that God's covenant with that people should be broken; as the 12th foretells, that they would pierce the Messiah. Concerning their desolation and dispersion, it is foretold in the 11th chapter, *v* 6. that their land should be smitten by its enemies, and no more delivered out of their hands; and in chap. 13. that in all the land, two parts should be cut off; and in chap. 14. that the city should be taken, the houses rifled, and the half of the people should go forth into captivity. The enlightening of the Gentiles is both foretold in more clear expressions, shewing, that the Lord would be King in all the earth, and that the nations would worship him; and intimated in the figurative expressions, about "living waters going out from  
"Jerusalem,

“Jerusalem, both towards the former sea and the “hinder sea,” Zech. xiv. 9. 16. 8. And the last two verses seem to foretell the abolishing of the ceremonial law.

### SECT. XI. *Of Malachi's prophecies.*

As the two former prophets shew, that the Jews were in a very low and corrupt state at the times immediately after their return from Babylon, the prophet Malachi, who, on good grounds, is reckoned to have lived a considerable time after that return, and to have been contemporary with Nehemiah, represents that people as in a very corrupt and afflicted condition still. It deserves particular consideration, as to the manner in which the prediction of the conversion of the Gentiles is introduced, in Mal. i. 10. 11. that it is immediately after a threatening, intimating the rejection of the Jews for their sins, *ψ* 10. 11. “I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts.”

This context gives light to the connection between Malachi's subsequent predictions of the Messiah, and the other subjects of his prophecy, which are chiefly wholesome reproofs to the Jews, and particularly to their priests, for the abuses which prevailed at that time, and awful warnings of the danger of these things. The conversion of the Gentiles is introduced in this first chapter, in a manner very suitable to the ancient prediction in the song of Moses, that God would provoke the Jews to jealousy

lously by a foolish nation, viz. the Gentiles, Deut. xxxii. 21. And in the predictions of the Messiah, both in the 3d and 4th chapters of Malachi, the Jews are told, that the day of his coming, though justly the object of their desire, would be the terrible day of the Lord to such obstinate sinners as many of the Jews were in the prophet's days.

It is a very comprehensive prophecy of the Messiah that we have at the beginning of the 3d chapter of this book, containing an account of his divine nature, his mediatory office, his forerunner, and the time of his coming, viz. during the standing of the second temple. What is added a little below, about his purifying the sons of Levi, seems to have a special relation to the prophetic reproofs given to the sons of Levi in the former part of the book. The last chapter speaks of a great and terrible day of the Lord, that should be contemporary with the appearance of the Sun of Righteousness, his way being prepared by a forerunner, in the power and spirit of Elias.

The End of this Essay.



An Answer to a Question proposed in a Philosophical Society at Glasgow, viz.

*Whether the happiness of the mind consists in the enjoyment of things without it, or in the reflection on its own perfections, or in both?*

P A R T I.

THE meaning of the question cannot be, Where is any joy or pleasure to be had? for that needs not inquiry; but, Where is the greatest; or, if that appear a different question, Where is full contentment to be had? that is, such fullness of joy as excludes all uneasiness. But this last question is only in appearance different from the former: for no man can be fully content to want the greatest joy he is capable of, if he is conscious of that capacity, and knows the excellency of that joy which he wants, which is a consciousness and knowledge that a rational being cannot always avoid. The presence of what is necessarily painful must be felt; but that the absence of what is necessary to happiness, or the greatest joy, is also unavoidably felt, will appear by considering what keeps all the world in constant agitation and action. The source of action is desire; the world is full of desire; and desire still regards an absent good.

The use of reason is to chuse the greatest good; for to prefer any thing to what is best, is what we call a *bad choice*. The greatest joy is what is most intense, and most durable. The greatest intensity cannot be described; but the longest duration of joy is that which is perpetual. And that there

can be no full contentment without the expectation of it, is evident from this, that the same reason which makes a man wish to be happy at one time, makes him wish to be happy at another time, and consequently at all times; and a wish or desire, without hope, is uneasiness, and inconsistent with contentment. A man cannot be fully content at one time, if he fear not to be so afterwards; yea, the more present pleasure or joy a man has, the greater is his vexation at the thoughts of losing it: which perhaps may contribute to solve that odd phenomenon, of some rational creatures being easy, at least pretending to be easy, and even to be gay, and rejoice, at the hopes of losing all joy when they lose their bodies; because, abstracting from bodily pleasures, they have no relish of any other worth the desiring, and find even these so nauseous and clogging, that they would not think it perhaps very desirable to have them for ever: yet to renounce all hopes of perpetual joy, or heaven, may be called an acquiescence in the half of Misery's hell; and it would be easy to demonstrate, that to rejoice in such a sorry prospect, argues the secret fear of a worse; and that, if duly considered, might make an argument to prove the reality both of what they fear, and of what they renounce.

It is useful to compare the different kinds of pleasures, in order to find out the highest; and the longest enjoyment of that is happiness.

SECT. I. *Of the pleasures of sense, or mere sensations.*

It is not needful to insist long in shewing, that happiness cannot consist in these. Some measure of them is necessary for present ease; but there is a difference between their being necessary, and their being sufficient. They are necessary to remove antecedent

cedent uneasiness, which is inconsistent with complete happiness, excluding all uneasiness. They are necessary only sometimes; but thought is at all times necessary, and constant joyful thought necessary to constant contentment. As they may and must be wanted sometimes, and the mind joyful without them, it might be joyful always without them, were it not for something in our present state that is not essential to us. It is but a few moments of this life they can make pleasant; but the mind desires to have joy always. The mind must be still feeding itself with thought, either pleasant or unpleasant. It is joyful thought it hungers and thirsts after, and the use of reason is in making the best choice for that end; for the variety of matter is indefinite.

Of all enjoyments, sensations are the most clogging. It would be a poor happiness that would necessarily require great intervals of misery to give it a relish. Now, there must be long intervals of sensation; but there can be none of thought. Sensation needs the addition of pleasant thought to give any durable joy. Solitary contemplation is both delightful, and (which infers a particular noble delight, justly deserving a peculiar distinguishing name) it is becoming a man. To delight in mere solitary sensations, is sottish and brutal; and common luxury seeks always society and converse; neither of which is sensation, but a kind of contemplation. The most pleasant sensations cannot so fill the mind, even in the mean time, as that unpleasant thoughts cannot make them tasteless; nor can painful sensations, commonly at least, exclude the joy of contemplations, but rather increase the relish of it oftentimes. Bad news, an affront, revenge, envy, make the sot's darling pleasures nauseous to him. Joyful meditations elevate the sick and diseased saint. The Roman, if I remember the story, who ran to Rome with the news of victory, was so filled with joyful thoughts,

thoughts, that it excluded all attention and feeling of the thorn in his foot, till his joy was assuaged. The man whom Dionysius set down to a feast, with the point of a sword over his head, found the pain in his thoughts sufficient to spoil all the pleasure of the feast.

SECT. II. *Of mental pleasures strictly so called, or the pleasures of thought, knowledge, or contemplation.*

Contemplation may reasonably be taken in a larger sense than what it is sometimes confined to; when it is distinguished from the pleasure of affection, action, or society; since it is certain, that our own actions, or the society of others, give us pleasure only by contemplating them, and the pleasure of affection to any object results from a particular view or contemplation of it.

The chief design of this inquiry being to consider; which must be the most pleasant contemplation, or the highest kind of mental enjoyment, it is useful to compare the different kinds of pleasant contemplations, and to consider the causes of that pleasure that is in them.

Every contemplation relates to some object really existing, or supposed to be so; and since there is no object in being, but a being of infinite perfections, and the various manifestations of them, that is, God and his works, no wonder that every object is capable of giving joy in the contemplation of it, less or more.

*Beauty* is the name we commonly give to that quality (or whatsoever we call it) in any object, which is the source or cause of joy in the contemplation of it. But since many objects are not the proper causes of the beautiful qualities they are endued with, or of our view of them, or joy in that  
view,

view, therefore it is useful to distinguish between the objective source, and the efficient source, of beauty, contemplation, or joy. *Beautiful* is the name we are used from our infancy to give to regular material figures, motions, &c.; and is an abstract idea so familiar even to children, and to the most ignorant vulgar, that they apply it to objects otherwise the most unlike in the world; temper, sentiments, inclinations, actions, harmonious sounds, proportions of matter, and, in general, to every thing that has marks of contrivance in it, which is the impression of thought and design, unless the design itself be evil, and appear contrary to a rule which we conceive is the standard of all beauty in action and thought. *Beauty* is in effect the name the Greeks and Latins gave to the universe, (*κοσμος, mundus*), and justly, since the whole and parts are so pleasant to contemplate.

But there is nothing more evident, than that all beautiful objects are not equal; and even in material objects, which are the lowest order, there is a vast diversity, according as there is more or less contrivance or thought in them: not that there is any thought or design intrinsic in matter itself, but that its form, proportions, and motions, have the manifest marks and signs of thought in them; and what appears void of these, appears deformed and confused.

But *living beauties* (by which name we may express rational beings) are a quite different and higher kind of pleasant objects of contemplation, having not merely signs of external thought, (which is all the beauty we see in matter), but being, as it were, constantly full of internal thought themselves.

SECT. III. *The pre-eminence of living sources of pleasant contemplation above those that are lifeless.*

This may appear by considering what condition a man would be in who had all the lifeless universe to contemplate all alone, without any thought of the living cause of it, or any knowledge of any living being in it, but himself. Supposing there should be never so many living intelligent beings existing in the world; yet if he had no knowledge or contemplation of them, it would be to him absolute solitude; and surely, if we reflect on the frame of our natures, we may justly suppose it would, through time at least, turn to insupportable melancholy.

The chief contemplation of living or intelligent objects of thought, is but another name for society. The enjoyment of lovely society (or of that which is thought to be such) is what gives the greatest cheerfulness; and the loss of it, (as in the death of friends), the most exquisite, and the most becoming sorrow. Society heightens and multiplies the pleasures of other contemplations, or even sensations, to such a degree, that it can raise joy out of objects, whose pleasure in solitude would perhaps scarce be discernible; and can even make trifles, that otherwise would appear insipid, strangely delightful, however unjustly ostentimes, by excluding thoughts of a better sort. Nor can this be imputed merely to the poisonous pleasure of pride and affectation to be source of joy to others; since, besides any pleasure a man has in communicating thoughts to others, he finds pleasure in receiving the like from them; and in receiving delightful contemplations from one person, it heightens our own particular delight, to have many others sharing with us, in an enjoyment which, in this respect, is the reverse of  
outward

outward possessions; and it is not, like them, lost or lessened, but increased, by being communicated: and they that covet it most, are most covetous of being profusely liberal of it to others, and would find themselves poor with it, if they were not bountiful; and therefore endeavour to possess it, and enrich themselves with it, by giving it to others.

The best company can make any place or prospect pleasant; but no place can make the worst company pleasant, or even tolerable.

SECT. IV. *Of the most delightful living objects of contemplation.*

Here it is needful to consider the nature of intellectual beauty, or that in an intelligent being which is the cause of joy in contemplating it: and if these causes admit of degrees, it is plain the greatest cause must have the greatest effect. *Excellency*, or *perfection*, is a name we oft-times give to that in a mind, which is the source or cause of joy to itself or others; but that quality which is a hinderance of joy, or which, though it gives some joy, hinders more than what it gives, we call an *imperfection*. A mind cannot have joy in itself, without knowledge (or contemplation) and power. These are called sometimes *physical* perfections: but those qualities of a mind, which are not only called causes of joy to itself, but also to others, we use to call *moral* perfections; such as goodness and justice. The latter consist in affections and inclinations of the mind; and no mind is the proper cause of joy to others, without being inclined; for if the physical perfections of a being give us joy, merely in contemplating them, without his inclination, he is not properly the cause of our joy, but its object, as lifeless matter is.

It is plain, physical and moral perfections admit of degrees; and when they exist united in one subject, the greater they are, the greater is the excellency and beauty of it, and the greater joy there is even in the contemplation of its perfection, besides other effects of it.

To the inward perfections of any rational agent, we may add one relation to him, if he be a friend or benefactor, or one in whom we are any other way particularly interested, more than in other rational agents; and when we join these together, the perfections of that being, and its relation to us, which are qualities, if I may speak so, that admit of different degrees, we have a view at least of some of the principal qualities in an intelligent being that give the most pleasant contemplation.

The supreme, or highest mental perfection in being, and to which we have the nearest and most joyful relation, is that whose contemplation is necessary to happiness.

If there were no intellectual beauty in being, or none knowable by us, but what is finite, like human minds, there would be none sufficient to happiness, or full and lasting contentment; for finite beauty is that than which we can conceive, and consequently desire, and reasonably wish for a greater; and while we may wish for something better than that we have, while we may feel want in the object or source of our joy, we have not the greatest, that is, full contentment: and to tell us, that we must chiefly desire only what is attainable, and the best object we can desire is not attainable, or is not in being, and that therefore we should be content with the want of it, is to tell us to be content with misery, because it is fatal and unavoidable; which, instead of being a ground of contentment, would be the true ground of despair and anguish: for experience shews, that impossibility of supply

or relief, is the principal thing to embitter want or trouble.

All pretence to full contentment in our present state, whatever it be, (that is, to wish for nothing but what we have, and are sure of), is a pretence which every man's practice demonstrates to be ridiculous affectation; and the same reason that makes a man discontent, though free of all bodily uneasiness, and enjoying the pleasant thought of any finite or inferior beauty, would make him discontent with any below what is supreme, or the highest possible, which must be infinite; for the meaning of finite is that than which there might possibly be a greater.

The name by which we sometimes distinguish the highest beauties or perfections of any kind, even finite beauties in mind or matter, is *glory*, as the glory of sun and stars, and of angels.

One of the properest terms we have to signify the sufficiency of supreme glory to give perpetual fullness of joy, (below which nothing, as was observed before, can give true and full contentment), is *beatific*.

I remember to have heard a question proposed in a company, some years ago, to this effect, Whether or not it might be possible, in the nature of the thing, for any thing we know, that a rational creature might have beatitude, or perpetual fullness of joy, in the mere contemplation of created things; of which contemplation, indeed, God would be the source and cause, but not the object? It will be no digression, I think, from the question which is the occasion of this little essay, to consider that question I have named; for the answer of either of them serves both.

Let us suppose, then, a rational creature having access to know and contemplate the universal system, intellectual and material, and consider the consequences.

It is evident he would not be content to be confined to the knowledge of a part; for that, however durable the pleasure of it would be, in comparison of our short-lived joys, yet would cloy through time. When a man is in a beautiful chamber in a prison, the beauty of it may give some pleasure at first; but let us suppose him confined to that contemplation for innumerable millions of ages, it would certainly prove a very great and growing torment; yea, experience shows it would prove a sensible pain in a few days, if a man have no other pleasant thoughts to entertain him.

There is some proportion between the parts of the material beauty and the whole; for the very nature of material beauty includes proportions between the whole and the parts. In matter, want of proportion is deformity. This proves, that the system of matter, which is beautiful, is finite; for if it was infinite, there would be no proportion between the finite parts and the infinite whole. Besides that form and figure, which are the beauty of matter, are qualities of the limits, the bounds, or surface, of matter; the world, therefore, has limits. To make matter infinite, would make the world a beautiful point, shut up in a hollow case of infinite deformity and confusion; and the inside of that case having limits, and consequently a figure, however irregular, that figure not being essential to it, (for no particular figure is so), would argue an external cause or mind having power over its substance. But mind cannot produce infinite useless deformity and confusion; because mind always works with inclination and design, and its workmanship bears the marks and impression of it.

But not to insist on this, since there are so many other arguments to prove, that matter is finite, and since all that belongs to the present subject is, that all the matter that has order and beauty in it, or that can afford pleasant contemplation, is finite; its

its being finite, and the proportion between the whole and parts in beauty, which is the cause of joy, proves a proportion between the whole and parts in that joy, which is the effect of beauty; and therefore, since the beauty of any part of it is cloying, it is an argument, that the like may be said of the whole; only the beauty of the whole would stand out longer against satiety and distaste, than that of a part. But that object which is not sufficient to stand out infinite repetitions, if I may speak so, is insufficient for eternal or perpetual duration. Any part of the world has a proportion to the whole, but no part of perpetual duration has proportion to the whole of it.

This argument may be applied not only to the material, but also to the intellectual system of creatures; and we may justly say, that a society that had no joyful contemplation of the creator, but only of the creation, and of one another, would, in a finite space of time, (and consequently at the beginning of eternity), find the world a narrow confinement and a dungeon, and find the pleasure of their mutual society degenerate into melancholy solitude. For suppose that all of them knew all the world, so that none of them had any thing to show or communicate but what all of them knew already, and all of them were weary of, the whole of their contemplation and enjoyment behaved to corrupt and turn nauseous.

A rational creature, in the above-mentioned circumstances, advancing in the contemplation of God's works, could not possibly very long avoid the knowledge of the glory of God, so visible in all his works.

This would give him some knowledge of a beauty superior to that to which we supposed him confined; and the knowledge of an object infinitely superior to all the creatures, would hinder contentment, if he was denied that higher degree and kind  
of

of contemplation of the same object, which is called *enjoyment*, or *vision*, and which will be considered afterwards.

Since mental pleasure is in knowledge, the knowledge of the effect does not fully satisfy the mind without knowing the cause, and consequently without knowing the first cause.

Thus we have three properties of that glory, the view of which is so requisite to beatitude: It must be *supreme*, *original*, and *underived*. This shows, that the view of divine glory (such as will not cloy) is necessary to beatitude. That it is sufficient, may be made evident thus: That excellency, the view of which has been already experienced (which I desire to mention with veneration) sufficient to external fullness of joy in a being capable of, or rather incapable of wanting, infinite happiness, must be much more sufficient to, and eternal fullness of, joy in finite beings. If that beauty and excellence, without change, interruption, variety, or progress, in the view of it, was not, and could not, be cloying to an infinite knowledge and intelligence; much less can the fullest view of what a finite mind is capable of, ever turn less pleasant, unless constant progress be possible and needful, and therefore attainable.

## P A R T II.

**I**N considering the cause of the greatest mental joy or beatitude, we must consider not only the external or objective cause, but also the internal or subjective cause.

The objective cause is supreme excellency; but the subjective, or inherent internal cause, (which must exist in us, though not from us), is our  
knowledge

knowledge or contemplation of it, and affection or disposition of mind with which we contemplate it.

SECT. I. *Different kinds and degrees of contemplation.*

Irrational animals have no real enjoyment (if any thing they have deserve such a name) but what comes from the creator as its first cause. Beatitude, as was proved before, requires not only such joy as shall have the first cause for the author of it, but such as shall have him for the object of it. Brutes, and brutal men, have all their real pleasure from the creator; but they have no joy in him, since their joy is not in the knowledge of him.

As there are various beauties or objects of pleasant knowledge, so there are various degrees or kinds of knowledge of the same object. Supreme glory, as was proved, is the only beatific object; but every degree or kind of contemplation of it, is not beatific contemplation; yea, some contemplations of it, to some dispositions, are more cloying and unpleasant than almost any other contemplations of other objects; and we may conceive such a contemplation of it is in some, as might be a most effectual and most just cause of anguish.

Let us consider the different views the mind may have of inferior beauties, mental or material. Let us suppose a man enjoying the most pleasant and most ravishing prospect on earth, in the spring-time, delighting himself with all the charms of that place, and of that beautiful season; and then let us suppose him afterwards, in a dark winter-night, remembering, or contemplating, that prospect; the object of contemplation is the same in both cases, but the contemplations themselves so different, that whereas the former was the cause of joy, the latter may

may be the cause of the contrary, that is, melancholy.

In vision or sight of material beauty, we are passive recipients, if I may so speak. In imagination, or pure intellection, which sometimes, perhaps, is the strict sense of idea, we are active causes. The latter, abstracting from composition, abstraction, &c. is a mere picture, an imitation of the former. The former is properly an effect of the Creator's power, the latter of our own. The one is the work of nature; the other, in a manner, a work of art. No wonder the former be a greater cause of joy.

It is not needful to insist long, in shewing the difference between these two sorts of contemplation, vision of an object as present, and the dark knowledge of it as absent. In desiring any mental enjoyment, desire supposes, that we have some knowledge of the beloved object already; which knowledge is the cause of desire: and desire likewise supposes another quite different knowledge of the same object, which we call *presence*, or *enjoyment*, and which is wanting when we desire it.

Desire of knowledge, or contemplation of any object, supposes a mixture of knowledge and ignorance of it; for if we had no knowledge of it at all, we could not desire it.

Let us suppose a man seeing a machine, building, city, or beautiful country, he sees in one simultaneous view more than he can imagine at once. A man remembers, and imagines by parts, what he sees in one view. Besides, active producing of ideas, because it requires effort, is oft-times uneasy in comparison of vision, which is a contemplation of an object more comprehensive, easy, bright, steadfast, and consequently more delightful, than any other.

Let us reflect on some of the most extraordinary effects of friendship, (and there is nothing in history has

has had more extraordinary effects), particularly the greatest sorrow and melancholy that ever any man felt for the absence or death of the most virtuous friend; his thinking on him when dead, or absent, and seeing him when present, are contemplations of the same object; but so different, that the same reason that makes the one pleasant, makes the other proportionably sorrowful.

The presence of a material object is that which gives us the clearest perception and contemplation of it, and in some sense admits of degrees.

The presence of a rational being is when we have, not only the clearest view of his state, and qualities, and disposition, of which the face is a mysterious representation; but also are within reach of mutual and reciprocal communication. If a rational being were present to us, so as to know all we think and do, but would make no return to us, nor give any intimation of affection and inclination to our good, or to answer our desires; as it would not be mutual presence, so, as to our comfort, it would be in effect absence and distance.

The more a rational being communicates to us, and particularly the more clear view we have of himself, he is the more present to us; so that presence admits of degrees.

The favourable presence of a rational being is when we enjoy his presence with signs of good-will to us; and the joy of it is proportionable to our love of him, and his power to do us good.

## SECT. II. *Of Affection.*

Besides the beauty of an object, and the degree or kind of contemplation of it, the affection with which we contemplate it, has no small influence on the joy that results from it. Two persons may have the same view, or the same thoughts, concerning

the same object; and yet difference of affection may make the same view far more pleasant to the one than to the other; yea, may make it pleasant to the one, and painful to the other.

Curiosity is the inclination we satisfy, when we delight in the view of a lifeless object, without any regard to any advantage by it, different from the pleasant view of it. Love is the affection which is the internal or subjective cause of delight, in contemplating an intelligent being; but a man may incline, and take pleasure, in contemplating even an intelligent being, without the affection of love; and then he takes merely the pleasure of curiosity. Herod was desirous to see the most amiable person that ever was in the world, without loving him; and vicious persons, or perhaps even Atheists, may take some kind of pleasure even in theological contemplations, merely from curiosity.

We cannot love the presence or society of any person, without love to the person himself, unless it be for the sake of some advantage different from his presence; and then it is not properly his presence we love, or delight in, but some other interest we propose by it.

We cannot delight in contemplating any person as happy, without loving him; and we cannot perfectly love any person, without making his happiness, in a manner, our own. If we had a perfect love of an infinitely happy being, it would be an inexhaustible source of joy, though we are incapable of knowing all his blessedness, and consequently incapable of infinite happiness.

It would take a treatise to show the influence of a just and well-grounded love on happiness. The pleasure of society depends on it; and the exercise of that lovely affection has an elevated noble pleasure in it, even in sorrow, in pity, in sympathizing with distressed virtue, though it were but in a fable. An affection which even when exercised towards inferior

rior objects, and when disappointed and sorrowful, retains still a noble mixture of delight in the subject of it, and is amiable to those who contemplate it, when it is in the most perfect degree directed towards the most perfect object, must be considered as a principal ingredient necessary to beatitude.

When the reason of our love to a person is his physical perfections, it is esteem; when the reason of it is his favours, or some relation to ourselves, which is a durable source of favours, it is gratitude; to delight in his happiness, is benevolence; and that love which has for its special object and reason his moral perfections, is approbation or complacence; though this last term is sometimes taken in a larger sense: and all these contribute to that love which consists in desire of enjoying, of having the view, presence and society, and favour of a lovely object.

A just love is when the reason of it is true, or when the object is really endued with those perfections, or causes and reasons of love, which are supposed to be in it.

Experience shows, that approbation heightens benevolence; and therefore the want of it naturally lessens it; and the greater the physical perfections of an object are, if they be joined with moral deformity, they make the object the more odious, and its presence and society the more unpleasant.

When we contemplate objects of unequal perfection and loveliness, it is just to have unequal love to them, or to love them in proportion to their loveliness, and to give the preference to the highest.

We may conceive several orders of justice in love and affection, according to the several orders of the objects of affection. The highest justice we are capable of, is to have a just affection or to give just preference to the highest perfection: where there are many objects of affection equally lovely, to love

them equally; and consequently to have more love to many of them, or to a greater number, than to a less; because whatever reason there is in one of them, or any smaller number, to make us love them, there is still more reason for love in a greater number of them.

We cannot be happy in any company, not even in our own, without love and approbation; the more complacence, approbation, and esteem, the more benevolence. Infinite happiness can want no degree of any thing necessary to the highest approbation and love of the subject of it. These things are necessarily connected together: A being of infinite perfection, of infinite esteem, love, and complacency in himself, which is infinite love, and infinite justice and truth.

We cannot conceive the Supreme Being, either, as infinitely perfect, or just, or happy, without an infinite love and preference of himself above all other things; which is one way of conceiving with due reverence divine essential holiness.

No other being can be perfect, just, or happy, without the same moral perfection, holiness, or preferring and loving God above all things; and, as was shown before, what we love, or what we love chiefly, we must chiefly delight in contemplating it, in rejoicing in its happiness, or we must chiefly delight in loving it.

All actions flow from the moral disposition of the agent, or his will and inclination. An agent infinitely lovely, can do nothing but what is most lovely, and nothing but what is a just reason for the greatest love to himself. He cannot appear unlike himself. Creatures can see nothing but his works, and their own; and if perfectly lovely actions cannot be a temptation, a reason, or excuse, for despising the agent, then all want of holiness in a being capable of it is inexcusable.

We cannot be holy, without approving and loving  
that

that moral disposition in ourselves, and all others; yea, the more holy a being is, the more it loves and approves of it where-ever it is; and the same reason that is for love of holiness, is for want of love, that is, for aversion and hatred of the contrary disposition.

If holiness be the highest justice, ungodliness is the highest injustice; and if the highest degree of it be hateful, any degree of it, in any person, at any time, must be so proportionably.

What appears unjust to us, we think hateful always when we think on it, or see it; what is hateful at one time, is so always; and the way to remove that hatred is, to remove the object, or to hinder it from appearing to us at all, to forget it.

Whatever be said of punishment of sin, it is certain, that the knowledge and hatred of sin, supposing it to exist, is essential to God. It is not an arbitrary thing, but essential, that he sees it all, sees it always, cannot forget it, and therefore always hates it; and if, as was observed before, a finite superior degree of holiness is an infallible cause of a superior hatred of sin, the greatest holiness must cause the greatest hatred of it. It is a moral disposition, and must incline to manifest itself in a manner worthy of the subject of it, and suitable to the object. All hatred inclines to manifest itself, and just hatred inclines to manifest itself in a manner becoming the being who has that hatred. Reason tells us, that the way becoming a sovereign, or governor, is punishment; and as one of the least manifestations of hatred is withholding manifestations of favour, or all benefits, that itself, in the present case, would be misery.

It is an essential perfection in God, both to give always the greatest reason to creatures to love him, that is, to act always in that manner that is most worthy of his own approbation, and theirs, or to be holy and happy, and to manifest the greatest hatred of sin after it is committed. Thus vindictive  
justice

justice is but a different view of infinite holiness and goodness, the most lovely moral perfections in the world. It is essential to God to approve and love this holiness and justice; and in order to holiness in us, that is, in order to be happy, and to be just, it is necessary to approve of it likewise.

We can have no just or reasonable joy, without both loving God, and consequently loving and approving of his vindictive justice; and, on the other hand, we can have no reasonable joy, without expecting God's love and favour to us; and therefore it is necessary we know his righteousness manifested in the remission of sins;—without which, we can neither truly love him, nor expect his love; that is, we cannot be happy, without knowing that he favours us in a just and holy way.

No sacrifice of a mere creature in the room of multitudes, can be a manifestation of the greatest essential eternal hatred of sin, or the greatest motive of an eternal law against it. It is not sufficient to have any knowledge of the harmony of vindictive justice, and of mercy in our redemption, but such a knowledge as shall acquiesce, approve, and adore, that justice, and delight in contemplation of it, as perfectly amiable, and to believe, that we had no reason to despise God, and God no reason in us to love us; for if we believe it was just to give us no favour, all that is given is free.

We can conceive no divine excellency more amiable, than the beauty of infinite holiness, or justice and mercy; no manifestation of them comparable to this; excepting the beatific vision itself, we can conceive no contemplation of divine glory so excellent in itself, so suitable to us: and a suitable impression of it (which still admits of degrees) must increase the joy of the beatific vision itself; for the more love we have to an intelligent being, the more delight we have in viewing its excellency and happiness.

God manifested in the flesh is an object which contains both the brightness of the glory of the creator, and the brightness of the glory of the creation. The three several orders of excellency and beauty spoken of before, are here joined together in the nearest union; absolutely supreme or divine glory, supreme created intellectual glory, and supreme visible or material glory. His human nature has the beauties of the intellectual and material universe united in it.

Our present joy or happiness in this life is proportionable to our knowledge and love of God in Christ. That knowledge and love admits of degrees. It is just to be always making progress in it: one of the most manifest and most necessary means of heightening it is this, to be reflecting on our moral imperfections, sins, and corruptions, to be making progress in the knowledge of them, which is a very easy study, if we were sincerely inclined to it, since the materials lie so near us.

Sense of need makes a favour precious; and sense of unworthiness heightens gratitude to God, which is an essential ingredient of the greatest joy, present or future.

It is impossible to love God, without hating ourselves; because it is impossible to love holiness, without hating the contrary disposition.

Reflection on our physical perfections or faculties, is useful; but it is in order to see the goodness of the author of them, and the evil of those moral imperfections that have abused them.

But in a state of complete happiness, the mind must be free of moral imperfections. For the inward reflection and contemplation of deformity in ourselves, is inconsistent with fullness of joy. But a just mind cannot reflect on its own perfections, though it must be conscious, and reflect on them, otherwise than as derived from the original and essential

sential source of good, and as infinitely inferior to that original.

The enjoyment of the absolutely supreme object is consistent with the enjoyment of the supreme or highest created intellectual glory, in the society of all the most excellent creatures, and with the enjoyment of the supreme or greatest visible material glory, in a place of the greatest light and beauty; and these inferior enjoyments, which, if alone, would be cloying, will not be so, when an uncloying incorruptible joy is joined to them, and enlivens them.

To conclude, therefore, both the things mentioned in the question are ingredients of happiness, the best enjoyment of the best outward objects, and such internal perfection, that the consciousness and reflection on it must be joyful.

The Law magnified by the Redeemer\*.

ISAIAH, xlii. 21.

*The Lord is well pleased for his righteousness sake, he will magnify the law, and make it honourable.*

P A R T I.

WHEN we consider ourselves as God's creatures, and consequently as his subjects, it is plain there is nothing more becoming us than to have high and honourable thoughts of his law. In the mean time there is scarce any thing more difficult for sinful corrupt creatures. It is the nature of transgressors and criminals to bear a grudge and prejudice against the law, because the law is against them. And one of the best means for curing these prejudices, by the grace of God, is certainly to consider the unspeakable honour done to the law in the work of redemption: so that we should love Christ for loving us, and his law, because Christ loved it, and honoured it so much; not that that is the only motive, but it ought surely to be a very great motive to us.

There are several things in this chapter that may satisfy us, that the words before us are to be understood of the work of redemption. All the preceding part of the chapter is concerning God's sending his Son to the world, and the things that were

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to happen at that time. It begins, "Behold my  
 "servant whom I uphold, my elect in whom my  
 "soul delights;" and then gives an account of  
 the design and consequences of his coming. In the  
 verses immediately preceding the text, it tells us of  
 a sort of enemies that Christ would have, and of  
 the confusion they would bring on themselves; the  
 Heathen that would continue obstinate in their ido-  
 latri, and the Jews that would continue obstinate  
 in their unbelief. What the prophet tells of the  
 Jewish teachers, who are here called *God's servants  
 and messengers*, (which name their office intitled  
 them to, though their abuse of it made them un-  
 worthy of it), is but, in other words, what the  
 psalmist tells us, at the end of the 118th psalm,  
 that those Jewish builders would reject that stone  
 which God designed should be the chief stone of the  
 corner.

Now, when we consider this as spoken about the  
 time of Christ's coming to the world, it is easy to  
 reflect, that at the time it was chiefly by the work  
 of redemption that God did magnify the law, and  
 make it honourable. Otherwise, as to God's spe-  
 cial covenant with the Jews, it cannot be said, that  
 God shewed himself well pleased with them. At  
 that time the ceremonial law was abolished. It  
 was the moral law was magnified by the satisfaction  
 Christ gave it. The Jewish builders rejected Christ,  
 they dishonoured the law. The words before us  
 shew he put the greatest honour upon it. Besides,  
 as the scripture is its own best interpreter, this a-  
 grees perfectly well with what commendations are  
 given of the work of redemption in other parts of  
 scripture. Thus, at the end of Rom. iii. the a-  
 postle, proposing this objection, "Do we then  
 "make void the law," to wit, by the doctrine of  
 redemption, or of the gospel? replies, "God for-  
 "bid; nay, we rather establish it:" for the 25th  
 verse

verse of that chapter tells, that it is thereby that God declares or magnifies his righteousness.

It is not needful to insist long in explaining the words, after having thus shown of whom they are to be understood. Only we shall briefly consider what is meant by *God's righteousness*, and what it is to *magnify the law*. *God's righteousness* is sometimes in scripture taken for his mercy and goodness; but the most proper sense of it is, that justice by which he keeps up the authority of his law. It is also taken for the righteousness of Christ, which satisfied the law, called *the righteousness which is of God by faith*. It is the same thing, whether we understand it here of God's essential justice, or of Christ's righteousness; because it comes to the same purpose, whether it be said, that God was well pleased upon the account of his essential natural justice, which Christ satisfied, or that he is well pleased for the sake of Christ's righteousness, which satisfied that justice.

As for magnifying or making the law honourable, God may be said to make the law honourable by every thing by which he shews his own great respect to it. In every government, the sovereign is the fountain of honour; in the divine government, God is the fountain of all honour. Whatever shews God's respect to it, magnifies the law. The law is magnified when either the precepts or penalty of it is fulfilled, when the commands or threatenings of it are satisfied.

What I design to insist on at present is the doctrine in the latter part of the words, That by the work of redemption there is unspeakable honour done to the law. This is a doctrine very useful, to give us high and exalted thoughts both of the law, and also of the work of redemption. In prosecuting it, we shall chiefly consider, how the work of redemption magnifies God's law; and at the

same time consider of how great importance it is that the law should be magnified.

Now, the work of redemption magnifies God's law, 1. By the perfect obedience that Christ gave to the commandments of it. 2. By the perfect satisfaction he gave to the threatenings of it. 3. The work of redemption magnifies the law, as it is a work of infinite love: for every thing that strengthens the motives to obey the law, magnifies the law by strengthening the force of it; and a manifestation of infinite love magnifies and strengthens the motives to obey a law, the substance of which is love, and the chief part of which is to love the law-giver himself. 4. The work of redemption magnifies the law upon the account of the great reward of Christ's obedience: for the law is magnified, not only when obedience is performed, but also when obedience is rewarded: and the more honour and glory, and greater gifts, Christ received for the sake of his obedience, it was not Christ only was honoured, but the law also. 5. The application, as well as the execution, of the work of redemption, magnifies the law; the way and manner of the application, by faith. No sinner can obtain any favour from the sovereign of the world, till he magnify the law, by joining with it, in condemning himself, and honouring that perfect obedience the Son of God gave it, and making it the ground of his hope; and by the fruit of that application, by bringing such innumerable wretches, that once despised and hated the law, to love, honour, and obey it.

I. I begin with the first of these, That Christ did unspeakable honour to the law by his perfect obedience to it. It is useful for us to consider, first, What is meant by his obedience. When we speak of ourselves, or of mere creatures, holiness, and obedience to the law, is but one and the same thing; but

but it is not so, it was not so always, as to Christ. Before he came to the world, he was perfectly holy; but that holiness could not be called obedience. It could not be then so properly said, that Christ was conform to the law, as that the law was conform to him. It was then (as the apostle expresses it) he was made under the law, when he was made of a woman. His actions before were always holy; yet they could not be called duty; for he was not formally a member and subject of God's kingdom, but the head of it. His holiness before excited him to make that law, to rule the world by it; but afterwards he himself was governed by it. His holiness and righteousness before was the holiness of God; afterwards it was the obedience of a man. There is a resemblance between the holiness of God and that of man; or rather, holiness is the chief thing in which any man or creature can resemble God; but, notwithstanding that resemblance, there is also an infinite difference betwixt the holiness of the creator and of creatures; yea, there is a great difference betwixt the holiness of one sort of creatures and another, as to the manifestations and effects of a holy disposition; between the duties of angels and of men; and even between the duties of different ranks, and stations, and relations, among men themselves; between the duties of masters and servants, parents and children, rulers and subjects, and the like. The law of holiness is the one law unto all God's reasonable creatures, in respect of the principle from which obedience should proceed: it commands every person to act from a principle of love to God. Yet that law has different forms with relation to the different nature or circumstances of those to whom it is given: so that, in some sense, the law of angels and the law given to men are different, or different forms of the same law. For setting this in a better light, we may consider that which the apostle Paul teaches us, Phil. ii. when he

he tells us, that Christ was first, and consequently acted in the form of God, that is, of the sovereign of the world, and afterwards in the form of a servant. We may consider this subject, as if a sovereign who had made excellent laws for all his subjects, and for the meanest station, should himself, for wise and just reasons, for a time take on him the form of a servant, or the meanest subject, and in that station obey every part of the law that he had given himself, to observe and fulfil the duty of that relation. It is plain, even in this case, there would be a vast difference between the righteousness of a sovereign and prince and that of a servant.

To illustrate this further, I would show, that though, after the sovereign assumed that station, it would be requisite in him to perform the duties of it; yet it was at his own free will, to which he was not obliged, to assume that form; and it is very plain, that if such things could be done consistent with other greater reasons of importance, by every sovereign, it would be a way to put honour and dignity upon the duties of the meanest relation, and upon obedience to the law. It was when Christ took on him the form of a servant, when he took on him our nature, that he fulfilled our law. It was our duty that he performed, and our righteousness that he fulfilled, as well as our sins that he bore.

How much this obedience magnified God's law as to the commands of it, will appear when we consider the following properties of it. 1. It was perfect obedience. 2. It was the obedience of the most glorious person that could fulfil the law. 3. It was obedience performed by express divine appointment. 4. It was obedience performed in a low condition; which served to show, that obedience to the law in any rank or station is honourable. And by this means, 5. it was an obedience of universal influence as to the example of it.

1. It was perfect obedience: "He continued in all things written in the book of the law to do them." It was obedience to the death, without spot or blemish.

2. It was the obedience of the most glorious person that could be subject to the law. We know, that though every man, as far as he obeys the law, honours the law as much as he can by obeying it; yet the obedience of one person does more honour to it than that of another. As to human laws, there is scarce any thing that makes good laws more contemptible than when great persons despise and reject them; nor almost any thing makes laws more honourable, than when the greatest persons endeavour, by their good example, to put respect on them. The more honourable the person is that obeys the law, the more is the law honoured by his obedience. Hence it is plain, that the obedience of the eternal Son of God, in our nature, did more honour to the law, than the obedience of all mankind could have done. He put a greater honour upon the commandment, and upon every duty enjoined in the law, than the indignity put upon it by the disobedience of all the transgressors in the world. So that, if it were possible that the duties of holiness should be more honourable at one time than another, certainly they are far more so, since he who is God himself performed those duties, and performed those acts of obedience, that are incumbent upon us. When other subjects obey the law, it is their honour that they obey it; but in this case it was the honour of the law that it was obeyed by the sovereign.

3. His obedience magnifies the law, because it was by divine solemn appointment. He was chosen of God, anointed, and elected, (as we have it in the first verse), for that end. It was observed before as a general principle, That whatever manifests the sovereign's love and respect to the law, puts honour and

and dignity on it : for when a fovereign neglects the law he has made, then indeed it falls to the ground ; but when a fovereign shows the greateft respect to it, if he be of power otherwise, and of importance to give any respect to it, it is his manifesting his love to it that magnifies it. It was God that sent his Son to be made under the law ; and when we confider, that the most wonderful work of God that we can think on, that we can possibly conceive, was the incarnation of the Son of God, and his life in the world, and fuch wonders that were done on purpose to magnify the law, it shows, that it is impossible for us to have too high thoughts of that love, that respect, fo to speak, that God has for his own law. But then again,

4. Another property of this obedience, by which the law was magnified, was, its being performed in fuch a low condition. The lower Christ descended to magnify the law, to magnify the command, the higher did the honour and dignity of the law rise. Christ's humiliation was the exaltation of the law. It could not have been fo remarkable, if Christ had fulfilled the commands of God's law in the nature of angels. Their nature is higher, their station fuperior, their duties of a more elevated kind. But when he fulfilled it in the station of man, especially of fuch a mean and low man, it ferved to show, that holiness in any station is the greateft ornament that the nature of a creature is capable of ; that obedience in any station is honourable, disobedience in any station contemptible ; that obedience makes any station great, and wickedness makes any station mean.

If Jesus Christ had fulfilled the law in the station of a great prince, or earthly fovereign, it might have been apt to have raifed esteem of his greatness, rather than his holiness : the eyes of many would have been fo dazzled with the brightness of his temporal grandeur, that they would have loft fight of his righteousness

teousness and justice; which may convince all of us, that neither they who have or who want worldly greatness have ground to esteem it too much. The word of God commands respect to worldly superiors; but mens overvaluing that station, and placing happiness in it, is not the way to make them respected, but has been a principal cause of all the seditions against magistrates that ever were in the world.

We say, the way that Christ fulfilled the law in such a low condition, served to show, that in nothing else, comparatively, is any station honourable, excepting obedience to God. It served to cure that vanity and folly that so much prevailed in the world, in a special manner, at that time, and does in all ages. Oftentimes worldly greatness hides the greatest vices, and worldly meanness eclipses the greatest virtues; yea, oftentimes this outward distinction of worldly greatness, makes the virtues of some contemptible, and the vices of others honourable. Christ being made under the law, was wonderfully adapted to cure this. It shews, that holiness, divested of all other advantages whatsoever, that naked holiness is itself the greatest dignity that human nature can be adorned with.

5. From this follows another property of Christ's obedience, which shows how much he magnified the law: It was an obedience proper to be an example of universal influence. It was hinted before, how the greatest examples of obedience do magnify the law. One chief end of the execution of threatenings is, because it is a motive to obedience. Examples of obedience have the force of motives, as well as the execution of threatenings have. Had Jesus Christ fulfilled the law in a higher station, many, as I hinted before, might perhaps have considered only his greatness, but not his holiness. Granting, however, they had considered his holiness, they might from his example only have formed a high e-

steem of the holiness of a high station, or what they call heroic virtues, the actions of a high rank, by which men are enabled to do good to whole nations and countries : for it is certain, that many in the world admired almost only the good actions of great men, or their famous actions, whether good or bad. These are almost the only examples registered in human history, recorded with care, and perused with diligence ; yet the reading or hearing of such examples, to the greatest part of men, serve rather for amusement than improvement. When we hear them, we cannot imitate them.

The bulk of mankind are of a low station ; and certain it is, that it is very natural for many to nauseate and loath even virtue and obedience itself, when in a station mean, low, and obscure : and let a man be never so eminent in holiness and righteousness, though there be no other disparagement at him, it is reckoned disparagement enough that he is one of the vulgar. Yet almost all mankind are such vulgar ; and therefore Christ's example was incomparably more useful, by being an example proper to have direct influence on the bulk of mankind.

Here we may consider and admire the wisdom of God, and how the wisdom of men is but folly in comparison of it. The wisdom of man would have thought, that the life of Christ in an higher station would have been of more universal use and influence. The lives of other good men are indeed so ; for it is the station of other men that gives any distinguishing force to their good example. Other men are made honourable by their station ; but Christ made his station honourable by assuming it. Others are advanced by their rank ; but Christ advanced his rank by condescending to it ; and by this means his obedience was of more direct influence to the greatest part of the world to whom the gospel should come, to those of a mean and low station.

Christ

Christ being like the commonalty, should make the commonalty live like Christ; and those that do so, are truly great men in the world. From this we may observe the glory of Christ's private life for so many years before he entered upon his public ministry. We are ready not to have high enough thoughts of it; yea, it is impossible for us to have high enough thoughts of it. The glory of it consisted in its obscurity, which set an eternal brightness upon holiness, upon every duty, and act of submission and obedience to God. It would have pleased the humours of men better, had his life been like that of Cæsar and Alexander, and others, filled with triumph and conquests. He had not the government of the world that way as to power. His design was not, as other conquerors, to deprive men of their liberty, but to give them liberty. It was not to make them depend upon him, as other conquerors make nations depend upon them, for blessings that they could have enjoyed much better without their government, without depending upon them, without their usurpation. His design was, to give them blessings they could get no other way, to have a command over their wills, that they might be a willing people, and be brought to the glorious liberty of the children of God.

The way and manner of his fulfilling the law by his example, though this be but one of many considerations by which he magnified the law, yet it served to put such an honour and dignity upon obedience, as certainly, if duly considered by us, might cheer us in every duty, in the meanest duty, when such and such occasions come in our way, that we can consider what Christ did in such and such a case.

Christ's example, his obedience to the law, was not only by this means of universal influence as to all sorts of persons, but with regard to all sorts of duties, to the most difficult duties, to duties that

are most contemptible in the eyes of men. To despise worldly riches and pleasures, when they interfere with duty, is one of the difficultest commands of the law. Christ wanted all worldly greatness; and his wanting it did not make him the less honourable, but made worldly greatness so, that he neglected and despised; not that all upon whom God in providence bestows it, ought not to think it a blessing; but to all who find that worldly advantages and obedience to God cannot consist together, it is an unspeakably strong motive to excite them to despise the first, that Jesus Christ is calling them to serve him in that station in which he served God himself. He, by his example, magnified the difficultest duties of the law, in the several parts of his life, and also at his death. His death was not only a sacrifice to satisfy the justice of God, but it was also martyrdom for the truths of God; and that is one of the difficultest duties of religion. And beyond all this, there are some duties which, tho' mens consciences know to be just, yet when they are called to them, they have a terrible aversion from, as the duties of poverty; but Christ set before mankind an example of obedience even as to these. There is a difference between some duties with regard to the opinion of men. All the world think it an honourable duty to be liberal and generous, and give bountifully to others; but think it a shameful thing (tho' they cannot deny it to be a duty) to seek from others, when in want themselves. There are many pretenders to virtue, that would rather be guilty of many indirect means to get bread to themselves, independently upon others, and would be rather guilty of injustice against their neighbour, than be beholden to the bounty of others. The possessor of all the world hath left before us a pattern of those most difficult duties; and he who could feed multitudes with a few loaves, yet laid before us an example of one of the most difficult duties of the law,  
the

the duty of poverty, and of submitting to be obliged to the bounty and liberality of others, and even of very mean persons. Among his last words when dying, he exemplified the duty of recommending a near relation to a friend. He who could have done miracles, to have made his holy mother the richest woman in the world, recommended it to one of his disciples to maintain her. Now, it is certain, that this was an excellent way to recommend even the difficult duties of God's law. Every body is sensible, that one of the chief temptations to all the wickedness of the world is the terror of poverty; and this leads many to unrighteousness, covetousness, extortion, and cheating. The terror of it does not lie so much in any pain; for a little thing satisfies nature. The terror of poverty has made many even do violence to their lives, chusing rather to lose their life than live in a poor and mean condition. Many of the old philosophers, pretenders to virtue, would do violence to their lives with their own hands, notwithstanding of all their pretensions to wisdom and happiness, rather than serve God in mean and low circumstances in the world. Surely, if we had due impressions of Jesus Christ, his honour and glory, it would make Christians at least not be so much ashamed of their master's station and rank in the world. It shows how little there is of the temper of Christ among us, or we would not have so little respect to that station he lived in. That a man is a poor man, is enough to give the most diminishing thoughts of him. A poor godly man is rather a character or object of disdain than esteem; and yet the character of a poor godly man was the character that the creator of the world chose of all others when he passed some time in it.

These things serve to shew how Christ magnified the law; because whatever magnifies holiness, whatever magnifies obedience, doth magnify the law, and its commands. And we see from these considerations,

derations, that Christ chused to lower the price of every other thing, in order to raise the price of obedience to God's laws.

## P A R T II.

Isaiah xlii. 21. *The Lord is well pleased, &c.*

**I**N discoursing on these words in the forenoon, it was shown, that they are to be understood of the work of redemption; and that in the work of redemption, God hath magnified his law in a particular manner by the perfect obedience that his Son gave to it, and the manner in which he performed that obedience, particularly by fulfilling the law in such a mean and low condition as he did; that whereas it was easy for him to have shewn himself glorious in power, and every thing that the world esteem and overvalue, he chose only, in a manner, to show himself glorious in holiness, and to lessen the price of every other thing, except obedience to God, considering how he endeavoured, by his behaviour, in fulfilling the law, to shew, that holiness, divested of riches, is the greatest ornament that any reasonable creature is capable of.

It would be easy to show likewise, how that Christ lived in the world, so as to lessen the value of all other qualifications that men are ready to value more than holiness. We shall only instance in one thing. It was easy for the Son of God to have shewn knowledge, profound knowledge, incomparably beyond all the learning of the greatest geniuses that ever the world could boast of; whereas we see, that Christ, in a manner, confined himself so much to the magnifying of the law, and of obedience, that there is this distinguishing character of Christ's doctrine beyond that of all others, that there

there is nothing to gratify curiosity, nothing but what is useful to encourage holiness and obedience. It was easy for him to have mingled with his doctrine such things as would have discovered the most perfect knowledge of all the mysteries of nature and works of God; but Christ was so intent upon his magnifying of the law, that all other things were neglected by him, in order to honour this, and dishonour every other thing comparatively that could come in competition with it.

To set this in a further light, we would briefly consider, not only the universal influence of Christ's example, but also the great force of it to all that duly consider it and love it. Creatures that are capable to be subject to a law, must be reasonable creatures, social creatures; consequently creatures to whom example is one of the most powerful motives to action. Ye see how that, even in human government, judges, in distributing either rewards or punishments, have regard chiefly, not to the particular effects of a good or bad action, but to the example of it. Good actions are rewarded, evil actions are punished, to encourage the imitation of the one, and to prevent the infection of the other; nor can any subject in human government merit better at the hands of the Deity, than by setting the greatest and noblest pattern of obedience to other subjects. In this respect, therefore, (though this is not the only thing to be considered about Christ's obedience), there are infinitely greater merits in Christ's obedience than in any other whatsoever. It is easy to observe in scripture, how frequently we are commanded and exhorted to holiness by God's example, to be holy because he is holy. This we have in the Old Testament oftener than once with regard to God, essentially considered. Christ's obeying the law as he did, brings the example, or the argument, far nearer and closer, because that he performed those very actions that he  
requires

requires of us. What an unspeakable encouragement is this to every act of devotion, of honesty, of justice, of righteousness, of charity, to say, that such and such an action is an action that God incarnate did before us, and did it on purpose, not only to intitle us to blifs, but to recommend to us our duty !

All examples of obedience are not of equal force. There are two things in the example of Christ that are incomparable ; the excellency of his person, and also his being a benefactor to us. The example of great, and excellent, and honourable persons, reflects a lustre upon any practice or custom of which they set a pattern. It gives an air of dignity to any behaviour of persons among men, that it is a royal or courtly behaviour. The Lord hath in Christ put a dignity, in a particular manner, on the royal law of liberty. The force of great persons example is so considerable, that oft-times it makes men, out of respect to their greatness, to follow their example, even in their infirmities. So historians tell us of Alexander the Great, that his courtiers, because there was some natural infirmity that he had, tho' it was an infirmity, yet because it was Alexander's infirmity, they endeavoured, by an unnatural affectation, to imitate to themselves what was to him natural. With unspeakable more reason, had we the impressions of the greatness of God and of his Son, would his example be an additional motive to that practice, which is of itself so just and honourable.

We may say there is a sort of blessed affectation in endeavouring to be as like as possible unto Christ in our temper and behaviour ; to him who was made so like to us in outward state and circumstances ; especially considering, in the 2d place, not only the excellency of his person, but his relation to us as our chief benefactor, the source and fountain of all our blessings and benefits. The example of Jesus  
Christ's

Christ's fulfilling the law, considering the excellency of his person, was an additional motive to magnify and recommend the law, even to angels; but as he is a benefactor, gives an additional strength to his example with regard to us; especially considering, that his obedience to the law itself was a benefit to us, his obedience to the law, and satisfying it, being the source and fountain of all our blessings. Nothing, therefore, is more reasonable, than practising that, of which the highest recommendation was given, by what, at the same time, conferred on us the highest benefit. Indeed the merit of Christ is but another name for his fulfilling the law; it is that obedience by which we are justified, and have a title to glory.

II. The second thing in the work of redemption that magnifies the law, and makes it honourable, is, that Christ not only fulfilled the commandments, but also the penalty of it, by his sufferings and death.

1. But before we consider this directly, it is useful to consider the great moment and importance of magnifying the law, by putting it in execution upon disobedience and transgression; for it is natural for us, corrupt and guilty creatures, to have an aversion to believe this doctrine more than any thing else. No wonder it should be so. No wonder that one who has transgressed the law, and is under the power of corruption, should have an aversion to believe the necessity of the execution of punishment for what he has done; and yet sense and reason tells us, that a law without a penalty, is no law at all. That a superior should reveal to us his will, and yet threaten no punishment upon disobedience, is not a law, but an advice, a counsel, a recommendation, a request. A law is not a law, unless there be a penalty annexed. It is not the part of a sovereign to request, but to command. And if a

law cannot be a law without a penalty, without a threatening, neither can that law be kept up, without putting the penalty in execution. The glory and honour of the law depends upon it. But in this case, to show the import of keeping up the authority of the law, we may take a short view of these two or three things; the author of the law, the matter and end of it, and the kingdom that is commanded by it.

(1) The author of the law. God is the lawgiver, as well as the creator of the world. It is enough to shew that a thing is of the greatest importance, if we shew that God's glory is deeply concerned in it. Now the glory of the law, and of the lawgiver, are inseparable; they cannot be distinguished; they are one and the same thing. We are said to glorify God, when we obey the precepts of the law; but yet the glory and honour of the law does not depend upon our obedience. There are two parts in this, the part of the sovereign, and of the subject. The part of the subject is, to obey the commandments of the law; the part of the sovereign is, to keep up the authority of the law. Though that subjects neglect their part, the sovereign may do his; when that is not done, the honour of the law falls to the ground. It is a different thing to disobey the law, and to disannul it. A creature can do the one, but not the other. Though the law be broken, yet whether obeyed or disobeyed, while that treatment is given to disobedience and obedience which God has appointed, the authority of the law is still kept up. But if the sovereign neglect his part, dispense with the execution of the law, then does indeed the law fall to the ground and pass away; which Christ tells us (Matth. v) cannot be, till heaven and earth pass away. If he should dispense with it wholly, or in part, with regard to some, and not to others, it would be contrary to the nature of justice. As the  
word

word of God teaches us, justice is equal, God accepteth no man's person; justice is an even uniform thing. Friendship is a different case; one may give greater gifts to one than another, but not dispense with the law to one more than another. Therefore we see how often the scripture insists upon this. The execution of the law upon other guilty creatures is a warning to us. If he spared not the fallen angels, if he spared not Sodom and Gomorrah, all who, like them, rebel against God, and transgress his laws, may learn their doom; for it is an ordinary objection made by persons against the judge who deals unrighteously, for a criminal to say, If I be punished, either the judge was in the wrong in sparing such an one, or he is in the wrong in punishing me.

The authority, and majesty, and sovereignty of God, is evidently concerned in this magnifying of the threatening and penalty of the law. There is nothing more shocking to that reason that God has given to man, than to see the ruler of any society wanting that authority which he ought to have; to see a magistrate without authority among his subjects; to see a parent without authority among his children, or a master among his servants: but all that is nothing, in comparison of beholding the creator without authority among his creatures. In other cases, it would only infer confusion and want of order in families or kingdoms; but this case we are speaking of, would infer confusion in the universe. The former case refers to discord for a small time, but the other supposes the law of God neglected entirely, and fallen to the ground, and his authority despised. This would bring in confusion and universal disorder.

The unchangeable wisdom, and truth, and justice of God, is concerned likewise; for to make a law, is to signify an inclination to continue it: and when a sovereign makes a law to his subjects, he

may be said, in some sense, to make a law to himself; that is to say, when he obliges his subjects to obey the law, he obliges himself to maintain the authority of the law. Even the glory of the goodness of the lawgiver is concerned in this. A good king will always make good laws against evil actions; and the same reason that is for making them, is for keeping up their authority, and putting them in execution.

We may consider here, that, in the government of the world, God is both lawgiver and judge. This is not always in other governments. The lawgiver may be absent, or may be dead; the judge may dispense with the law, as to us, without the lawgiver's fault. When a judge disannuls a law, it reflects on the lawgiver, condemning what he did. Indeed, in the laws of men, because men are creatures liable to mistake, it is oftentimes an honour to them to dispense with the law, considering that cases may fall in they never foresaw, when the law was made. But here, considering the infinite wisdom of God, that cannot take place.

The glory of the holiness of God is concerned in it likewise. But this would lead us to consider the nature of God's law. God's law is his image in a manner. God is love, and love is the fulfilling of the law. God's law commands such things as God necessarily loves; for God must love himself, and consequently love holiness, and love holiness in every being that has it, and hate the contrary, and show his hatred of it.

(2.) The end of the law of God is an end of unspeakably greater importance than the end of the laws of men. The immediate end is the holiness and glory of God, and happiness of his creatures. The laws of men, the last end of them, is, or should be, the glory of God. The laws of men cannot punish every thing contrary to the holiness of God; holiness has its seat in the heart. Men cannot make laws

laws against what is contrary to holiness; because they can never know nor prove such things, nor consequently punish them. The end of the moral law is the end of our being, the end of the being of all things; it is the end of creation and providence. The original end of it, at first, was to make creatures glorify God, and be thankful to him. I am speaking of the original end of the law to creatures, not to sinners; which is, to bring to him who fulfilled the law, to give us the knowledge of sin; but the other end likewise continues still. It is the end of all those laws of nature that govern heaven and earth, sun, moon, and stars. The moral law is the highest law; it is the law given to the inhabitants of the world, to reasonable creatures.

Every body is convinced, that it is agreeable to reason, that even the laws of nature given to the sun, moon, and stars, should be kept up to the end of the world. There is nothing more unreasonable, than the scruples of unbelievers against the miracles in the Bible, for deviation from the laws of nature. Indeed to believe miracles for trifling ends, is not reasonable; but the miracles wrought by Moses, publishing the moral law, when man through wickedness had forgot it, and by Christ in fulfilling the law, were of the greatest importance; and, in that case, to dispense with the laws of nature, was not properly a breaking of them, but making them subservient to a higher end, for which it was designed. But even the laws given to lifeless creatures are so kept up, that they may make men less wonder, that God keeps up the authority of that law, which is of incomparably greater importance.

(3) The kingdom of God, governed by this law, shews the importance of it. It is of incomparably greater extent than any other. If the laws of any kingdom were dispensed with, then the kingdom would run to confusion. The confusion of other kingdoms

doms is nothing in comparison of this. Keeping up order in this, is of incomparably great importance. This kingdom is also of incomparably greater duration. God's kingdom is over all, from everlasting to everlasting. God's government is supreme; every other government is subordinate to it. It is of far greater moment that the law should be kept up in the supreme government, than in the subordinate. What is done wrong in the subordinate one, may be rectified: therefore it is of unspeakably greater importance that all the strictest regard be had to justice in the supreme government.

The reasons that are for dispensing with the law in other kingdoms and governments, cannot take place here. The multitude of rebels and criminals is a reason in human governments for dispensing with the penalty of the law, when many subjects are guilty. Many times there are some crimes forbidden by law so numerous, that if the law were put in execution upon all, it would, in some respect, empty the dominions. And other kings cannot make up the loss of subjects; such sovereigns stand in need of their subjects, depend upon them, are maintained by them. The sovereign of the world has no need of his subjects. All nations of the earth, as Isaiah the prophet tells us, (chap. 41.), are before him as less than nothing. He has no occasion for them; they are the greatest criminals that can be against God; he stands in no need of them, because he can create innumerable better to serve him in a moment.

2. We proceed briefly, after considering the importance of the execution of the penalty of the law, to show the properties of Christ's suffering the penalty of the law.

(1) It was a real execution of the law. It would have altered the nature of our redemption very much, if Christ had only come to explain the law, without fulfilling it; only to teach us our duty,  
without

without atoning for our sin. Christ could have taught us our duty without assuming our nature. He teaches us our duty by others; but purges our sins by himself. The law was given by Moses, but fulfilled only by Christ. It magnified the law indeed, when the Son of God did spend so much time upon earth, in publishing and explaining the law. But execution is a quite different thing. The putting laws in execution is one of the fittest things to inspire subjects with veneration and respect to the law. Actual execution gives more impression than pronouncing of threatenings. Men can make a shift to doubt of any thing that is to come; it is not so easy to argue against what is past. God's threatenings should be believed whenever pronounced; yet we see Adam doubted of them till he came to feel them. We follow him in his unbelief that way; and it is the readiest thing in the world we imitate him in, in misbelieving threatenings. But the actual execution of them is an excellent remedy against that unbelief.

(2) It is a total execution of the law. It is not needful to insist to show, that this is singular. No other punishment of creatures can be called such. The law is put in execution properly when all that is threatened is accomplished. Those who are in hell will never have to say that which he said on the cross, "It is finished." It is of him only that can be said, Dan. ix. that he made an end of sin, of the punishment of it. He "died unto sin," as the apostle expresses it, Rom. vi. once. Every wicked man dies for sin. Though we distinguish between a violent and natural death, yet the natural death of every wicked man that dies in unbelief is an execution of divine wrath, he dies for sin; but to die to sin is to put away that burden of sin which brought death upon us\*. So Christ will come the second time, without sin, unto salvation. He not only died for sin, but unto it; he bore all the weight of  
it.

\* See Heb. ix. 26.

it. This serves to magnify the law, by shewing the certainty of the threatening, everlasting punishment. The end of eternity cannot be seen; but yet when a punishment equivalent to everlasting punishment was actually borne by Christ, it was a kind of ocular demonstration to the eye of the eternity of the punishment of sin.

(3) Another property of it briefly we name is parallel to what we said of Christ's obedience. It was not only a total execution of the law, but an execution of it upon the most honourable person that could suffer. It was said of David, that he was worth more than ten thousand. The law is executed upon different persons. The execution of it upon a great person inspires with more awful thoughts of it than the execution merely upon an obscure person of the vulgar, whose life or death would be little observed. All the other persons that ever suffered for sin on earth or hell, principalities and powers of darkness, were but mean, low, vulgar, in comparison of this King of kings, and Lord of lords.

(4) It was also an execution of it upon the nearest relation of the judge. The relation between God and Christ is expressed in the analogy between that of a father and a son. It is a remarkable passage in history, of the Roman general, who resolved strictly to put in execution that law, that no soldier should go out of his rank, under the pain of death, without the General's leave; his own son having done it, as I remember, as the first, to shew his respect to that law, he caused put his own son to death. A judge shews his respect to the law by executing it upon persons even of the nearest relation to himself; and one of the nearest relations in the world is that between a father and a son. But the relation between a father and a son is nothing to that between God and Christ. This serves to show the righteousness of the law. If the judge execute the law

law only upon his enemies, he might be called partial; but if he execute the law upon those he cannot be said to have any hatred to, that shows him to be acted by the purest justice and righteousness.

III. The work of redemption magnifies the law by the reward of obedience: for the law is honoured, not only when obedience is performed, but when obedience is rewarded. The scripture speaks of the law as a person, Rom. vii. Every person thinks himself honoured when he is obeyed; but doubly honoured when obedience to him is rewarded.

The honour that was done to Christ is done to the law; and not only all the honour that was done to Jesus Christ, but all the gifts that his people get by being united to him, for the sake of his merits, that is, for the sake of his obedience to the law. This indeed may make us admire the wisdom of God, that the honour that is done to the criminal is done to the law; for the sinner that believes in Christ is made righteous through his righteousness; and the law is always honoured by the blessedness of the righteous. Therefore we should thus form our conception of it, that by this means still that rule is kept up, That obedience to the law is the condition of happiness. There is a difference between the old covenant and the new. The difference is not that a title to happiness is not founded upon obedience to the law; the difference is, the old covenant was founded upon fulfilling the law by ourselves; here it is founded upon fulfilling it by another.

IV. The work of redemption magnifies the law, as it is a work of infinite love. We may consider briefly these principles. Every thing that hath the nature of a motive to strengthen obedience, to excite to obedience, magnifies the law. Favours, as well as threatenings, are motives to excite to obey

God's law; and this is the greatest favour, and is one of the chief motives to stir up to obedience, and restrain from evil. Threatenings are not the only motive to stir up to obedience. Gifts from the lawgiver are also motives to obey the law. It would be too long to shew the favour and kindness we receive, and the due impresson they should make.

Favours from any lawgiver are excellent motives to excite us to obey his law; but in other cases the chief design of the law is, to make us love the lawgiver. The chief design of the laws among men is, to make us love any particular person; but the design of the law of God is, to love God. Now, what can be more fit to magnify a law of love, than a work of infinite love? If we considered this, we would see nothing a greater motive to establish the law. The law of God commands us to love God; and the work of redemption is the greatest motive to love him. The law of God commands us to glorify him; the work of redemption shews us the brightest manifestation of his glory. The law commands us to be thankful to him; the work of redemption is the greatest mean to stir us up to thankfulness. The law commands to place our happiness in him; the work of redemption shows in whom we may expect happiness.

V. The application of the work of redemption through the Spirit working faith, magnifies the law. The law is magnified by every thing that puts disgrace upon sin. That which puts disgrace upon sin, puts honour upon obedience. We are justified by faith in Christ's righteousness; and by the Spirit we are enabled to obedience. God puts dishonour upon sin and disobedience, that no criminal may expect favour for his own sake; and, on the other hand, a sinner puts contempt upon sin when he honours the commands of the law, and hates and loaths

loaths himself for all his transgressions. This faith necessarily supposes; because faith in Christ cannot be without a sense of the need of him; and we cannot have a sense of the need of him, without a sense of sin. By this means likewise the sinner honours the threatenings; he justifies that sentence, and condemns himself. Now, it is less surprising to see holy creatures condemning sin, and honouring the law; but to see such as were used to dishonour the law, honour it; to see them that were disobedient to the law, abhor themselves, and condemn themselves; to see the greatest rebels made proselytes to their prince, this is a particular honour done to the law, and the ruler; especially sinners do honour to the law in the exercise of faith, by trusting that perfect obedience, that perfect satisfaction, given to the law, placing all our happiness only in Christ, who is the wisdom and power of God.

We may *infer*, therefore, briefly from this doctrine, that every one who despises the law, despises Christ. Christ magnified the law; he that despises the law, shews a temper quite contrary to Christ, dishonours that which Christ honoured, and undervalues what he magnified. On the other hand, he that neglects faith in Christ, despises Christ; he neglects him who did the greatest honour to the law, and seeks salvation otherwise, to wit, by his own works and obedience, trusting in them, and being proud of them. Though some think this a magnifying the law, it is really a dishonouring of it; because to allow any honour in opposition to Christ, is a dishonour of the law. We may infer likewise, that God hath magnified the law so wonderfully, that he will have us always stand in awe of it. The practical use of this is, to magnify Christ's example, and to endeavour to follow it. It was a direction given of old by philosophers, that when a man inclines to behave himself aright in any difficult occasion, he

should consider with himself, what such and such eminently wise and virtuous men would have done in such and such circumstances; what, for instance, a Plato, or a Socrates, would have done. What an unspeakable advantage is it to us, how powerful and influential should it be upon us, to consider what would the Son of God have done in such and such circumstances. What did the Son of God, when under strong temptations from the devil? He gave no place to them. What did he in face of the greatest afflictions? He sang an hymn of praise to God. What did he do when reviled and persecuted by cruel and ungrateful men? He prayed to God to forgive them. And so in the like instances.

We should at the same time take encouragement to ourselves, if we truly repent of our sins, if we truly see our need of Christ, to hope for mercy, because justice is so gloriously satisfied. Christ hath magnified the law; and if our hearts be truly united to him by faith, justice is satisfied. Some may be apt to say, that their sins are so great, that though God be merciful, his justice must be declared in punishing sin. This is an appearance of great humiliation; but it may be called a kind of pride; for a man is very proud when he thinks that God's justice, even after all that Christ hath done, must have his punishment added to Christ's, in order to glorify the law.

We should be adoring the wonderful immense wisdom of God in the work of redemption, the manifold wisdom of God, the many attributes manifested in it. It is the chief manifestation of his mercy, and also of his justice. To whom be glory and praise for ever and ever. Amen.

The necessity of divine grace to make the word effectual\*.

ACTS xi. 20. 21.

*And some of them were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned into the Lord.*

P A R T I.

**T**HE word of God assures us, that the end of the salvation of sinners is, that they may be to the praise of the glory of his grace, Eph. i. 6. All the causes and means of salvation work together for this good and glorious end. The Son of God, who is the chief gift of his grace, and the foundation of all grace, is he that quickens us; and we are said to be quickened with him, "that in the ages to come God might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus," Eph. ii. 7. i. e. the kindness of the Father in giving his Son for us. The Spirit of God is called the spirit of grace; and it is given to make us know God's grace, and to make us partakers of it. The law of God entered, that sin might abound, that we might

\* Preached in the North West Church of Glasgow, January 6. 1723, the Sabbath after Mr Maclaurin was admitted as minister of that church.

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know the abounding of sin; and the end of this knowledge is, that grace might much more abound. The gospel is called the gospel of the grace of God; the end of it is, "that as sin hath reigned  
" unto death, so grace might reign through righ-  
" teousness unto eternal life." The gospel offers salvation through faith; and it is of faith, that it might be of grace. For further advancing the same end it is, that faith is "not of ourselves, it is the  
" gift of God." Faith comes by the word of God, as we are told, Rom. x.; and the word of God is designed to publish the unsearchable riches of God's grace. The way and manner in which it is published is also designed for advancing that glorious end. That treasure is committed to earthen vessels, that the excellency of the power, i. e. of the power of God's grace, may appear. Nor can any run a greater risk, than an earthen vessel that shall endeavour to frustrate that grace of God, or to make it of no effect. If an apostle, or an angel, should attempt such a thing, there is a repeated curse pronounced against him. And no wonder: for certain it is, if any frustrate the grace of God, he loves not the Lord Christ in sincerity; and whoever loves not the Lord Christ, there is a strange curse, in a strange language, pronounced against him, *Anathema maranatha*, accursed till the Lord come, till he come again to do justice on them for despised mercy, and refused grace, and to put it out of their power to despise it any more. All God's works, and all his designs, are glorious and honourable, done in truth and uprightness. The design of advancing the glory of his grace must be, in an eminent manner, a glorious design, when he who is perfect in knowledge, and whose understanding is infinite, and a most just God, bestows so much pains upon it. When God is so jealous of the glory of his grace, it becomes us to be so likewise. We are under the strongest obligations in this matter to be followers  
of

of God as dear children. Particularly, in dispensing or attending on the ordinances of the gospel, in order to get benefit by them, it is necessary that we design the same end in making that use of them that God designed in appointing them, that the name of the Lord Christ may be glorified in us, and we in him, according to the grace of God, and the Lord Jesus Christ, 2 Thess. i. 12. On this account it is very needful for us to have lively impressions of these two great principles : First, That the knowledge of Christ Jesus, the doctrine of God's grace, is the means of turning our souls to God, and of cleansing us from our filthiness and our idols ; and then, 2dly, That though that doctrine be an excellent means of turning us to God, that it is but a means, that it is but an instrument, that the efficacy of it depends upon the manifestation of that power of God, that exceeding greatness of his power that raiseth souls from the dead. It is necessary for us to have a due esteem, indeed, of the planting and watering by the word ; but at the same time, that though Paul should plant, and Apollos water, that it is God only that can give the increase ; and that, on the other hand, though earthen vessels, incomparably inferior to those great master-builders, plant and water ; yet if it be the same word that is preached, that the same power can make it as effectual as though the greatest instruments were employed in it. This is the way to have a right esteem both of God's power, and of his word, to consider his power as the cause of turning us to God, and his word as the instrument. Both these truths are joined together in the words we have read, and that in a manner proper to be considered at this occasion. At all times, indeed, we ought to remember the power of God, the power of his grace. We ought to consider his power as oft as we consider his word ; and we ought to meditate upon that day and night. It is a part of blessedness to be so employed.

ployed. But in a special manner, such an occasion as this, when a congregation receives a pastor for dispensing the ordinances of the gospel constantly among them, is suitable for considering, not only the end of those ordinances, but the power of Christ, the cause whence all their efficacy flows. We are told, Col. i. 6. that the gospel brings forth fruit, when men know the grace of God in truth; which shows, that the acknowledging, in a humble and dutiful manner, the power of God's grace, is the way to make us bring forth fruit. The consideration of this great truth is proper for directing us in the use of gospel-ordinances, and in our prayers for a blessing, for encouraging our hopes that God will give testimony to the word of his grace, and for exciting us to wait upon him, as the eyes of a servant wait on the hand of his master, as the eyes of a maid wait on the hand of her mistress. We are told, that it is God's word that quickens us; but we are quickened by the faith of the operation of God, that raised Christ from the dead, believing and acknowledging, that that operation is one of the principal means for working the experience of it.

In the verses preceding the text, we have a remarkable instance, how he who is wonderful in counsel brings good out of evil. The unbelieving Jews had raised a persecution against the sect that was every where spoken against. They designed thereby to bury that glorious light. God made their cruelty a means of spreading it further, as Joseph said to his brethren, "They indeed thought evil; but God meant it for good, to save much people alive." Those burning and shining lights, wherever they went, spread that glorious light themselves had received. They preached Christ to the Grecians. The Lord himself put his hand to the work, caused his glorious voice to be heard, and the lighting down of his arm to be seen. None can stay his hand. The success was answerable to the  
power

power that accompanied the word ; so remarkable, that it is left on record to future ages, “ A great number believed, and turned to the Lord.”

In the words we may distinguish these two or three things : 1. The subject-matter of those mens preaching, *the Lord Jesus*. 2. The power that accompanied it, *the hand of the Lord*. 3. The great success they had, *numbers believed, and turned to the Lord*.

1. We have in the words the subject-matter of those mens preaching : *They preached the Lord Jesus* ; that is, as it is expressed in the former chapter, preached peace by Jesus ; and that he is Lord of all. We are told, Matth. i. the reason of the name *Jesus* is, he was to save his people from their sins. We are taught frequently to consider the reason of the name ; the name of a deliverer ought to be a sweet and a desirable name to them that are in distress and danger. Jesus is a deliverer ; the deliverance he works is a deliverance from sin. He is called our Lord, because he is our king, a king that gives good laws ; not only good laws, but good hearts to obey them, good inclinations to keep them. Preaching the Lord Jesus, is to preach the Son of God as our Lord, and as our Saviour ; a Saviour that delivers from the punishment of sin, and from the power of it ; that saves us from the curse of the law, and saves us from disobedience to it. His being our Lord, his making us his subjects, is a part of the salvation he works for us, saving us from other lords that had dominion over us, and making us free by his truth, bringing us to the glorious liberty of the children of God. Preaching the Christian religion is called preaching Jesus, in many other parts of the New Testament ; because that Christ is not only the author of it, but the subject-matter of it. Paul was determined, no doubt, to know all the word of God, to know all the Christian religion ; and yet he was determined

to know nothing else, save Christ, and him crucified; which shows, that the doctrine of Christ, and him crucified, does, in effect, contain all that knowledge that is necessary for salvation.

2. We have an account of the power that accompanied their preaching the Lord Jesus: *The hand of the Lord was with them. The hand of the Lord*, in scripture, signifies the power, the strength of God; and sometimes his favour, his powerful favour. It is his sanctifying, converting power, that is here meant; as is evident from  $\gamma$  23. where it is said of Barnabas, *When he came, and had seen the grace of God, he exhorted them all, that with purpose of heart they would cleave to the Lord.* That grace of God is invisible; its seat is in the inner man, the hidden man of the heart: but the fruits of the Spirit, as well as the fruits of the flesh, are manifest. Barnabas was a good man, and full of the Holy Ghost, and could discern the fruits of the Spirit in other good men. We are not to think, therefore, that the power of God here mentioned, is only that power that was manifested in working outward miracles on mens bodies. It was power manifested in miracles of grace upon their souls. The expression in the text, is not the expression made use of in scripture, describing outward miracles; and the effects ascribed to the hand of the Lord, are effects which outward miracles alone cannot produce. It was before a company, all of whom had seen outward miracles, though few of them believed, that Christ said, "No one can come to me, unless the Father which hath sent me, draw him," John vi. 44. In other scriptures, where we have the like expressions, there is no mention of outward miracles, but of the internal exercise of God's power on the hearts and souls of sinners; as 2 Chr. xxx. 12. "Also in Judah the hand of the Lord was to give them one heart to do the commandment of the king and of the princes, by the word

“word of the Lord.” Here we see the hand of the Lord was the cause that produced that one heart; and the instrument by which it was produced was the word of the Lord. We have the like expressions in several parts of the books of Ezra and Nehemiah. These men having been eminently assisted by God to build his church and his temple in Jerusalem, the expression by which they signify that divine power that accompanied them, is, “that the hand of the Lord was upon them that seek him for good.” Thus Ezra vii. 9. we have an account of the effects of the good hand of God being upon them: “Upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.” The effect of it was, his heart was prepared to seek the law of the Lord. The same expression occurs frequently in the book of Nehemiah, showing it was the good hand of God upon them, that made these men ready scribes in the law of Moses, and that made them capable to teach statutes and judgements, and that inclined and enabled them to build. We are to understand the words in the text, no doubt, as signifying, that the hand of God was upon the speakers, but so as not to exclude the hearers. The hand of the Lord was with the speakers, as with Jeremiah, chap. i. 9.; where we are told, that “the Lord put forth his hand, and touched his mouth, and said unto him, Behold, I have put my words in thy mouth.” And as to the hearers, the power of the Lord was present to heal them.

3. We have an account of the success that followed: *A great number believed, and turned to the Lord*; that is, as it is expressed, 2 Thess. i. 11. 12. God fulfilled in them all the good pleasure of his goodness, and wrought the work of faith with power, that the name of the Lord Jesus Christ

might be glorified in them. It was given them to believe with that faith which is the gift of God; and it was a sincere faith. It could not be otherwise when the hand of the Lord wrought it. They believed with the whole heart, and turned to the Lord. Faith and repentance, as we are taught by Paul, Acts xx. are the whole counsel of God, the substance of the gospel; and they are also the effects of it, when, as at that time, the hand of the Lord accompanies it. The Lord turned them, and they were turned. It is said, that this effect was wrought on a great number. Not but that the same power is required to work it upon a few, or upon one; as in the sermon where Lydia was a hearer, though there is none mentioned but her, yet it is said, the Lord opened her heart. There is joy in heaven, we are told, at the conversion of one sinner; much more at the conversion of a great number. And accordingly we see what joy this caused among the church of God on earth; which is but a part of that family, of which the principal part is in heaven. It is a melancholy truth, but it is useful to consider, that, in the largest accounts of the success of the gospel, though sometimes it may be said, that many believed, yet we never read, that the whole auditory believed, and turned to the Lord, not where the apostles were preachers, not even where the Son of God himself was the preacher. The result was, some believed the things that were spoken, and some believed not; some trembled at God's word, and others mocked. But wisdom is still justified of her children; and where the gospel is not the favour of life unto life, it is the favour of death unto death.

The doctrine that I design, through God's grace, to insist upon from these words, is this, That we ought to consider the power of God as the cause, and his word as the instrument, of conversion, or of mens believing, and turning to the Lord. We  
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ought to have a high esteem of God's word, as it is the power of God to salvation; but still to consider, that the excellency of the power is from God; that in order to its bringing forth fruit, it must come, not only in word, but also in power. This is one of the most important truths contained in the scriptures, and one of the truths that the carnal mind has the greatest enmity at. There is scarce any doctrine that there has been more, I shall not say opposition, but rage and fury, exercised against in all ages, though it be a doctrine that shows the greatest good-will of God towards man.

I. Considering our necessity, our corrupt and weak natures, it is of the greatest usefulness for us to have the evidences of this doctrine richly dwelling in our minds. I shall mention a few.

1. The first evidence of it may be drawn from those scriptures that give us the plainest account of the causes of regeneration and sanctification; for in those scriptures we have these truths frequently joined together, to wit, that the power of God is the cause, and that his word is the means, or the instrument. Thus, James i. 18. we have a remarkably clear evidence to this purpose: "Of his own will begat he us by the word of truth, that we might be a kind of first-fruits of his creatures." Here we see it is God that begets us again, but that the means by which this is done, is by the word of truth; that word that is called, 1 Pet. i. 23. *the incorruptible seed*; "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." One of the most obvious doctrines in the scripture is, That sinners are born again by the Spirit of God; which we have at large John iii. Here we have an account of the means by which it is done; "born again, not of corruptible seed, but of incorruptible, by the word of God." The original bears it, and many

many expound the following words to be understood of the word, as well as of God himself, which liveth and abideth for ever: All flesh is grass, but "the word of the Lord endureth for ever." It is immortal seed; and where it is once implanted by God's grace, it never dies. And we are told, 1 Pet. i. 25. what this word of the Lord is that endureth for ever: "And this is the word which by the gospel is preached unto you." And if God's power be the cause, and his word the means, of regeneration, it is plain, that faith has the same cause that regeneration has. When sinners are born again, they are the children of God; and Gal. iii. 26. shows, that we are the children of God by faith: John i. 12. They that have received Christ, they that believe in his name, are they who are born, not of flesh, nor of blood, nor of the will of man, but of God. And the scriptures that give the plainest accounts of sanctification, express the same great principle we are speaking of, to wit, That God's power is the cause, and his word the instrument; as in Christ's prayer, John xvii. 17. "Sanctify them by thy truth: thy word is truth." And Eph. v. 26. we are told, that Christ gave himself for his church, "that he might sanctify and cleanse it with the washing of water by the word." We are said to be cleansed by the word; which signifies, that the word is the means of cleansing. This is evident, when we compare the 2d and 3d verses of John xv. In the 2d verse, it is said, "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." It is God that is the cause of purging the branches. What are the means made use of, we are told v. 3. "Now ye are clean through the word which I have spoken unto you." Which words are parallel to those already mentioned, Eph. v. 26. "that he might sanctify and cleanse it with the washing of water by the word." And therefore it is also the cause of true faith,

faith, and turning to God; for our hearts are purified by faith. It is evident of itself, indeed, that faith cannot be wrought in our souls, without knowledge of the truths contained in the word; for how can we believe them without knowing them? But that is not all that is included in those scriptural assertions. It is the word of God, in reading or hearing it, that is the means in which we may expect that the Spirit will come into our souls, in order to turn us from idols to serve the living God, and to wait for his Son Jesus Christ, who delivered us from the wrath to come.

2. Another general evidence of the doctrine may be drawn from scriptures that speak of a divine power accompanying the word, beside that extraordinary manifestation of God's power by miracles in the days of the apostles. Thus, Rom. i. 15. 16. the apostle says, "I am not ashamed of the gospel." He means more than he expresseth; he means, that he had the greatest esteem for it, counted all things but loss and dung for the excellency of the knowledge of Christ contained in it. We ought to observe the reason he gives for that esteem: "For it is the power of God to salvation." To whom? To all that believe; to the Jews and to the Greeks. Now it is plain, that it is not merely the power of God manifested in outward miracles that is there spoken of; for miracles were wrought upon, and in the presence both of them that believed not, and them that did believe. The power of God there spoken of, is a power felt only by them that believe; so that, whatever the enemies of the free grace of God may endeavour to suggest, it cannot be meant of those extraordinary manifestations of power in healing mens bodies, and the like, but that inward teaching and drawing of the Father; of which the prophets foretold, that it would be bestowed in a large manner in gospel-times. This is a way of speaking that frequently occurs in the scriptures;  
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and it would be useful for all of us, when we read the volume of God's book, to observe it. Speaking of the power of God as the power of his grace toward them that believe, Eph. i. 17. he prays for the Ephesians, that they may know the exceeding greatness of God's power. He is not speaking of miracles; he is speaking to ordinary Christians, for whom he puts up his prayer, that God might give them the spirit of wisdom and revelation in the knowledge of Christ; and is speaking of the exceeding greatness of God's power toward them that believe. To the same purpose, 1 Cor. i. 18. "The preaching of the cross is to them that perish, foolishness; but to them that are saved, it is the power of God." Miracles were wrought in the presence of them that perished, as well as of them that were saved.

3. Another evidence may be drawn from those scriptures that speak, not only of the power, but of the enlightening grace of God; as that remarkable prayer, Eph. iii. which Paul put up for the Ephesians, which we ought daily to put up for ourselves, that the Lord would strengthen them with might, in order to know the love of Christ that passeth knowledge; and that Christ might dwell in their hearts by faith. It is the same as if he had prayed, that the hand of the Lord might be upon them, that they might obtain precious faith. There is a great deal of force in the apostle's expressions. He gives, in a solemn manner, an account of his bowing his knee for them, that God would grant them according to the riches of his glory, to be strengthened with might. Some might have been ready to think, that seeing the apostle is seeking knowledge for them, he would have prayed, that the Lord would enlighten them to know the love of Christ. But it is not so. He expresses it, that God would strengthen them to know it; which puts us in mind of a divine power that is effectual for salvation.

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When he says, "strengthened by his Spirit," and "strengthened in the inner man," this shows us, that we ought not to think, that God is the author of spiritual knowledge only as he is the author of the outward revelation. In that respect he is the author of every species of knowledge. It is he that has made us know more than the beasts that perish. It is he that by his providence gives the means of natural knowledge, as well as spiritual. But that we may see plainly there is something more than this meant in the scriptures that make God the author of spiritual knowledge, let us consider, that those men for whom the apostle prays here, were men that had the outward revelation already. Now, if God gave spiritual knowledge no other way than by his providence, affording outward means, men ought not to pray for light from God after once they get the gospel; for the prayer in that case would be for new revelations of truths not contained in the word of God, the scope of which is enthusiasm and delusion. The Spirit of God is offered, and we are to pray for it; not to give us a new Bible, not to reveal truths that are not contained in it, but for that end spoken of, Luke xxiv. that he may open our eyes to understand the scriptures, take the veil off our hearts, shine into our hearts, by the knowledge of the glory of God in Christ Jesus. A man may have the outward teaching of the word, and yet see no beauty in Christ wherefore he should desire him. He may understand, in a natural way, the meaning of those scriptures, and yet not see the evil of sin, and the glory of the mystery of redemption.

There are different evidences under this head in scripture, that may serve to convince our judgment, and strengthen our faith, about it, through God's grace. 1. Scripture-assertions, that show God to be the author of spiritual light and knowledge, that knowledge which hath faith included in

it, and is necessary to turning to the Lord, over and above the outward means that he gives; as in 2 Cor. iv. "God, who commanded light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." 2. Scripture-prayers put up by men already favoured with the outward revelation. 3. Promises in scripture of spiritual light and direction, made to people having certain particular qualifications, in order to recommend and encourage those qualifications. Thus, Psa. xxv. 9. it is said, "The Lord will teach the meek his way;" and Prov. iii. 6. "Acknowledge God in all thy ways, and he shall direct thy paths." Now, the mere outward teaching and direction of the word is granted to men, whether they be meek and humble or not, whether they acknowledge God or not: so that the teaching here promised must be different from that which is common to all men.

4. Another general evidence arises from scriptures where we are taught not to ascribe the efficacy of the word of God to men. John i. 12. 13. "They that received Christ, were born, not of flesh, nor of blood, nor of the will of man, but of God." 1 Cor. iii. 7. "He that watereth and he that planteth are nothing, but God that giveth the increase." God's giving the increase is plainly something different from his giving the outward means of knowledge. Giving increase is making the good seed to bring forth fruit, making it take root, and bring forth; for otherwise Paul and Apollos, and other teachers, could not have been said to be nothing; because it is certain men may give further speculative knowledge of the word of God, as well as of other things.

5. Another evidence may be drawn from those scriptures that speak more particularly of the cause of faith. It is true indeed those scriptures that speak

speak of the cause of regeneration and sanctification, in effect show us the cause of faith likewise; but it is useful for us to have the word of Christ, and the subjects of it richly dwelling in us, both for further strengthening of our faith, and furnishing us with matter of the most delightful meditation upon those gracious declarations concerning the almighty power of God, working all the good pleasure of his goodness on the hearts of sinners. And on this head it is useful to observe, there are two ways of speaking the scripture has about the cause of faith; in some places ascribing it to a pure undeserved act of God's sovereign good pleasure, and in other places to a special exercise of his power. 1. To his sovereign good pleasure, 2 Theff. i. 11. "fulfilling in you all the good pleasure of his goodness, and the work of faith." Sometimes, when we have account of the cause of faith, we are warned not to ascribe it to ourselves: Eph. ii. 8. "We are saved by faith; and that not of ourselves; it is the gift of God: not of works, lest any man should boast; for we are God's workmanship, created in Christ Jesus unto good works, which God hath appointed that we should walk in them." So that both faith and good works are God's workmanship; both are necessary; but the one the fruit of the other. At other times, it is considered, not only as a gift of God, but an unspeakable precious gift. It is ascribed also to the sovereign good pleasure of God, that some have a greater measure of it than others, Rom. xii. 3. according as he hath dealt to every man the measure of faith. Philip. i. 29. the apostle tells us, it was given them to believe, and not only to believe, but to suffer for his name. We see therefore how ordinary a thing it is to speak of it as a gift of God. It is a rule observed by the apostles, when they speak of the cause of faith, to speak of it, either as a gift of God's goodness, or the effect of his almighty power, and outstretched

arm. When it is considered as an effect of his power, sometimes it is expressed by the Father's drawing us to the Son; and at the same time indeed there is light goes along with the power. Every one that hath learned of the Father cometh to the Son, John vi. 45.; and it is called "an exceeding great power towards them that believe," Eph. i. 19. The effects of God's power are not equal. It is an exceeding precious faith produced by this power; because, when the soul and heart of a guilty condemned rebel is enabled to receive the Son of God, and his righteousness, to all eternity, he can receive no gift equal to this; and he receives in effect an equivalent to all the eternal joys of heaven. Thus we see, that there are manifold and clear evidences to show, that God's power is the cause of faith; and this is a great encouragement to all that would fain have their faith increased, to consider how frequently the Lord put us in mind of his power and his sufficiency to do it. We have many scripture-warrants to pray, that the Lord would help our unbelief, and increase our faith.

6. We may add those scriptures that ascribe to the powerful hand of God the several other graces that are either included in faith, or joined with it. Knowledge is one of the chief things included in it. We heard already how frequently we are taught, that it is God that shines into the heart to give the light of that knowledge. In faith there is a willingness to receive the Son of God: "Whosoever will, let him take of the waters of life freely." And it is God that works in us to will and to do, and makes us willing by his power. In faith there is an approaching to God; for it is an evil heart of unbelief that causes to depart from him, and it is God that causeth our souls to approach unto him, Psal. lxxv. 4. In faith there is a hope in God's word: Psal. cxix. 49. tells us, that it is God that causeth us to hope in his word: "Remember to thy servant  
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“ the word upon which thou hast caused me to hope.” There is included in faith, or accompanies and flows from it, joy and peace; and it is God that fills the heart with joy and peace in believing. As God’s power is represented as the cause of these things, so the word is still represented as the mean; for faith, as it is the gift of God, so it comes by hearing, and hearing by the word of God.

7. I conclude with some few evidences of God’s being the cause of repentance, as well as faith; because both are spoken of in the text, not only believing, but turning to God. One of the chief promises that God makes in his covenant, is that promise of taking away the heart of stone, and giving the heart of flesh. It is the Lord that does it; and it is his word that is the instrument of it, that gives the broken heart. There is a remarkable scripture, Jer. xxiii. 19. which shows, that the word is the instrument of giving a broken and humble heart to one that was before a proud, haughty, stiff-necked rebel. “ Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces ? ” Still it is the hand of the Lord that does it, and the word is only the instrument for that end. In other scriptures, repentance is considered as a principal end or effect of Christ’s ascension. He is a prince exalted to give repentance, as well as remission of sins. As many would be ready to think, that Christ only gives remission of sin, and that repentance is the effect of our own power, both the one and the other are there represented as his gifts. And Acts xi. 18. we read, that when the church got notice of the Gentiles turning unto God, they do not fall out only in commending them for what they had done, but in commending the grace of God: “ When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” It is God that they glorify as the cause of it; not commending

mending the Gentiles for wise and discreet persons, that had considered the evil of sin, and obeyed the word; but admiring the infinite power and goodness of God in giving repentance unto life to them. And when Paul tells Timothy, that he ought in meekness to instruct them that oppose themselves, he gives this as the reason, 2 Tim. ii. 25. *If perhaps God may give them repentance*; to show, that when men make use of the means they can for that end, they ought to look to God, and depend upon him only for a blessing on these means.

II. I proceed to the second general head, To consider the reasons that the scripture gives, why we have need of the hand of the Lord to make his word effectual. God's ways are unsearchable; but here he is pleased himself to give the reasons of his way; and when revealed by him, they ought to be considered seriously by us. Now, there are several scriptures that explain the necessity we have for this hand of the Lord. It is necessary for us to think, that this is truly a precious gift, and therefore not a needless one. It is needful for us to believe, that Christ did not die in vain, that the Son of God is not given in vain. We ought to believe also, that the Spirit of God is not given in vain, that we may not wise frustrate his precious grace.

In the first place, It is useful to consider some false reasons that we are ready to imagine to be the cause of this necessity. We ought not, first, to think, that it flows from any defect in the outward revelation by the word. We ought not to think, that the reason why we stand in need of the power of God, or of his enlightening grace, is the weakness of the outward evidences that he has given, proving the scriptures to be his word, and Christ Jesus to be his Son. The scripture itself affirms the contrary. A sufficient reason can be given for the hope that is in us, which we are told we should be  
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always ready to give. Frequently the apostles were reasoning out of the scriptures, that Jesus was the Christ. There is so much outward evidence as founds an obligation upon every man that hears it to believe in the Lord Christ. Disobedience to the gospel will be one of the chief foundations of the sentence of condemnation against those that die in their sins, after having heard the gospel of the grace of God. It is not, therefore, any defect in the outward revelation that makes us stand in need of the hand of God. Nor ought we to think, in the second place, that it is only the shallowness of our capacity and understanding, or weakness of genius: for though we were innocent creatures, and perfectly holy, our understandings would be finite; we could not comprehend God; and there might probably be different capacities among men. The scripture never ascribes it to the weakness of capacity in men, or in one man more than another, that he should have need of the grace of God. There are mysteries indeed in the doctrine of Christ Jesus; but they are mysteries known to babes and sucklings, while hid from the wise and prudent; and as it is expressed, *Is. xxxv. 8.* “The way of the Lord is a way in which the way-faring man, though a fool, should not err.” It is the weak and foolish things of the world, oftentimes, that have the greatest knowledge of it.

The true cause, therefore, of this necessity, is what we have an account of, *Heb. iii. 11. 12.* *an evil heart of unbelief*, corrupt affections and inclinations, a wilful rebellion against light, *causing to depart from the living God*; of which we are therefore commanded to take heed. Hence the scripture speaks so oft of them that hate the light, who will not submit to it; yea, who, as it were, hide and oppress the truth of God in unrighteousness. We ought to consider, when the apostle, *Heb. iii.* speaks of an evil heart of unbelief, he is speaking of the Israelites

raelites in the wilderness. Any reasonable person will grant, their unbelief was not from want of outward evidence. They had, as it were, an image of the day of judgement before them, the eternal God descending upon Mount Sinai, with so many declarations of his infinite majesty, that it may surprize us to think, that whatever might happen in others, whatever other sins they might be capable of, that they could be capable of unbelief, after they had seen such sights of the glory of God as they were not able to bear for any long time. An evil heart, or, as it is expressed in other places, lusting after evil things, would make a man doubt the truth of God's sayings, though he heard God speak to his face. This indeed seems very strange; but the first unbelief that ever was in the world was of this kind. Adam doubted the truth of God's word, because he lusted after evil things. Whenever he lusted after the forbidden fruit, he began to doubt of the truth of God's word, though God immediately had told him of his danger. While the heart lusts after forbidden fruit, though God would tell a man to his face, that he shall surely die, that inward lust will make him wilfully refuse to obey God.

The scripture also makes plain and particular mention of pride as one principal cause of unbelief, and a corruption that we ought to be much on our guard against. It is a remarkable expression, Mal. iv. 1. "All the proud, and all that do wickedly, shall be as stubble." The proud are comprehended under them that do wickedly; but pride is a particular kind of wickedness by itself, that the scripture shows to be a special object of God's abhorrence. Seven things, says Solomon, are an abomination to God: the first is, a proud look, which flows from a proud heart. And when the apostle Paul speaks of the unbelief of the Jews, you see it was spiritual pride that was the great cause of it,

it, that they, "going about to establish their own righteousness, did not submit themselves to the righteousness of God by faith." When he speaks of the enemies which the grace of God, and his word, has to combat with, they are called *high thoughts*, and *high imaginations*, that exalt themselves against the knowledge of God, and obedience of Christ.

We might add another cause expressly mentioned in scripture, the influence of the old serpent that deceives the world; but deceives none against their will, for they are willingly led captive by him. Thus, 2 Cor. iv. 4. "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." We are still to consider this is no excuse for the unbelief and disobedience of men, and no reflection upon the infinite goodness of God. These evil spirits can force none to reject mercy and grace; those that are deceived are willingly deceived; and the Lord gives them such means to avoid their snares, as leave the servants of Satan inexcusable. It would be too long here to consider all that the scripture speaks about the influence of evil spirits. It is plain, that it is one great design of those wicked rebellious angels, to hinder us from receiving the light of the gospel. I shall only mention one great evidence that serves to confirm us in the belief of it, and that is, the treatment that the doctrine of Christ crucified has met with in all ages. It is not ordinary enmity and opposition that it has met with. The scripture, to represent the spirit with which its enemies have endeavoured to crush it, makes use of names signifying the utmost rage, devilish fury, and indignation. When Isaiah, xlv. 24. after that remarkable promise, "Surely shall one say, In the Lord have I righteousness and strength, and to him shall men come," speaks of unbelievers, he

does not speak of them as merely refusing to come to him, but as incensed against him. In the 2d psalm, it is asked, "Why rage the Heathen, and the people imagine a vain thing?" It is certain, that when the enemies of the grace of God have had power to persecute the defenders of the doctrine of the gospel, that all the other cruelties that ever sinful men used against one another, were but tender mercies, compared to the cruelties used by Pagans and other enemies against the doctrine of Christ, and his grace; and where, by the goodness of Providence, its enemies had it not in their power to oppose it by persecution and violence, that other persecution has still been kept up, cruel mockings. The old dragon, as it were, endeavours to keep up a continual hissing at that blessed doctrine of God's grace, which has already given dangerous wounds to his kingdom, and will at last be the means of its universal downfall.

III. In the next place, I shall briefly mention some of those scriptures that give the reasons why the preaching of Christ, and no other sort of knowledge or wisdom, is blessed as the means of turning us to God. Many other inventions have been used by the wisdom of men for refining our natures, and bringing us to a state of perfection; because all the world have been sensible of the corruption of human nature. Many remedies have been tried in all ages and places. There are many Naamans, that grudge and fret to be sent to this Jordan, when they think there are many other better rivers in Syria to wash away their leprosy.

One scripture that gives a plain reason for it is, Rom. i. 16. after the apostle has told, that the gospel is the power of God to salvation, and that he was not ashamed of it, the reason he adds for it is in the 17th verse: "For therein is the righteousness of God revealed from faith to faith." The  
righteousness

righteousness of God that is here mentioned is the imputed righteousness of Christ; as is evident from the 3d chapter, *v* 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ;" and then he speaks of the propitiation through his blood. Here then we are told the reason why God stretches out his almighty arm to make the preaching of the gospel effectual, because therein the righteousness of Christ is revealed and manifested. It is by the righteousness of Christ, by that living stone Christ crucified, to the carnal mind foolishness and a stumbling-block, it is by that he manifests his infinite glory, manifold wisdom, and his unsearchable grace; and he will not honour any other doctrine to be the means of purifying condemned sinful rebels, but the doctrine of that blessed remedy, that sacrifice for their sins, that righteousness that covers them before the presence of his glory. The reason is further enlarged upon by the apostle, chap. i. 18.: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." It is not the will of God, that sinful corrupt rebels, who only can be sanctified by his grace, should be sanctified by it, unless they acknowledge that cause that purchased that grace, Christ Jesus, by his righteousness and sacrifice.

Another scripture that gives us at large, not only one, but several reasons for it, is 1 Cor. i. 19. "I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe?" &c. Then, in *v* 21. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." From this and several other verses in this chapter, we may see, that God,

who is just in all his ways, and whose understanding is infinite, has infinitely wise reasons for pouring contempt and confusion on the wisdom of men that despise the word of God.

The wisdom of men, of every one that seek sanctification and reformation of heart, otherwise than by the word of God, is really folly. Paul tells us, Rom. i. 21. that after men had departed from God, did not glorify God, neither were thankful, and became vain in their imaginations, then their foolish hearts were darkened; and yet notwithstanding of all, they professed themselves to be wise, and so became fools. But as some might be ready to think, that though perhaps the thoughts of the bulk of mankind, indeed, since the fall, are but folly, that there have been several eminently wise men without the knowledge of God and his word; therefore the apostle, 1 Cor. iii. 20. speaks particularly of the wise men: "And again, The Lord knoweth the thoughts of the wise, that they are vain;" that is to say, all those thoughts that are not founded on the word of God, and drawn from it, all other thoughts pretending to bring us to a state of purity and holiness. And this the Apostle cites out of the 94th psalm, where it is said, "The Lord knoweth the thoughts of men that they are but vanity;" for that is a principal part of the scriptural description of man's nature, that the imagination of his heart is evil from his youth.

After considering this, the reason of the doctrine is plain. We need not ask, why God will not honour vain imaginations to be the means of turning us to him. The Lord hates vain thoughts, and we ought to hate them likewise, but to love his law. There is an expression, Job xv. 31. "Let not him that is deceived, trust in vanity; for vanity shall be his recompence." Since all other ways and inventions of men for bringing us to God, except by his word, and the doctrine of Christ, are foolishness and vanity,

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ty, it is wisdom and justice in God to declare them to be so, and to discountenance them. There is this further to be considered, that as it is foolishness, so it is a proud and haughty foolishness, joined with a great deal of self-conceit. Professing to be wise, they became fools. Pride is that which the Lord abhors. Not only is pride joined with it, but there is also joined with it opposition to God, opposition to his word and gospel. The carnal mind is enmity to God; and to the natural man, the things of the Spirit of God are foolishness. While, therefore, a man in his heart, and in his thoughts, looks upon the things of the Spirit of God to be foolishness, while his heart does not see the wisdom and glory of God in his word, it is no wonder that the Lord should pour confusion on that wisdom that exalts itself, not only against, but, as it were, above God. These considerations should excite us, therefore, to take care, that all our thoughts concerning true happiness and holiness, and the mortification of our passions and corruptions, be agreeable to the thoughts of God, and to his holy will; and that we have a due esteem of the doctrine of Christ Jesus, as the best, the only means, of bringing us to God, and of purifying our hearts and natures, both upon account of its own excellency, and fitness for it, and also because it is the power of God, that which we may expect the power of God will be joined to. When a man endeavours to have the word of God dwelling richly in him, to have his thoughts concerning sin, and the remedy of sin, agreeable to it, then his conscience may tell him, providing he be sincere in the work, that he is chusing the best way to glorify and to honour God, by honouring his word. There is a woe against them that are wise in their own conceits, trust to their own understanding, and lean to their own imaginations and inventions. If a man would set himself down, in order to find out some way to bring

bring him to God, and to his favour, and only trust to his own invention, without consulting the blessed word of God, he puts one of the greatest affronts he can upon God, considering that he has among his hands, God's best advice to him, if I may so express it, and yet prefers the vain imaginations of his own heart.

The use that we ought to make of this branch of the doctrine, concerning the instrument of believing and of turning to God, is even to have a high esteem of that blessed instrument, the word of God; not to be ashamed of it, but to value it for that reason, because it is the power of God to salvation, and because the righteousness of God is revealed in it. And as to the other branch of the doctrine, concerning the great, the powerful cause, that makes the word of God effectual, the use we ought to make of it is, that our eyes wait upon his hand as the eyes of a servant to the hand of his master, and as the eyes of a handmaid to the hand of her mistress. This is a certain truth, that the hand of the Lord is for good upon all that seek him.

There is not time at present to consider the abuses made of this doctrine, and the prejudices that arise in the carnal mind against it. Through God's grace these shall be considered afterward; but only, by the by, we ought to consider, that one of the most foolish uses that some are ready to make of it is, that because it is God's power that can make us repent and believe, therefore we ought to do nothing. The necessity of grace is the very thing that should make us earnest in seeking after it, and using all means for it. In other cases, the absolute necessity of a thing, instead of hindering us from seeking after it, is the very motive to make us earnest to the utmost. In other cases, we think it madness for a man to say, that such a thing is absolutely necessary for me, therefore I will be negligent,

gent, and do nothing to attain it. He that believes it to be necessary, ought to have earnest desires after the one thing needful; and if he earnestly desire it, it is his. It is not refused to any; for God's refusing a thing, supposes it is sought after and desired.

There is another use especially suitable to that providence which has joined this congregation and me, however unworthy, together, in the near relation of pastor and people. On this occasion, in a special manner, both of us should be earnest in looking to the Lord, that his hand may be upon us all, both in hearing and preaching the doctrine of Jesus Christ, that by his grace we may be enabled to believe and turn to the Lord, and may make progress in faith. The greater sense that any of us have of our weakness, the more precious will the powerful grace of God appear to us, and the more precious will all those appear that preach the gospel; for where the gospel is preached, he stretches out his hand all the day long, as the scripture tells us. Even the Apostle Paul, that was such an eminent master-builder, frequently beseeches those he writes to, to pray for him, that he may be able to speak the mysteries of Christ as he ought to do, to handle it faithfully and not deceitfully. And much more ought we, weak and earthen vessels, to be earnest in seeking this favour. It is one of the duties that, in a special manner, are incumbent upon pastors and people to one another.

Several things make the consideration of this subject peculiarly suitable on this occasion. When one so insufficient comes in the room of a pastor that was endued by God with such eminent gifts both for the pulpit, press, and judicatories, and one of so little knowledge and experience is joined with such able fellow-labourers, and so mighty in the scriptures, as are living in this place; these things, I say, ought to make us look to the powerful hand  
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of God, that so oft chuseth weak and foolish things.

When congregations lose never so good pastors, though they die, the word of God, and God himself, liveth for ever; and if we be not wanting to ourselves, his hand is not shortened, and his ear is not heavy. He is able still to save as well as before. This is a suitable comfort in all changes, though otherwise to the disadvantage, that God is unchangeable, and his word liveth and abideth for ever; and that if he pleaseth, and if we be earnest in seeking him, he can even make mean instruments effectual for good ends, for advancing his glory, and the welfare of souls, that no flesh may glory in his sight, and that he that glorieth may glory in the Lord.

## P A R T II.

Acts xi. 20. 21. *And some of them were men of Cyprus, &c.*

In discoursing on these words formerly, the doctrine observed from them was, That the powerful hand of God is the cause, and his word the means or instrument, of turning souls to himself. Several evidences of the doctrine were adduced. We also considered whence it is that we need God's power to accompany his word in order to make it effectual. It was observed, that this does not flow from any defect or imperfection in the word itself, as if there were not sufficient evidence to oblige us to believe it, unless the power of God work in us a persuasion of it. There is such a reason to be given for the hope that is in a Christian, as begets, oft-times, an assent to the truth of the word, in many  
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who never obey it from the heart. Our need of God's power and grace to turn us to himself, flows from an evil heart of unbelief, lusting after evil things. This is named as the cause why the Jews, who saw God descending visibly on Mount Sinai, did not believe. The word was not mixed with faith in many of them that heard it. Lastly, we mentioned some reasons, why the doctrine of Christ Jesus is the instrument by which God's power turns the souls of sinners to himself. Therein is the righteousness of God revealed from faith to faith. It is both for the glory of God, and for our good, that we know this righteousness. Paul asked at the Galatians, if they had not received the Spirit by the hearing of faith? The Spirit is the purchase of Christ's blood; that doctrine, therefore, that acknowledgeth his blood, is the means of obtaining his Spirit and grace. Besides, God has infinitely wise reasons for pouring down contempt and confusion upon the wisdom of sinful rebellious creatures, that despise his wisdom and goodness. The wisdom of men is vanity; now the Lord heareth not vanity, neither doth the Almighty regard it. Therefore they that take any other way to salvation, and observe lying vanities, by so doing forsake their own mercy. The wisdom of this world, that is to say, every other invention that the wisdom of men may pretend to light upon for bringing us to God's image and favour, is not only really foolishness in God's sight, but foolishness mixed with the most abominable venom of pride; and it is a part of God's glory, to spread abroad the rage of his wrath, to humble every one that is proud, to bring down the loftiness of man's looks, and the haughtiness of his heart. The preaching of the doctrine of Christ is designed to exclude all glorying and triumphing, save only in the Lord. It is the highest honour that we can possibly conceive, that we should be clothed with the righteousness of the Son and

image of the invisible God, and be so nearly united to him who is God manifested in the flesh. The doctrine of the cross, though it stains the pride of creature-glory, yet it puts the greatest honour and dignity on man that can possibly be imagined; and therefore, 1 Cor. ii. 7. the gospel is called *a hidden wisdom in a mystery, which God ordained for our glory*. There is an opposition between the wisdom of the unregenerate, and the wisdom of God and of Christ crucified, and the infinite holiness and righteousness of God that is manifested in it; no wonder, therefore, the Lord will not regard such vanity, a vanity joined with enmity against his law, against the law of faith.

There are two sorts of doctrines that we may easily perceive can never be a means to bring our souls to God: First, False doctrines, that contradict the doctrine of Christ's redemption, his righteousness, and his strength; 2dly, Those doctrines which, tho' they do not directly contradict it, yet neglect it; which are what Paul calls *another gospel*. False doctrines cannot be means of sanctifying our souls, and turning us to God. God can do all things, but yet we are allowed to say that he cannot lie. And will he make use of lying vanities in bringing souls to himself, and countenance lies to make them instruments of purifying the hearts of his creatures? There are several doctrines which, in their natural tendency, instead of bringing us to God, tend to carry us farther from him. Whatever doctrine does not represent God as infinitely holy, lovely, and glorious, and make sin appear a very small and indifferent thing, can never be a means of giving us broken hearts for sin. Doctrines that deny the grace of God, can never make us to be to the praise of the glory of his grace. God works in us to will and to do by his power; but the service that God enables us to do, is a reasonable service. God begets no affection in our hearts, but what is joined  
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with light shining into the mind. God does not make people love him without cause, or hate sin without cause. There is always a *because* mentioned in scripture for those holy affections that his grace excites in the soul. "The love of Christ constrains us," saith the apostle; but it is "because we thus judge, that if one died for all, then were all dead," lost, and undone, without him. Unless we judge thus, the love of Christ can never constrain us, or have any considerable influence upon us. No doctrine whatsoever can be a means of making us love God, and love Christ Jesus, unless it show us those motives that ought to excite those affections in us. Besides, as was hinted formerly, the glory of God is concerned very deeply in the honour of his grace. Every man thinks his honour deeply concerned in having respect put upon his words and sayings; the Lord magnifies his word above all his other names; and had we due impressions of this, it would make the scripture unspeakably precious to us. We can never be employed in any exercise in which we may more probably expect that God will bless us, than when our thoughts are employed about his word in our prayers, praises, meditation, and conversation; and when we still have his word before our eyes, as our rule in all things. Every man thinks the respect or affront that is put upon his word, is put upon himself; and if we honour God's word with sincerity of heart, it is the way to a well-grounded hope through grace, that he will honour us with his grace. Them that honour him, he will honour. We see, therefore, that there are many reasons why it is God's own word that God makes use of in turning souls to himself.

IV. I proceed, in the next place, to consider some effects of the power of God on a sinner's soul relating to his word. In order to the word of

God's proving effectual, it is plainly needful that we give attention to it, that we understand it, that it make a lasting impression on our hearts, and that we get rid of the strong prejudices of the carnal mind against it. All these things are necessary for getting benefit by God's word, and they are all ascribed to his power. It is useful for us to consider the scriptures that ascribe these things to God's power, that so we may pray in faith for his grace for these ends.

1. Attention to God's word is reckoned in scripture the effect of his power. The Lord is said to have opened the heart of Lydia to attend to the words that were spoken by Paul. Without attention to God's word, when we read it or hear it in private or public, it is plain it can be but as water spilt on the ground. Hence Paul, Heb. ii. 1. bids us give earnest heed to it; and, for that end, that it may not slip out of our minds. When we compare the following verses, it appears, that if we give not earnest heed, we neglect that great salvation. When God offers to make with us an everlasting covenant, Is. lv. 2. 3. he bids us hearken diligently, and incline our ear. We ought to consider what attention the words of eternal wisdom and mercy deserve. The wisdom of men, even many of the words of the wisest of men, often deserve little to be regarded; but when God speaks, the world should listen. It is thus Isaiah begins his prophecy, "Hear, O heavens, give ear, O earth;" and good reason for it, "for the Lord hath spoken." And Deut. xxxii. 1. 3. "Give ear, O heavens, hear, O earth, the words of my mouth, "because I will publish the name of the Lord." But so it is, that no words are less attended to oft-times. All of us, our conscience may accuse of this, that sometimes we have read God's word with less attention than any book. We may have read the historical part with some attention, and can give

give some account of it; but the doctrinal part is read in a more overly way and manner, with less presence of mind, with less care to retain it, than any other book, by a good many. The account given of the woful aversion of the carnal mind to God's word in Job, is expressed in these words: The language of their heart is, "Depart from us, we desire not the knowledge of thy way." The deaf adder that stops her ears, that she may not hearken the voice of the charmer, is made use of as a figure to represent the aversion that the carnal mind has to hearing the words of eternal wisdom. We have that aversion in remarkable expressions described Zech. vii. 11. 12. "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words that the Lord of hosts hath sent in his spirit by the former prophets." Here it is said, they made their hearts as an adamant-stone, lest they should hear. But then, when he that stands knocking at the door of the heart, takes the keys of David, and applies them to the door, he can open it so as none can shut it. Then doth the Lord fulfil, in a spiritual sense, what was promised to Cyrus, II. xlv. who was a type of Christ, to open the two-leaved gates, break open the gates of brass, and cut in sunder the bars of iron. The word itself, in the Lord's hand, is an instrument of breaking that adamant-stone, and that rock, in pieces. The Lord turns away the eye and ear of sinners from hearing or seeing vanity, causeth his glorious voice to be heard, cures their spirit of slumber, and awakens them out of their sleep, that he may give them light and life. These, and other scriptures, are useful to encourage them who are troubled for the difficulties that they feel, to attend to God's word in reading or hearing. It is encouraging to think, that the Lord hath done  
this

this with others before, and offers to do this for us, to open our hearts to attend to his word, that we may incline our ear, and hearken diligently, that he may make an everlasting covenant with us. One of the chief evidences of the corruption of our nature, is the difficulty that all men may find to get their minds staid upon things spiritual. The best of God's people have found it a great burden to reflect upon it, that after their earnest endeavours to fix their meditations that way, ere ever they are aware, their thoughts are like the fool's eyes, that are wandering to and fro to the ends of the earth. These vain thoughts are, as it were, like the birds that were eating up Abraham's sacrifice, that he was so troubled with, and had so much to do to drive them away. They eat up the sacrifices of prayer and praise, and spiritual love, and other spiritual exercises; they make oft-times our thoughts on spiritual subjects to be like the ravings of a man in a fever, without coherence or connection. It is not easy to distinguish such interruptions from the woful bias of the corrupt heart; of which it is said, its imaginations are evil from our youth. Happy were it, if we could all spend a considerable part of our time in reading, in meditation on God's word with due attention and fixedness of mind, that no vain thoughts should interrupt us at all. It would be a heaven upon earth, if a man could lose sight for a while of this earth, and of all the vanities of it, and have it to say, that his heart was fixed and staid on God. It would be a beginning of blessedness in an eminent manner: *Is. xxvi. 3.* "Thou shalt keep him in perfect peace whose mind is staid on thee;" and perfect peace is a heaven. Exercising faith on the promises of God, and those declarations of his word already mentioned, is certainly one great means to be used by us for that end. But then,

2. We may conceive a difference between attending to God's word and understanding it. And this last

last is likewise ascribed to his power, Luke xxiv. 45. "He opened the understanding of his disciples to understand the scriptures." We have scarce any other account of the way that Christ spent his time, after his resurrection, with his disciples, but this, that he expounded the scriptures to them, the books of Moses, and the prophets, and the psalms; and the way that he expounded it was, by teaching the things concerning himself: so that to understand the scriptures is to understand what Moses, the psalms, and the prophets, say concerning him. After his ascension, and exaltation to glory, one of the chief things he does for all his other disciples, is the sending his Spirit to guide them into all truth, and his word is truth. In the forecited scripture, Luke xxiv. he opened their understandings to understand the scriptures. Perhaps it may occur to some of us, that this was an extraordinary blessing, peculiar to the apostles; but we are told, in the first chapter of John, that Christ is that light that enlighteneth every one that cometh into the world: so that it was not a gift peculiar to them. You heard last Lord's day several evidences, showing, that there is a teaching by God's grace, the teaching of his Spirit, necessary to all believers: "If any man have not the spirit of Christ, he is none of his." The eyes of the understanding must be enlightened, Eph. i. 18. to know the hope of his calling, and the riches of his inheritance in the saints. It is he that unseals the scripture to them who formerly saw nothing of the beauty and glory of it. One of the most glorious promises concerning Christ in the Old Testament, is II. xxix. 18. that in gospel-times the deaf would hear the words of the book, and the eyes of the blind would see out of obscurity and darkness; whereas to other wicked transgressors this was the principal punishment of their other sins, that that book, the book of God, would be a sealed book to them. David,  
that

that understood so much of God's word, prays frequently, that the Lord would teach him his statutes, though he had as little need of new knowledge, and new light, as perhaps any at that time in the world. If we would daily pray for knowledge, light, and direction from God, that he would daily open our eyes to see wondrous things out of his law, it would make God's word the rejoicing of our heart all the days of our life. It is said of the Athenians, that they spent their time in nothing else, but to tell or hear some new thing. If our hearts were daily rightly employed about God's word, and taught by his grace, it would be the way to know some new thing daily; for God's commandment, as David says, is exceeding broad; that is to say, though he had found an end of all perfection, yet he could not find an end of that: and if it was so in his day, on several accounts it is broader now than then; for a more clear and abundant revelation has been vouchsafed.

3. It is the power of God that takes away prejudices against his word: 2 Cor. x. 5. "Casting down strong holds, and high thoughts, that exalt themselves against the knowledge of God." The thoughts of the carnal mind that make Christ crucified to appear foolishness, God slays these enemies by the word of his mouth, the word of God, the sword of the Spirit, the sword that proceedeth out of the mouth of Jesus Christ, and causeth him to triumph, making manifest the favour of his knowledge.

4. Another effect of God's power relating to the word is this, his causing it take lasting impression, expressed frequently by his "writing it upon the heart." Thus, Jer. xxxi. 31. cited Heb. viii. it is thus that the glorious declaration about the covenant is expressed: In the latter days he would put his law in the inner part of his people, and write it on their hearts; then would they be his people,  
and

and he their God. And the apostle Paul seems to allude to that expression, 2 Cor. iii. 3. "Forasmuch  
" as we are manifestly declared to be the epistle of  
" Christ, ministered by us, written not with pen  
" and ink, but the Spirit of the living God; not in  
" tables of stone, but in fleshly tables of the  
" heart." The heart is said to be the epistle of  
Christ, written with the Spirit of the living God.  
The expression is of great force and significancy, and  
very comprehensive. The power of Christ upon  
the soul of a sinner, as it were, copies the Bible up-  
on him, forms Christ Jesus, and makes his word  
dwell richly in him. How glorious a hand-writing  
must it be! These must be beautiful and glorious  
characters; they make the believer all glorious  
within; they make the heart clean and pure; for  
God's words are pure, purer than silver tried in  
the furnace of earth; as it is expressed Psal. xii. 6.  
"purified seven times." We are clean by the words  
that he hath spoken. It is on the fleshly tables of  
the heart this is done. When a heart is a table of  
stone, the word makes no impression upon it. It  
is God himself takes away the heart of stone; and  
upon the heart of flesh writes these characters, ne-  
ver to be blotted out any more. This is the  
blessing we ought to seek earnestly from God, when  
we read and hear his word, that he himself may  
write it on our hearts, that our hearts may be thus  
the epistle of Christ, written with the Spirit of the  
living God. What a blessing would it be, if we  
had the Spirit of God for this end, to make us know  
the gifts given us of God; to write that hand-wri-  
ting on our hearts, affections, and the inclinations  
of our souls; to make us not only know, but to  
love, his word, and delight in it; to lay it up in our  
hearts, that so, when it dwells richly in us, it might  
bring forth fruit; that we may know the grace of  
God in truth, that so he might be glorified, and  
his word glorified and magnified in our souls; and  
that

that we may not be forgetful hearers, but doers of his word, that he may bless us in our deed.

V. I proceed, in the next place, to consider some of the principal properties of that operation of God's power that makes his word effectual to turn sinners to himself. Before we consider the properties of it, it is needful to acknowledge, and consider, that this is in a special manner the work of the third person of the Godhead, the Holy Ghost. When the gospel is said to come in power, it is also said, 1 Thess. i. 5. to come in the Holy Ghost; and when it is written in the heart, it is written by the Spirit of God. The word of God is called "the sword of the Spirit," or the instrument he makes use of. We should not think it enough for us, in a general acknowledgment, to seek the grace of God the Father, as if it were an indifferent thing whether we remember the Holy Spirit or not: for why are we baptized, not only in the name of the Father, but also of the Son and Spirit; unless that hereby we may be bound and engaged to acknowledge, not only what the Father does for our redemption, and the Son does, but also what the Holy Spirit does. We read of some in the Acts of the Apostles, who professing Christianity, had not known there was a Holy Spirit. It was thought absolutely necessary to them to know this. It is gross ingratitude not to know it; because it is the Spirit that quickens us. It is a necessary part of religion; because he is a divine person. The first mention that we have of the Spirit of God in scripture is in the beginning of Genesis, in the history of the creation of the world. When the world was formed in a rude form, the first thing we read of bringing it to a form is, the Spirit of God moving upon the face of the waters. His working upon the souls of sinners that are by nature darkness, has a resemblance to that old work, bringing light out of

of darknefs, and order out of confufion. The Lord fays, "Let there be light," and there is light.

But then we are ftill directed in fcripture to confider this power as the power of Chrift Jefus, as well as of the Spirit, and to confider the Spirit as the fpirit of Chrift, when we confider him as a quickening fpirit to us. We are fanctified by the Spirit; but Chrift is faid to be the author and finisher of our faith, and to be exalted to give repentance and remiffion of fin. All the fcriptures about Chrift's prophetical office teach us, that we ought to view him as the fountain of light and life. If. lxi. 1. he tells, that the Spirit of the Lord was upon him, to preach good tidings to the meek, the opening of the prifon to them that were bound. The fcripture explains how thefe two different divine perfons concur to this bleffed effect of turning us to God, and working in us true faith. The Son brings us out of prifon, and fo does the Spirit. It is Chrift the Son that pays the prifoner's debt; it is the Spirit that opens the door of the prifon, and knocks off the fetters. Two perfons may concur to a prifoner's relief two different ways. Paying the ranfom, or prifoner's debt, is the principal thing, that which in law gives right to the meffenger to open the prifon-door. It is Chrift that opens the door of the prifon to them that are bound, If. lxi. 1.; but it is by the Spirit of the Lord he does it. And the preaching of the good tidings of the gofpel is likewise there expreffed as a mean for that end. When the debt is paid, the prifoner is free in law; but his liberty is effectually accomplifhed, when the Son fends his Spirit. Then the prifoner is free indeed, when the Son thus makes him free. Where the Spirit of the Lord is, there is liberty. It is his truth makes men free. But ftill we are to confider, that all is to the glory of God the Father, that the Father may be glorified in the Son. Thus we are to acknowledge the operation of the Spirit, and the

purchase of Christ's blood. He that hath heard and learned of the Father, cometh to the Son. The Son teaches, and the Father teaches, and draws to the Son by the Spirit. And now,

1. One principal property of this operation of God's power is, that it is an exceeding great and glorious operation. It is so called, Eph. i. 19. "The exceeding greatness of his power to them that believe." Col. i. 11. Paul prays, that God would strengthen them according to his glorious power. God's power is the same in all the manifestations of it; but some effects and operations of it are more glorious than others. And we are ready to judge wrong in that matter. We are ready only, or chiefly, to consider the glory of God's power in the fabric of the visible world, the motion of the heavenly bodies, the sun, moon, and stars. But the spirits that God has made are more noble creatures than they; and the effects of God's power relating to them are in many respects more glorious. God's forming the spirit of man within him, is in several places joined with other glorious accounts of God's powerful manifestations of himself; as Zech. xiii. 1. "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." The work of God's power on the soul of a sinner, in turning it to himself, is in many respects a more glorious operation of God's power than those we most admire in the visible creation. There is a great difference in the operations of God's power. It is the same power that makes the least pile of grass, that made heaven and earth; yet these operations are very unequal; as Paul expresses it, 1 Cor. xv. 41. "There is one glory of the sun, of the moon, and of the stars." The spirit of man, and the other spirits that God has made, are unspeakably more glorious creatures, than any of the lifeless, senseless

senseless creatures. How glorious soever the sun in the heavens be, yet that creature is incapable to know God. It is a mean to make the world know him, and glorify him; but that glorious creature, being devoid of reason, is not capable of enjoying God. This difference gives an unspeakable transcendency to the spirit of man above all creatures in this lower world; and it is an exceeding glorious operation of God's power that turns that spirit to himself. We ought to be deeply humbled on account of our sin, and loath ourselves in dust and ashes; and so much the more, because thereby we have abused and corrupted our souls, such noble creatures. But, abstracting from sin, the proudest man in the world has not high enough thoughts of the dignity of the nature of the soul of man. Abstracting from what corruption has brought upon it, the soul of man is a creature capable, not only of knowing itself and other creatures, but of knowing that infinite ocean of blessedness and glory, the fountain of all good, and of enjoying him for ever. Nothing can fill a rational creature but communications from that infinite fullness which is in God. If we consider the subject of this operation, it is a glorious work of his power turning a soul to himself. Let us consider also the effect itself. There are many different effects of God's power on the soul of man; but this is the principal one, drawing his own image and likeness on us. There is an admirable glory and beauty in the visible creation; but all that glorious beauty is nothing to the beauty of holiness, which makes the renewed soul glorious within, though, alas! but in an imperfect manner in this present life. All the beauty of the lifeless visible creation is but deformity, in comparison of the beauty of the image and likeness of an infinitely holy God, drawn upon the soul. Let us consider of what consequence it is; eternal happiness depends upon it: whereas many things in the visible

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ble creation are not of much consequence; they are all to wax old as a garment; and as a vesture shall they be rolled up at last. The change that God's power makes upon the soul is compared to a new creation, a new birth. It is expressed by quickening. It is a resurrection of the soul that was dead in trespasses and sins. It is compared to that operation of God's power that raised Christ himself from the dead; that is, as it were, a manifestation of power beyond raising the bodies of other persons from the dead, Eph. i. 19. 20. "According to the mighty working of his power which he wrought in Christ when he raised him from the dead."

2. Another property of this power is, that it is exercised continually upon the souls of God's people: If. xxvii. 3. speaking of God's garden, or his vineyard, "A vineyard of red wine, I the Lord will keep it, I will water it every moment; lest any hurt it, I will keep it night and day." He is the author and finisher of our faith. As that same power that created the world out of nothing, still supports all things, particularly supports ourselves, and our natural life; so the same operation of grace that begins spiritual life, still supports and carries on the good work till the day of Christ, that perfects it. This is matter of great consolation, that God's people at all times have access through Jesus Christ, if they be not wanting to themselves, to obtain grace in time of need.

3. It is also necessary for us to acknowledge, that it is free and undeserved. Though a man should acknowledge, that it is the power of God that sanctifies him; yet if he think God obliged to exercise it, he does not glorify his free grace. Hence we see, that to the good pleasure of God is ascribed our regeneration, and turning to him: Ja. i. 18. "Of his own will begat he us by the word." 2 Thess. i. 11. The Lord fulfil in you "all the good pleasure of his goodness, and the work of faith with power."

“power.” That power is his good pleasure. That is not an acknowledging of God’s grace, to acknowledge his power as the cause of sanctification, unless we acknowledge that powerful operation an act of sovereign goodness. It is an arguing against experience, against God, and against reason, to pretend, that God is under an obligation to sanctify every wicked, corrupt, polluted creature. God’s law is perfectly just and righteous; all his commandments are full of righteousness; he has laid all his creatures under the strongest obligations to obey him; and what does he require, but what is just in the highest degree? It is we that are obliged to have just and holy inclinations. There is no obligation on God to sanctify and cleanse rebellious and wicked creatures. If he were obliged to sanctify us, he would be obliged not to punish us; but he is not obliged to forbear punishment; and therefore may justly leave us under the power of sin and corruption. Therefore, in order to acknowledge and glorify God’s grace, we ought always to acknowledge, that whatever good things he works in the souls of sinners, it is not only the fruit of his power, but of his good pleasure, sovereign, free, undeserved mercy.

These properties of God’s power ought to excite in us high and exalted thoughts of him, and to make us delight in meditating on and acknowledging it. For this end it is necessary to get our minds freed by God’s grace of the many prejudices that are ready to rise against it. It is a principal part of that knowledge of God, against which Paul tells there are many high thoughts and imaginations that exalt themselves. There are weapons in God’s word mighty through God for pulling down those high thoughts, and which ought to be made use of by us for that end.

VI. I shall therefore consider some of the chief grounds

grounds of prejudice against this comfortable and glorious doctrine, the efficacy of God's grace.

1. It is useful for us to consider, that the great ground of prejudice against it is unbelief, or forgetfulness of God's almighty strength and power, of that unlimited power that he has over all his creatures, and not acknowledging an absolute dependence upon him, or mean and weak thoughts of that power that belongs to God. These words are never to be forgotten that our Saviour has to the Sadducees concerning the causes of their error in his time, Matth. xxii. 29. "Ye err," says he, "not knowing the scriptures, nor the power of God." These are the two sources of all error, not knowing the scriptures and God's power, particularly of the error about the truth we are now speaking of. Christ is there speaking about the resurrection from the dead, and the change to be wrought upon the nature of men at that time. What makes it the more applicable to this present subject is, that the turning of souls to God is indeed a resurrection. It is a bringing a soul out of its grave, when it is turned to God, Ezek. xxxvii. The soul itself is a grave before that change be wrought, a sepulchre full of rottenness inwardly, however painted outwardly, as our Saviour expresses it about the hypocrite. Profane men are but sepulchres without that paint. It may seem to some, that there is not great need to insist upon so plain a truth as the almighty power of God. Yet David tells at the end of the 62d psalm, "God has spoken once, yea, twice I heard it, that power belongs to God." The unlimited power of God over all his creatures, the greatness of his power, and our dependence upon him, is a thing that we have need to have twice, that is frequently, repeated to us, and to have our minds much dwelling upon it. Nicodemus used to acknowledge God almighty; yet when our Saviour discoursed him on the subject we are at present considering,

sidering, he said, "How can these things be?" To which we may add this, the scriptures frequently put us in mind of God's power to begin and carry on this work of grace in the souls of sinners. Such expressions are frequently in Paul's epistles, "To him who is of power to establish you to the end," Rom. xvi. 25. Jude, at the end, says, "Who is able to keep you from falling." Let us consider also this in those scriptures that give the largest commendations of the faith of some eminent saints of God. Their faith in God's power is one of the chief things for which they are commended; as in that great commendation we have of Abraham's faith, Rom. iv. 20. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded, that what he had promised, he was able to perform: and therefore it was imputed to him for righteousness." If we consider other scriptures about Abraham's faith, we shall find, a principal part of that faith for which he was commended, was the deep impression he had of God's almighty power. Another instance is the centurion's faith. We have two things in his discourse to our Saviour: 1. An acknowledgement of his own unworthiness, "he was unworthy that Christ should come under his roof;" but this is not so properly an exercise of faith as of repentance. 2. He acknowledged Christ's power, that if he would say the word, his servant should be whole. The commendation given of his faith has something in it extraordinary: Christ had not found so great faith in Israel. The high impressions he had of the power of Christ is a principal thing for which his faith is commended. It is observed, both in the Old Testament and the New, that in those places that speak of the work of redemption, and of the work of grace, there are large accounts of God's power in the works of nature joined together, that the one may make us

easily persuaded of the other: "God that commanded light to shine out of darkness, hath shined into our hearts." In the 40th chapter of Isaiah, we have these great accounts of the almighty power of God brought in, in order to give due and right impressions, how in the work of redemption, "God would make bare his strength, and cause the lighting down of his glorious arm to be seen." We ought to have a due impression of the power of God. We are ready to speak of God's power over all creatures, as if the spirit of man was excepted; whereas, though it is a noble spirit, yet it is a creature, and consequently cannot resist the will of the creator. God is called *the Father of spirits*, and *the God of the spirits of all flesh*; and it is useful for us to consider, that every moment we have experience of the dependence of our spirits upon him; that it is he that formed the spirit of man within him; and, as it is said; Job xii 10. "that he has the soul of every living thing in his hand." It is he that gives us to know more than the beasts that perish; and has an absolute power over our understandings, will, and affections. There is nothing that men are more ready to think their own, and out of the power of outward causes, than this, their thoughts, their reason, the exercise of their reason. We see frequently how small a grain of matter, especially in the brain, will make the greatest wisdom turn to distraction. We ought to consider the subjection of our souls and spirits to him who is the Father of spirits, who could produce all those changes in the soul, though they were not united to the body at all. Job, chap. 12. gives several accounts that deserve our serious consideration, how God's unlimited power over his creatures can give wisdom, or take it away, as he pleases. And as he has power over our understanding, so also over our will, affections, desires, and inclination. He can turn the heart of man as the rivers of water, and fashion the

the hearts of men alike. He is the author of all that is good in our nature. How many natural affections and inclinations have we, that are in themselves good, though by the corruption of them they be evil! The scripture finds fault with men for wanting natural affection. It is in itself good, tho' many abuse it. It is God that at first implanted in the soul of man natural affections; for example, the love of parents to children, and children to parents, hunger and thirst after the means of life, natural inclinations to society and company. If this were reflected on, it would be a means, through God's grace, the easier to convince us of his power to give us hunger and thirst after righteousness, to implant in us a filial affection toward him as the Father of spirits, and inclination after communion and fellowship with the Father and his Son, which is unspeakably preferable to all society in the world. One of the greatest uses we can make of the consideration of God's power in general, is, by applying it to the subject in the text, to consider his almighty power; the strength of his arm, in order to see how easy it is for him to turn our hearts to him, and that, if he will, he can make us clean. And the consideration of his power not being sufficient alone, we must also exercise faith in his word, his promise, his offer, his grace. This would be an excellent means to obtain from him those blessed operations of his power, to be often acknowledging, that power belongs to God, and endeavouring to be more and more sensible of our absolute and continual dependence upon him, that so we may live in subjection to the Father of spirits.

2. Another particular prejudice against this great branch of the gospel of the grace of God, flows from its being mysterious. In the gospel there is both the hidden wisdom of God, and the hidden power of God, in a mystery. Many are ready to quarrel at it, as Nicodemus, "How can these things

“ be ?” For casting down these thoughts, it is useful for us to reflect,

(1) It is not the works of grace only that are mysterious. All God’s works, the works, for instance, of creation and providence, are so. Shall we therefore neglect them, because we cannot search them out fully? There is a dreadful threatening in scripture against them that do so: “ The Lord will not build them, but cast them down, who regard not the operation of his hand.” We are taught, that all his works are unsearchable, and at the same time that they are sought out of all them that take pleasure in them. They may be known in part; and that imperfect knowledge that can be had of them is unspeakably preferable to the greatest knowledge that we can have of any other thing. It is indeed to be owned, that all the manifestations that God makes of himself to us have a mixture of light and darkness in them; yet even that darkness itself is what we might make use of, in order to submit ourselves to the infinite wisdom of God; and this itself is an useful knowledge, to know that the power of God, as well as his wisdom, passeth knowledge. In Hab. iii. 4. there is a remarkable expression to this purpose: “ His brightness is as the light; he had horns coming out of his hand.” The original word rendered *horns* signifies also beams of light coming out of his hand; and there was the hiding of his power. A great deal is manifested, and infinitely more hid. The Psalmist expresses it thus: “ Justice and judgement are the habitation of his throne; yet clouds and darkness are round about him.” This is the first thing that we ought to consider, that if God’s works of grace are mysterious, all his other works are so.

(2) We ought to consider, that though the works of God’s hand on the souls of sinners be mysterious, yet they are not unintelligible. That power, tho’ exceeding great, yet Paul prays for the Ephesians,  
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that they might know the exceeding greatness of it; and he endeavoured to know more and more of the power of Christ's resurrection. It is enough for us to know the cause and the effect; that is, to know what it is to believe, what it is to turn to God, and to know that God is almighty, that he can work these works in us.

3. There is another prejudice that is more ordinary; and it is this: Many are ready to say, If it be the power of God that makes his word effectual, then it is not our fault; we cannot be justly condemned, when it is not effectual. This is turning the grace of God into licentiousness. We ought not to sin because we are under grace. For refuting this, it is useful to consider, 1st, What it is that the gospel calls for at our hands; 2dly, What that weakness is that we are under, and how it is our fault that we want God's grace and power to excite and enable us.

(1) Let us consider what it is that the gospel calls for at our hands, and then we shall see, that whether the power of God be joined with his word or not, we are under the strongest obligations to obey that law, and that it is an inexcusable fault to refuse such obedience. If the Lord required any thing which was not just and righteous, it were another case; but that is blasphemy to imagine; all his commandments are just. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" All that God requireth of us may be comprehended under that of doing justice. Every breach of his law, every contempt of his gospel, is an act of the highest injustice. We are obliged to obey his law as we are his creatures; and when we have made ourselves sinful rebellious creatures, we are under the strongest obligations to turn to him from the evil of our ways. But can the wisdom of man invent any excuse for not loving God, the fountain of all good,  
more

more than the creature, for not obeying him who is infinitely holy and just, for not preferring him to all other things, which are but nothing in comparison of him? Can there be any excuse for continuing at a distance from him, the only fountain of living waters?

(2) Let us consider what that weakness is we are under. The scripture makes a great difference between this and any other sort of weakness, and represents it as a wilful weakness. "Ye will not come to me," saith our Saviour, "that ye might have life." They desire not the knowledge of his way; they will not have him to reign over them: yea, they hate the light, they rebel against the light, stop their ears as the deaf adder, and pull away their shoulder, make their hearts like an adamant, that they may not hear the law. The nature of God's law, and of our transgression, confirms this. God requires holy and just inclinations. Love is the fulfilling of the law, and faith of the gospel. To love God, is to have just and pure inclinations; and they that want them, want them wilfully. Our weakness to do good, flows from our strong aversion to it, and our strong inclination to evil. In other cases, we never think it an excuse to any man's wickedness, that he is strongly inclined to it; and to admit this excuse here, is supposing, that the lawgiver of the world had no right to command any to duties they were not inclined to, or to forbid wickedness to any that were averse from forbearing it. There is a great difference betwixt that weakness which is wilful, and that which is not. As the power of all creatures is bounded, there are innumerable good things which no creature can do, and which therefore no creature can be blamed for omitting. For instance, a man is not blamed because he is not able to work miracles, to remove mountains, to raise the dead, to heal diseases by a word of his mouth. That inability is

no crime ; there is no obligation upon men to such acts from the relation between God and them ; and though a man were never so strongly inclined to such miraculous things as these, his inclination would have no effect. But it would be in vain for any man to say, though he were never so strongly inclined to holiness, he could not be holy ; for to have strong inclinations to holiness as we ought to have, is holiness itself. What can be more different than necessity and choice ? Now all that continue in sin, are said in scripture to chuse to do so, *Is.* lxvi. 3. " They chuse their own way, and delight in their abomination ;" they are said to chuse what the Lord hates and abhors. Though these things be natural, and cannot fall out otherwise without divine grace, yet it is plain from scripture, and the doctrine of the church of God in all ages, that all who are in a state of wickedness, do really chuse to continue so, and are not willing to be otherwise ; and this makes them inexcusable. We think it no excuse, when a man commits theft, murder, or any other act of malice and cruelty, to say that he cannot forbear it, he is so strongly inclined to it in his nature. This makes us rather hate and detest him the more. This ought therefore to make our weakness a ground of humiliation. The stronger our inclination is to do evil, the more weakness there will be to do good.

Besides want of will, there are other things in the corruption of man ; there is blindness and darkness. That blindness is likewise wilful, as well as our weakness. Men hate the light, rebel against the light, and will not come to the light, because their deeds are evil.

Consider further, that let men think what they please, whoever wants the grace of God, is truly in his heart willing to want it, and is rather averse from having it. Some will be ready to say, that though they want grace, they wish to have it ; but there

there is abundant evidence, that whoever wants it, is truly unwilling to have it. They who are under the dominion of sin, are unwilling to be holy, are averse from it; and if they be averse from holiness, which is the effect of grace, they must be averse to that power of God which is the cause of holiness. It is easy for men to say in general, that they desire grace; but certainly the profane, the hypocrite, the negligent in duty, are averse from that manner of life, and from that temper of mind of being broken in heart; and if they have an aversion from sorrowing for sin, joy in God, a life of spiritual meditation and prayer, strict justice, mercy, humility, they have an aversion from that operation of God's power that produces them. Again, that men chuse to want the grace of God is evident, because they do not use the means of obtaining it with that care that they use means for other things that they desire. If a man desired the grace of God sincerely, he would be at the greatest pains, and grudge no toil in the use of means, in the same manner that a man who desires earthly riches, grudges no toil to acquire them. And if men had sincere desires after grace, they would avoid the hinderances of it, things that are contrary to it. You would think a sick man dissembled, if he pretended to desire health, and yet continued to swallow what he knew to be poison: so many pretend to desire grace that do not truly desire it; which is evident from their running on in those courses that are directly contrary to the effects of grace.

4. I proceed to consider another prejudice. Some are ready to think, and say, that if it be the power of God that makes his word effectual, then he deals with us as stocks and stones; there is violence offered to our free-will; we do not act as rational and free creatures. In answer to this, let us consider, 1. There is no force offered to the will when God turns it to himself; because force is to make a  
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man do a thing against his will, but God's power makes us willing; we are made willing in a day of his power. God doth not make men holy against their will; for it is impossible to be holy, and yet to be unwilling to be so at the same time. Indeed they that were unwilling are made willing. If that be violence, it is violence that all of us should long for more and more. 2. It is God that implants those good natural affections that are in themselves useful, and that are common to all mankind; affections towards relations, hunger and thirst after the means of natural life, love to life, and aversion to death. It is great weakness to think that any inclination must be irrational because it is implanted by God, since all good inclinations flow from him. "Do not err, my beloved," says James, "every good gift comes from above." It is God that gives us the exercise of our reason, and natural light and strength; yet we do not say, therefore, he deals with us as stocks and stones: why should we argue otherwise about his giving us spiritual light, strength, and the exercise of grace, to make us act reasonably, to give him that reasonable service that is due to him? 3. Nothing can be more reasonable than those inclinations that God implants in the hearts of sinners when he turns them to himself. They are the most just, the only just and righteous inclinations: for what more reasonable, than to believe the truth; to love what is worthy of all love, glory, and praise; to hate what is abominable and detestable; to love holiness, and to hate sin; to be thankful for infinite mercy, and undeserved kindness; to have a continual impression of that infinite mystery of godliness, that compend, that complication of wonders of grace, mercy, and wisdom? When this affection is implanted in the heart, it is not by treating us as stocks and stones, but by shining into the heart, to give light and knowledge. If it is said, the love of Christ constrains us, the

meaning is not, that it forces men to obey Christ against their wills; but that it makes them have such a strong will and inclination to serve him as no other thing can resist. The Spirit of God makes use of rational motives, in order to excite holy affections: "The love of Christ constrains us; because we thus judge, that if Christ died for all, then were all dead."

5. Some are ready to ask, If it be the power of God that makes us willing to believe and repent, why are we exhorted to it? I reply, These exhortations are useful, were it for no more but to show us our weakness. But to consider this more particularly, 1. Those things to which God exhorts us, as was already said, are the most just things in the world; nay, they are necessary, and we are miserable unless we do them. 2. Consider the holiness of God's nature, and his right over us. Though we be wicked, sinful, and corrupt, God is holy; he hates wickedness, and manifests his hatred against it; he loves holiness, and manifests it in all these exhortations. 3. Those exhortations are necessary for us, as well as they are just and righteous; because, what if some did not believe? what if some did not repent? shall their unbelief and impenitence make the goodness of God of none effect? yea, rather "let God be true, and every man a liar," as the apostle says. 4. Those exhortations are useful to show us, first our duty, then our danger. It is necessary for us to know them, to show us what God approves of, what he hates, what he desires, what is necessary for salvation; and to show us the evil of sin, that it may appear to be exceeding sinful. The corruption of man's nature would never have appeared to be so evil as it is, if it were not for the offers of God's grace. Were it not that experience proves it, men might be ready to think, that it is impossible wicked corrupt creatures, shortly to die, shortly to receive a sentence to endless misery, would refuse

refuse or despise the offers of reconciliation and mercy on the most reasonable terms. They show us the greatness of the corruption of our nature. "If I had not come," says our Saviour, "they had had no sin; but now they have no cloak for their sin." They would have been innocent comparatively.

6. Another prejudice against this doctrine, and which at the same time shows us the bad use that some make of it, is this, That it is a means to encourage sloth, and hinder men from diligence. Some are ready to make an excuse for their sloth and laziness, because that it is the power of God that makes his word effectual.

(1) In answer to this, It is rather the contrary error that should tend to make us not only be negligent about one principal duty, but wholly omit it; the duty I mean, of seeking after the power and strength of God: for he who does not believe the reality of God's power accompanying his word, cannot, in true faith, pray for it, or seek after it. They that mock and ridicule all pretensions to the grace of God as enthusiasm, they mock God when they pray to him to make them holy; for if there be not a divine operation upon the soul of a sinner to give just and holy inclinations, it is a mocking God to seek these things from him, to pray to him to mortify our sins, and to cleanse our hearts, or to praise him.

(2) This doctrine, when duly considered, is a doctrine that tends to excite us to the greatest diligence. The need of God's power is the very reason that should excite us to diligent seeking after it: The necessity of a thing is never, in any other case, made a reason for being indifferent about it, or neglecting it. Though the increase does not depend upon our power, but upon God's blessing; yet we ought to consider the promises made to them that seek, and to them that ask: They shall receive.

We should seek, and then bless God that has made us seek; we should long, and bless God that inclines us to long. Let us consider what men do in other cases. The ploughman knows very well, that though he plough the ground, and sow the seed; it will be to no purpose, unless there come rain down from heaven, the former and the latter rain. The ploughman knows, that it is not in his power to bring that rain when he pleases; but he does what belongs to him, looks to God, waits for rain, ploughs the ground, and sows his seed. The seaman knows, that he cannot sail without wind, and the wind is not in his power, nor in the power of any creature: yet though it is not in his power to command a favourable gale when he pleases, he does not therefore neglect every thing concerning his ship; he fits it out, and makes preparation, till that wind which depends upon the power of the creator come. These and many other common examples, frequently adduced, might be enlarged upon, to show how unreasonable we are, if we make this doctrine an excuse for negligence and sloth. It is our part to make use of means, meditation, reading in private, and hearing with attention in public, and the like: and we have unspeakably precious encouragement, if we be in the use of means, that the Lord will not be wanting on his part.

VII. I proceed briefly to make some use and application of this doctrine.

I. It informs us of the high esteem that we ought to have of the doctrine of Christ Jesus, and of his word, because it is the instrument of God's power to our salvation. Thus does he magnify his word, above his other name, as the means of converting and sanctifying immortal souls, as was shown before. It is an unspeakable honour and dignity put upon that blessed doctrine, and that blessed volume of God's book, whether written, explained, or enlarged

ged upon. "I am not ashamed," says Paul, "of the gospel; because it is the power of God to salvation." That is the reason why we should not be ashamed of it; nay, for there is more meant than expressed, that we should have a high esteem of it. It is not only in public, though there be a special blessing promised to that, but even in private, we may expect God's power accompanying that doctrine. When the Ethiopian eunuch was in his chariot alone, it is said, Philip came to him, and preached Christ Jesus, from that same text of scripture. People may, as it were, preach Christ Jesus to themselves when alone, and to their near neighbours, speaking one to another.

2. When we highly esteem the word, let us be ware of giving it that esteem that belongs to the power of God itself. It is a means; but it is to the power of God we are to look for the increase. To excite us to wait upon that, we should consider, that the Lord stretcheth out his hand to us all the day long. It is from our neglecting to seek and desire it, that his hand is not actually upon us to turn us to God, the living God. Ezra's expression is remarkable to this purpose: "That the hand of the Lord was upon all them that seek him for good." To seek him earnestly, is the great direction for that end, to seek the power of God; but then to seek it, as was explained before, as the power of the Spirit of God, and as the purchase of the blood of Christ Jesus. This is a living a life of faith on the Son of God. Nor should we think this a matter of small consequence. We should not think, that if we seek the grace of God, what is the matter whether we frequently or habitually acknowledge the fullness of Christ, his fullness of merit? It is all one as if we should say, What is the matter whether we be guilty of ingratitude, and dishonouring of the greatest mercy? It is that infinitely glorious sacrifice of his, and his perfect righteousness, that is the cause

cause of every the least degree of strength that we receive; and therefore it is out of his fullness that we are to seek that grace. When the Spirit comes; says Christ, "he shall receive of mine, and give it to you; for he shall come in my name." We cannot have a right view of the grace of the Spirit, otherwise than as the gift of Christ, and the fruit of his death and resurrection. Therefore we see, in the 6th and 7th chapters of the epistle to the Romans, after the apostle had discoursed about justification, and pardon of sin, he comes to speak of sanctification. Some would have been ready to think he would have treated only of the grace of the Holy Ghost; but what he treats of there as the way to sanctification, is the exercise of faith, by which we look upon ourselves as dead with Christ, and alive with him, being planted together in the likeness of his death, and then in the likeness of his resurrection. As in turning from sin to God, there is a dying to sin, putting away the old man, and rising to newness of life; so there is still a looking to the virtue of that death and resurrection that has raised such a number of souls, in all ages, out of their graves.

3. I shall next consider briefly some evidences and signs of the power of God accompanying his word, signs of it that are related plainly in the scripture, and serve for the consolation of them that find those signs, and for the awakening of others.

(1) We are told, 1 Thess. i. 5. that when the word came in power, and in the Holy Ghost, it was accompanied *with much assurance*, assurance of the truth of it, a strong persuasion of it, and *joy in the Holy Ghost*. You heard in the lecture of David, to whom God himself was a teacher of his statutes. "These statutes were the rejoicing of David's heart, and sweet to his taste." He had a delight, not only  
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in meditating on them, but in practising them; he took them for his heritage.

(2) Where the word of God comes with power, it is as a hammer that breaks the rocks in pieces, Jer. xxiii. 29. There is this great difference betwixt the teaching we get from men and what we get from God: when we get it only from men, without the grace of God, it generally puffs up; whereas that knowledge, that teaching, which comes from God, tends to humble the sinner more and more. It is said, when God puts his law in the heart, he takes away the heart of stone, and gives a heart of flesh. When he shows himself pacified, the sinner is confounded, and sees that to him belongs shame and confusion of face. And as the power of God, when it works upon the heart, is the effect of grace; so it leads us to live to the praise and glory of that grace, which is the source, original, and spring of it.

(3) When the power of God accompanies his word, as in the case of the disciples going to Emmaus, it makes mens hearts burn within them with a pure flame of divine love, love to God, his works and ways. The word is as a fire, Jer. xxiii. 29. It gives an unspeakable vivacity of soul. Christ baptized with the Holy Ghost and with fire.

(4) When the word comes with power, it makes the heart clean: "Ye are clean through the word  
"I have spoken unto you," John xv. 3. "Christ  
"gave himself for his church, that he might sanctify and cleanse it by the word," Eph. v. 26.  
"Sanctify them by thy truth, thy word is truth," John xvii. 17. "The testimonies of God are  
"clean and pure," Psal. xix. 8. 9.; and they cleanse the heart upon which they are written, and upon which they take impression, from the love of sin.

4. I shall conclude with a few answers to that practical question which many may have occasion to make, How ought they to behave that do not find the power of God accompanying his word in secret, or in public ?

(1) It is a good sign to those that have this to say, if they truly lament it, and are troubled for it, and are desiring the grace of God to accompany his word. God will satisfy longing souls, if they be crying to God to open their eyes to see the wonders that are in his law. Though he chasten them for a little, he will teach them out of his law, to their satisfaction, in his own good time, and give them joy and delight in his word, and make it sweet to their taste.

(2) Such should take care not to blame God, nor the scripture, nor the ordinances of God. It is but a self-deceit for men to free themselves of the blame. They ought to consider, the reason why the word does not profit is, when it is not mixed with faith in them that hear it, Heb. iv. 2. We should cry to the Lord, therefore, for that blessed mixture, that every word we read of in scripture may be mixed with faith, that the Lord may increase our faith, and help our unbelief.

(3) They should reflect upon their ways and practice, see that there be not some particular sin that the Lord has a controversy with them for, and therefore with-holds from them those advantages and consolations that they have got perhaps by the word at other times. "Do not my words do good," saith the Lord, Mic. ii. 7.; but it is added, "to him that walketh uprightly." And his heart is not upright which is lifted up within him, Habak. ii. 4. Endeavour after a humble and patient waiting for the Lord, waiting at the posts of wisdom's door, acting faith upon the mighty power, and infinite mercy, and loving kindness, of God; still looking

ing to the death and resurrection of Christ, that we may find ourselves quickened together with him, and made to sit together in heavenly places, where he is who is our life, that when he appears at last, we may appear with him in glory. To his name be glory and praise for ever and ever. Amen.

The knowledge of Christ crucified the sum  
and substance of saving knowledge\*.

I COR. ii. 2.

*For I determined not to know any thing among  
you, save Jesus Christ, and him crucified.*

THE apostle Paul tells the Corinthians, when speaking of the unbelieving Jews, that in reading the Old Testament there was a vail on their hearts. The reason of his saying so was, because in reading that volume of God's book, they did not discern Jesus Christ to be, what indeed he was, the chief end and scope of it. That blindness was both a wilful and a judicial blindness. They made their ears heavy, they closed their eyes, they made their hearts fat, and a spirit of sleep and slumber was poured on them. We are taught in scripture, that it is a blindness of most dangerous consequence; that if the gospel be hid, it is hid to them that are lost; and that before a heart turn to the Lord, that vail must be taken away. It is evident from experience, that there has been in all ages something like that Jewish vail on the hearts of professed Christians, not only in reading and hearing the Old Testament, but also the New. And it is not merely of professed Heathens, or unbelieving Jews, that this apostle tells in other places, that there were some who frustrated the grace of God, made Christ

\* Preached at Glasgow, Jan. 8. 1723.

to die in vain, carried towards him as if that had been the case, and were enemies of the cross of Christ. This he affirms even of some professed Christians in his time. And if this was the case in that age, the age of the apostles, no wonder that in all other ages there has been a wretched bias, in many hearers and readers of the New Testament, to overlook and neglect the chief end and scope of the scripture. The very reverse was Paul's resolution; he was determined to know nothing, save Jesus Christ and him crucified; whereas the carnal mind in every man, by nature, inclines rather to know any thing else than that. Paul esteems it, and calls it, "the great mystery of godliness;" whereas many have been still ready to treat it as if either it were no mystery of godliness at all, or as if it were one of the least things treated of in the scriptures, and mentioned only by the by. Downright opposing it is not the only injury that that glorious mystery met with. Many who do not plainly deny, overlook it. But this in scripture is reckoned a sin of the same nature and danger with open opposition to it; for how shall we escape, says Paul, whether we oppose it or not, if we neglect so great a salvation? If we do not believe it, we are Jews in opinion; if we believe it, and yet reject it, we are in practice more inconsistent with ourselves than the Jews. Nothing is more evident, than that if we believe it certain, that God was manifested in the flesh, to redeem the church by his own blood, this one thing, this one mystery, should take such possession of the hearts of redeemed sinners; should so fill and occupy their thoughts, as, comparatively speaking, to leave room for nothing else. It is the glory of the Reformed churches, whom God, of his infinite goodness, delivered from the gross darkness of Babylon, that this great mystery has been so faithfully preached, so frequently, so much exalted and magnified. And we ought to bless the eternal Father of lights,

that has, in such a distinguishing manner, favoured this national church, and even this corner of it in particular, with the magnifying of this great mystery of his grace, that is to be the admiration of men and angels to all eternity. Yet there are many reasons that make it necessary for us to be jealous over ourselves, as Paul was over the Corinthians, with a godly jealousy, lest we be seduced from the simplicity of the gospel, lest we neglect that great salvation, lest we let it slip out of our minds, lest it take up too little room in our thoughts and esteem. It is not merely the duty of apostles and teachers that the text lays before us, but of all Christians. What the apostle chiefly taught, is what we and all others ought chiefly to learn, and chiefly to consider. The apostle Paul taught the whole counsel of God, as he declares to the Ephesians, Acts xx. 27. And here he lays before us what the whole counsel of God is. We should look upon this as a pattern laid before us. The apostle Paul also speaks, Phil. iii. 8. 9. about the excellency of the knowledge of Christ, in comparison of which he counted all things but loss and dung; and intimates how earnestly he desired that all others should be like minded, walk by the same rule, and mind the same things. If, therefore, he minded nothing else but Christ crucified, we ought comparatively to mind nothing else either.

In the preceding verse the apostle reminds the Corinthians, that his manner of preaching among them was not with excellency of speech, or of wisdom. He is alluding to certain pretended wise men, to whom the doctrine of the cross of Christ was foolishness; and acknowledges, that his speech had not that excellency that would please them. But we ought not to have the less esteem of it on that account; we ought rather to esteem it the more. The wisdom of those men is science, falsely so called. The apostle's style and matter are not  
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the less excellent, because his sermons did not consist in, what Jude calls, "swelling words of vanity," but words which the Spirit of God teaches. The matter of his doctrine was not that wisdom which comes to nought, and which in God's sight is foolishness, but the hidden wisdom of God in a mystery. The apostle's style was excellent in the highest degree. It was plain and scriptural; and if, as Peter says, some things written by him were hard to be understood, it was because the things themselves were mysterious, not because his words were obscure. The apostle gives the reason why he did not make it his business to recommend himself to men that admired a showy superficial wisdom and eloquence, because his chief, his only business among them, was, "to know Christ, and him crucified."

For understanding the words, it is proper to observe, that the knowledge the apostle is here speaking of is the knowledge of religion, or of the way to eternal life. There is no design here to disparage the knowledge of necessary worldly affairs, which though the worst of men sometimes excel in, yet the best of men, in some measure, need, that they may be useful members of society. A man's not being slothful in business, needs not hinder his being fervent in spirit, serving the Lord: and though human arts and sciences are not necessary to all, yet it is needful for society that there should be some acquainted with them; and it is probable Paul himself was not wholly ignorant of them. But he counted that and all other things loss and dung to the knowledge in the text, and the knowledge of the way to the favour and to the image of God, to holiness, and to happiness. And as to these, he knew, that Christ alone is the way, the truth, and the life. There are two expressions used here to signify the object of saving knowledge, "Christ," and "him crucified." The knowledge of Christ, in general, comprehends

comprehends the knowledge of his person, his offices, his benefits, our need of him, his sufficiency and willingness to save, not excluding the knowledge of his precepts, since conformity to them is one principal benefit he has purchased for, and bestowed upon us, one chief effect of his offices, and one chief branch of his image. The knowledge of Christ crucified signifies, more particularly, the doctrine of his sacrifice for sin, on which all the other doctrines of Christ have so great a dependence.

The apostle tells, that as this was all that he taught among the Corinthians, so it was not the result of forgetfulness, but of deliberate determination. The force and strength of the apostle's expression is remarkable; he determined to know nothing save this. This signifies more than merely to affirm, that this is a part, a necessary part, of Christian saving knowledge. It intimates, that it is in a manner the whole, the principal doctrine of religion, which virtually comprehends all the rest; all other necessary principles of saving knowledge being either supposed, and contained in it, or such as may be necessarily inferred from it; and the best view we can have of every other part of knowledge of spiritual things being by considering it with relation to this.

It is useful, for giving further light to this, as well as many other texts in the writings of Paul, to observe, that in the church of Corinth, and several other churches to which he writes, besides the open enemies of Christianity, the unbelieving Jews and Heathen, there were others who handled the word of God deceitfully, of whom Paul tells the Philippians, that they were enemies of the cross of Christ. The character of these may be briefly collected out of plain scriptures; and it is useful to consider it, because they have had their successors in all ages. A principal part of it was, as we read, Col. ii. and Phil. iii. that they placed a great part of religion  
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in external things : Touch not, taste not, handle not ; after the traditions of men, after the rudiments of the world. Their zeal for the ceremonial law was superstition, since God had abolished it. Besides, they spoiled mens souls with vain philosophy, seducing them from the simplicity of the gospel : and though they professed to believe Christ was sent from God, they frustrated the grace of God, and made it of no effect. The epistle to the Galatians was written of purpose against them ; but almost in all the epistles of Paul, he gives us some hint of them. These men had a particular contempt of Paul's mission, which he was therefore obliged to defend. They despised his person and appearance as mean and unpromising, and his style as rude and unpolished, and they traduced his doctrine as absurd and enthusiastical. Hence Paul uses so strong expressions to show, that what those men so much neglected and overlooked, was the thing they ought chiefly to have considered, in divine revelation.

The doctrine, therefore, that I shall discourse from these words is this, That the knowledge of Christ, and him crucified, is the sum and substance of saving knowledge, the life and soul of the Christian religion, the chief scope and design of the word of God. This plainly follows from the text. Paul believed all scripture to be given of God, and to be profitable ; and therefore was determined, no doubt, to know all that was in the scripture ; and yet he was determined to know nothing but Christ, and him crucified : which shows, that in one view there is nothing in scripture but this ; for all other doctrines have this for their scope and design. The doctrine of the law is a schoolmaster to bring us to Christ ; and the doctrine of our sin and misery gives the knowledge of our need of him. Paul declared the whole counsel of God, and would not have reckoned himself free of the blood of souls, if he had  
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with-held any part of it. So that from this text we are not to think, that Paul's knowledge was confined within narrow bounds, but that the knowledge of Christ is exceeding broad; and that he who knows the love of Christ is filled with all the fullness of God.

I. In discoursing on this point, I design, through God's grace, in the first place, to propose some general observations concerning the writings of the apostles, and the other scriptures, proper to make an impresson upon us of this truth, That this doctrine of the mystery of redemption is the chief scope and design of the whole volume of God's book.

1. Concerning the writings of the apostles, it is useful for us, that we divide the contents of them, as we may justly do, into what is doctrinal and practical: for though all the doctrines are practical, yet there is a difference between what we are to believe and to practise; the doctrines chiefly representing to us what God has done for us, and the precepts what we ourselves ought to do. Now, if we distinguish what is doctrinal in the contents of the apostles writings, and what is practical, we shall see, that if in any large passage the knowledge of Christ is not the subject, there the holy penmen are treating, not of the doctrines, but of the precepts, and viewing even these as connected with the knowledge of Christ crucified. Duties are considered, with relation to him, as the fountain of that strength by which they are performed, as the altar that makes them acceptable, as the pattern of them, and as the chief motive to excite to them. But in those parts of the writings of the apostle where they are treating of the doctrines of Christianity, there is nothing more evident to all who seriously peruse them, than this, that the blessed and glorious mystery of God manifested in the flesh, to redeem his church

church by his own blood, wholly takes up the room; and that the apostles are always either discoursing of the truth and certainty, the beauty and excellency, the unsearchable fruits, and the manner of partaking of it. It would be desirable, that all who doubt of the truth of this would follow the example of the noble Bereans, who searched the scriptures to see if these things indeed were so.

2. A second general observation arises from the names given to the preaching of Christianity in the New Testament. It is called *preaching Christ Jesus*, — *preaching the cross of Christ*, — *preaching the unsearchable riches of Christ*. Now, it is certain, the name of any doctrine is never taken from any thing that it mentions only by the by, or from any of its least considerable branches, but from what is the chief and principal scope and design of it. It is the gospel concerning Jesus Christ that has him, not only for its author, but for its chief subject-matter. The doctrine of Moses and the apostles could not be called a doctrine concerning Moses and the apostles, as the gospel is called the *gospel concerning Jesus Christ*, in the beginning of the epistle to the Romans, and other places.

3. Another general confirmation of this may be drawn from those scriptures that represent as the most dangerous and most sinful ignorance, the ignorance of Christ, and of the redemption wrought by him. Thus, Rom. ix. where Paul is discoursing of the blindness of the Jews, he tells us, that he was in heaviness and great sorrow for them continually. So great sorrow, and so continual, should make us curious to know the cause of it. Paul's expression has astonished his readers in all ages, when he says, he was contented to be accursed from Christ for the Jews, that they might be delivered from that blindness. This should excite us to know what that blindness was. The Jews were not downright Atheists; they did not deny the being of God, nor his

attributes, nor his providence, nor his laws; nay, they were very zealous for all these. They did not deny the writings of the Old Testament, which indeed contain the gospel as well as the law, and a very large account of Christ's history and his doctrine. We are acquainted, Rom. x. 3. what that blindness was which occasioned this astonishing concern: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." That the righteousness of God here signifies that righteousness which God the Son wrought out by his sacrifice and obedience, is evident from  $\gamma$  4. "For Christ is the end of the law for righteousness to every one that believeth." Rom. iii. 21. 22. "But now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe;" i. e. as appears,  $\gamma$  25. the righteousness of Christ, "set forth to be a propitiation, through faith in his blood." The Jews were not ignorant of the righteousness of the moral and ceremonial law, but were sensible of their obligation to both. They were zealous against the Heathen nations, zealous in defending the unity of God, his attributes, and his law, and were many of them men of great knowledge about these things; yet as they were ignorant of this righteousness of Christ, Paul reckoned their zeal not according to knowledge, and accounted them under the most miserable spirit of sleep and slumber; hereby teaching us, that while we know not this great object, we know nothing of the scriptures, and of the mystery of God's will. When Paul was in such heaviness for the Jews being thus ignorant of Christ, surely we have reason to be deeply concerned for our own ignorance, and the ignorance of others amongst us. Let it be our continual prayer, that the Lord may keep us from such dreadful blindness

ness as that miserable nation was left to. When we are considering their wilful infatuation, let us consider at the same time, how, on account of it, divine providence has made them examples to all the nations of the world. Tho' they are not Atheists, nor idolaters, nor believers in any such impostor as Mahomet, and though they profess the greatest respect for the law of Moses; yet for their rejecting the knowledge of Christ crucified, and his righteousness, these seventeen hundred years they have been dispersed through the world, the most miserable spectacle that ever the sun saw. Never was any nation made such a remarkable instance of the justice of God, and that for so long a time, near the third part of the age of the world. The use we ought to make of this we learn, Is. lxvi. 24. "And they shall go forth, and look upon the carcases of the men that have transgressed against me." The prophet had been prophesying of Christ, his gospel, and his subjects; and here speaks of the enemies of these, and the vengeance that awaited them. We ought to look upon the carcases of these men, the carcases of the Jewish nation, as one proof what an inexpressible danger it is to neglect the great salvation.

But then we are not to think, that it is only in the Jews that such ignorance, unbelief, and contempt of this knowledge, is dangerous. It is affirmed in general, that if this gospel be hid, it is hid to them that are lost; if to some it is foolishness, it is foolishness to them that perish; and where it is not the favour of life to life, it is the favour of death to death.

4. The knowledge spoken of in the text is represented as the chief end and design of the enlightening grace of the Spirit of God. One of the most glorious promises in the Old Testament concerning the times of the New Testament, is, that then, in a special manner, all the children of the true Israel, the church of God, should be taught of God. Promises

mises to that effect are frequently repeated in such a manner, as to teach us to look upon that enlightening as one of the most glorious benefits God could bestow \*. The Old Testament does not mention so particularly or clearly as the New, what it is the Lord would, in such a glorious and merciful manner, teach his people; but the New Testament explains it very clearly. Thus, John vi. 44. 45. “ No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to me.” Here we see, that that teaching of the Father foretold and promised in the writings of the prophets, is teaching us the knowledge of Christ, that knowledge which is requisite to make us come to him, “ who is the way, the truth, and the life.” In the New Testament we learn, that one great design of sending the Holy Ghost is, that he might guide God’s people into all truth; yet scarce ever is the enlightening grace of the Spirit of God mentioned in the writings of the apostles, where the knowledge of the mystery of redemption is not spoken of as the end and design of it. It is for this end he gives the spirit of wisdom and revelation, Eph. i. 17. and downward. It is for this end he shines into the hearts of sinners, 2 Cor. iv. 6. It is for this end he strengthens with might, by his Spirit, in the inner man, Eph. iii. 16. And when he converts a persecutor, as Paul was, it is by revealing his Son in him.

This enlightening grace of the Spirit is scarce ever mentioned, particularly by Paul, without his breaking out into a prayer, that those to whom he writes might be blessed with it, in order to know

\* See Is. xlv. 30. Jer. xxxi. 34. &c.

the love of Christ that passeth knowledge, to know the glory of God in the face of Jesus Christ, to know the riches of his inheritance, the unfearchable riches of his grace, and the like. And we ought not to overlook the very earnest manner in which these petitions are put up. It is his prayer for all those to whom he writes, that they might be filled with the knowledge of God in Christ, the knowledge of the mystery of Christ, the knowledge of the mystery of God's will in all wisdom and spiritual understanding. And that work of enlightening the mind of a sinner in the knowledge of the mystery of redemption, is compared to that glorious act of omnipotence at the creation of the world in bringing light out of darkness.

5. On the other hand, it is represented as the great design of the prince of darkness, to withstand, oppose, and hinder this knowledge of Christ: 2 Cor. iv. 4. "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine into their hearts." The light of the glorious gospel of God is the same thing spoken of  $\psi$  6. "the light of the knowledge of the glory of God in the face of Jesus Christ." And accordingly the synagogues, where the knowledge of Christ was opposed, rejected, neglected, are called *synagogues of Satan*; and the false apostles that corrupted this doctrine, are called *apostles of Satan*. Though there be many things hard to be understood concerning the operations of evil spirits on the minds of men, yet that fury and rage with which this blessed doctrine has been opposed in all ages of the world, is a confirmation, from experience, of what the word of God teaches us so plainly, of their influence on the hearts of the wicked, there being nothing in the history of the world in all ages, comparable to that hellish malice and cruelties exercised against them that professed this knowledge  
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of Jesus Christ; first, by Pagans, and afterwards by the whore of Babylon; besides the persecution that the Apostle Paul speaks of that obtained in all ages, even in the bosom of the visible church, Ishmael born after the flesh persecuting the Isaacs born after the spirit. Now that knowledge which the prince of darkness makes it his business to oppose and hinder, must be a knowledge of unspeakable importance to us. We may learn what it is we ought chiefly to study, by considering what it is the devil endeavours chiefly to divert our minds from; and the warnings given in scripture, should teach us, when we find high thoughts in our corrupt hearts rising against this blessed mystery, to be suspicious whence they come. We ought always to be on our guard against these evil spirits in all matters belonging to our souls; but especially lest our faith fail through the fiery darts of Satan thrown into our minds. He cannot force us to reject this blessed mystery; yet, in a manner to us inconceivable, he may dart in many thoughts and suggestions, tending to lessen our esteem of it, and divert our thoughts, and draw away our affections from it.

6. There is something very singular and surprising in the way and manner that the apostles express their esteem of this knowledge, and their contempt of all other knowledge in comparison of it. Thus Phil. iii. 8. 9. the apostle twice or thrice repeats it, "that he counted all things but loss and dung for the excellency of the knowledge of Christ, and him crucified," that he might know him, that he might win Christ, that he might be found in him. Though he had more knowledge of this mystery than most of the world, yet he counted not himself to have apprehended as yet, but was still "pressing forward to the mark of the prize of the high calling of God in Christ Jesus," and directs all others to be like minded with him in this. There are several other ways by which also they express

prefers the highest esteem of this knowledge ; and we ought still to consider, that their example in that is laid before us as a pattern which we ought to follow. Thus, for example, what earnestness do they express for communicating that knowledge to all the world ! Paul, Rom. i. 14. professes himself debtor to Jews and Gentiles, debtor to all mankind, if it were possible, to make known to them the glorious knowledge of Christ Jesus. And 2 Cor. ix. he says, that for that end he became servant to all men ; that necessity was laid upon him to publish this glorious knowledge ; and wo unto him if he did it not." It would be a high degree of wretchedness to him not to be so employed, in communicating that knowledge, and that esteem he had of Christ, to others. And yet he adds, that he had nothing to glory in notwithstanding ; because, that all the acknowledgements he could make, were infinitely short of the obligations he was under. So well did he love to see the doctrine of the cross thrive and flourish, that he tells, Phil. i. 18. he rejoiced that it was preached even by some who envied him, and were his adversaries. Though such a good work was done by men of such an ill principle, the Apostle Paul notwithstanding rejoiced. We ought not to look upon these things as if they only told us what the apostle did ; they represent to us our duty also, that every man should have his thoughts filled and captivated by this blessed mystery ; that this should take such a possession of our hearts and affections, as to be, as frequently as possible, the object of our meditation and conversation ; that we should endeavour to be still making progress in esteeming and admiring that love, " whose height, depth, breadth, and length, passeth all knowledge." It is a thought that should naturally rise in the hearts of men, when they hear those things that the apostle says concerning this knowledge, that there must be something in that myster-

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ry, some glory more than ever they have seen, if it ought thus to take possession of the heart and affection. It is what all of us have reason to bewail, some more, some less, that we see but very imperfectly that exceeding glory that is in it. It should direct us to our duty of praying for ourselves, what Paul continually prayed for them he wrote to, that God would give them the spirit of wisdom and revelation in the knowledge of Christ, and shine into their hearts with the light of the glory of his Son.

7. The names and titles given to the knowledge of Christ, show the unspeakable importance and transcendent excellency of it; and that it is the chief scope, soul, and life, of religion. It is called *the great mystery of godliness*, 1 Tim. iii. 16.; *the power of God unto salvation, the power and the wisdom of God*, 1 Cor. i. 24.; *the hidden wisdom of God in a mystery*, 1 Cor. ii. 7.; *Eternal life*, John xvii. 1. and 1 John i. 1.; and *the foundation*, 1 Cor. iii. 11.

II. We proceed further to confirm the truth in view, by considering, in some instances, how other doctrines of religion are considered with relation to Christ crucified. Thus briefly,

1. As to the doctrine of the divine persons of the Trinity, it is easy to those that read the word of God attentively, to reflect, that the plainest accounts we have of that adorable mystery, in those places where the work of redemption is treated of, and that one chief design of the revelation of it to us, is, that thereby we may understand our redemption. Thus, when we are told that Christ is the mighty God, and the everlasting Father, it is where we are also told, that he was to be a child born to us, a son given to us, Is. ix. 6. When we are told, John i. 1. "that the Word that was in the beginning with God, was, and is God," we are also taught, that he was made flesh for us, and dwelt  
among

among us. And when we are told, Heb. i. 3. "that he is the brightness of the Father's glory, and "the express image of his person," it is when we are taught that he purged our sins.

2. As to the doctrine of God's attributes, it is in the face of Christ Jesus chiefly we see the glory of God, 2 Cor. iii. 2. and chap. 4. throughout: it is here we chiefly see the glory of God, his excellencies and perfections that we ought chiefly to consider, and to have a suitable impression of; as his holiness, his justice, his mercy, his grace.

3. As to the knowledge even of the works of God, the works of creation and providence; tho' that be a part of natural religion, and may be obtained in some measure by the light of nature; yet the New Testament still directs us to consider it with relation to that glorious object mentioned in the text. The mystery of grace should not make us neglect, but rather excite us to the duties of natural religion, adoring God's infinite power, wisdom, and goodness, in the works of creation and providence. But then we are still taught to consider the glory of the Creator with a view to the mercy of the Redeemer, and to consider the majesty of the great Sovereign Ruler of the world, in order to admire his condescension as our Saviour. Thus we are taught, John i. 1. *et seqq.* it was the Word, who was in the beginning with God, that made all things, and that it is he that was made flesh for us; and Col. i. 18. that he who is the head of principalities and powers, and creator of the world, is head of the church; and Heb. i. 3. that he who upholdeth all things by the word of his power, is he that purged our sins by himself. So that when a redeemed sinner is employed about those duties that are express direct duties of natural religion; that is, duties that men are by the light of nature obliged to, as adoring God's attributes in the works of creation and providence; looking up to the heavens, to

the moon and stars, which God has made; it is a becoming reflection, and suitable meditation, that the same adorable person that made those glorious creatures, is he that died on a cross for us. Then again,

4. As to the doctrine of the covenant of works with the first Adam, and our relation to it, the plainest account that we have of it is Rom. v. where the parallel is run between the first Adam, and Jesus Christ the second; of whom the first Adam is called a figure and a similitude.

5. The doctrine of the knowledge of the law of God, and of our breach of that law, has Christ for its end: "Christ is the end of the law for righteousness to every one that believeth." The doctrine of the corruption and wickedness of mankind has also the same scope, Gal iii. 22. The scripture hath concluded all under sin, that is, it gives us the knowledge of it, for this end, that the promise by faith might be given to them that believe; that by knowing our disease, we may know our need of the remedy, and see what unworthy objects we are of such love, and from what misery it delivers us. These may serve for some instances to show how all the doctrines of religion are in the scripture treated as a part of the knowledge of Jesus Christ.

III. I proceed to make some remarks on the practical parts of the writings of the apostles: The knowledge of Christ is of absolute necessity for the knowledge of God's commandments, and for true holiness. Had we been in a state of innocency to this day, we might have known holiness without knowing the Redeemer, because we would not have had need of him; but that holiness that is required from, and that is proper to redeemed sinners, cannot be known without manifold relation to that great and glorious object. The holiness that Christians attain, is considered in scripture as the  
design

design of his death. For this end he died, and rose again, and revived, that he might be lord of the dead and living. He redeemed us, in order to purify us to himself. But it is not merely a design. Our fellow-creatures may design to reform our heart and life, without having power to effect it. Christ is the cause of holiness. By his grace strengthening us, we are enabled to do all things. He is the head that quickens the members, and rules them; the root that communicates sap to the branches, and makes them fruitful. Believers are God's workmanship created in Christ Jesus unto good works. Christ is also the great motive to holiness in all its parts. The love of Christ constrains men to live to him. Right obedience is the obedience of faith, of faith working by love. Christ is the altar that makes obedience acceptable. We ourselves, and our performances, are all made acceptable in the beloved. He is the end and design of our obedience. It is that the Father may be glorified in the Son, and that the name of the Lord Jesus Christ may be glorified in us. We are sanctified and purified for that end, that we may offer up sacrifices of praise to him, who delivered us from darkness, and brought us to his marvellous light. On all which accounts, we need not wonder that the scripture describes a holy life, the beginning and continuation of it, by such expressions as these; "having Christ formed in us, — being ingrafted in  
 " and united to him, — putting on the Lord Jesus  
 " Christ, — being buried with him, and quickened  
 " together with him, — walking in him, — bringing  
 " forth fruits to him, — living to him who died for  
 " us," and the like; showing what a manifold relation a holy life has to Christ, the blessed cause of our redemption.

It is remarkable with what care, all along in the New Testament, the chief motives, both to holiness in general, and to every particular duty, are

drawn from the particular views of the work of redemption, which have a peculiar suitability to excite us to such and such duties. That it is the love of God in Christ that is the great motive to excite us to love God with the whole heart and soul, is evident from so many places, that we need not instance any. We are exhorted to love our neighbour from this, as a principal motive, that if God so loved us, we ought to love one another. When we are exhorted, Phil. ii. 4. to a kind and disinterested behaviour; not to be like those that mind only their own things, but also to mind the things of others; it is from this motive, that the same mind may be in us as was in Christ, who being in the form of God, &c. condescended to do such wonderful things for us. When we are exhorted to charity to the poor, it is from this motive, because Christ, who was rich, became poor for our sakes, that we through his poverty might become rich. When we are exhorted to tenderness to weak brethren, it is from this motive, because Christ died for us. When we are commanded not to be sinfully the servants of men, the motive is, because we are bought with a price. When we are exhorted to forgive injuries, the motive is, that we may resemble God, who, for Christ's sake, forgave us. When we are exhorted to chastity, it is because we are members of the mystical body of Christ, and temples of his spirit.

In a word, in the several exhortations to the various particular duties of a holy life, there are still different motives drawn to those duties from the different views of that great and comprehensive object, the mystery of our redemption, showing how much that object should possess and occupy our thoughts, and influence us in every part of our conduct.

Equally worthy of notice is the manner in which the apostles treat subjects that at first view might seem not to have so near a relation to the work of redemption

redemption as others. Besides those parts of their writings that contain the duties of a holy life, incumbent upon all Christians in all ages and in all stations, there are some parts of them that have a special relation to the particular circumstances of the churches to which they wrote, and either answer questions sent by the churches to them, or give directions in consequence of reports they heard of them. Now it is useful to observe how Paul's spirit discovers itself in this, that whatever the subject be he treats of, still the mystery of Christ is brought into the discourse, thereby verifying what he declares in the text, that he determined to know nothing else. For example, when speaking of the incestuous person, 1 Cor. v. 7. he brings in a discourse of Christ our passover being sacrificed for us. If he is speaking of the duties of a married life, he brings in Christ's loving the church. When speaking, 2 Cor. i. of the promises and engagements that he had made, he brings in a discourse about the promises of God, being all yea and amen in Christ Jesus. Whatever subject he is talking of, it still brings him in mind of this great subject. When speaking of heaven, and longing to be there, it is because Christ is there. Nor could he bear his thoughts long off that great and glorious object, on which his affections were chiefly set. These writings of the Spirit of God, doubtless, lay before us the genius and temper of the apostles for a pattern that we ought to follow.

IV. A great many remarks that have been made might be applied to the writings of the Old Testament likewise, which is what in the next place I proceed to discourse of. It must be indeed briefly; but even short and general observations may be useful, and ought not to hinder, but excite us, to more particular inquiries.

1. The writings of the Old Testament, in one way

way or other, relate to Christ, and him crucified. We read in the New Testament, that all the prophets since the world began spoke of Christ Jesus, and the redemption wrought by him. Not only all the prophets speak of him, but,

2. Taking in all their writings together, they speak of all the parts of his history; and not only of his history, but also of the doctrine concerning him.

3. The Old Testament considers this subject, not only very frequently, but in such a manner as shows, that it was the chief scope and design of it. This was that good matter that the heart of the inspired penmen was inditing, and every other matter was considered with relation to it. They speak of it as a work of God, that was to make, in a manner, all his other great works before to be forgotten. It is usual for them, and particularly the later prophets, that lived after David, when they speak of him, to break forth into rapture, exhorting heaven, and earth, and seas, to break forth into singing, and even mountains, hills, and trees, to clap their hands. They bring it in also on all occasions; taking occasion from almost every other deliverance to speak of that great deliverance; and in the midst of the greatest tribulations, it is from this still that great comfort is offered to God's people. There is a noble harmony between the way that the prophets and apostles treat of this subject. It will be easy to run the parallel in many instances. But not to insist on this, consider the history of the world, the history of that nation, of that family, of which Shiloh was to come, that nation that was separate from all others, and by an extraordinary providence kept up and preserved, they and their temple, and their worship; it is very evident, the great design of all was this great object, God manifested in the flesh; and after this end was obtained, after Shiloh was come, then their sin, that deserved their ruin  
long

long before, did at last bring a final overthrow upon them. It was no doubt the blood of the Son of God that chiefly procured their destruction. The history of the Old Testament is the history of the nation and family that he was sprung of, and of those persons that were types and figures of him. The genealogy of Christ, to an unobserving person, seems not distinguished from that of others; yet when the sacred records are narrowly and carefully observed, there appears a special regard had to it. It was shown before, that Christ is the end of the moral law; and the ceremonial law hath Christ for its end also, as the epistle to the Hebrews at large proves. The writings of the prophets and apostles are called the foundation of our faith, Christ Jesus himself being still the chief corner-stone, the prophets looking forward, and the apostles relating after it is past, the great work of our redemption: whence justly they are compared to the two cherubims of glory, having their faces one to another, and towards the mercy-seat.

V. I conclude with some few reasons why this is the chief subject-matter of divine revelation, and should chiefly employ, occupy, and possess our mind.

1. In order to see the reasonableness of this, we ought to reflect, that there is something unspeakably dreadful in the fall and apostasy of mankind, as well as of the fallen angels. In the prophecy of Jeremiah, heaven and earth are bid be astonished at these two great evils, of "departing from the fountain of living waters, and hewing out broken cisterns." Rom. viii. 22. we are said to make the whole creation to groan. A due impression of that would convince us, that when wretches, in themselves so odious, hateful, and detestable, are delivered from such misery, and made objects of infinite love, this amazing grace should fill our thoughts

thoughts and affections, seeing it is impossible for us to exceed in giving it too much room in our hearts.

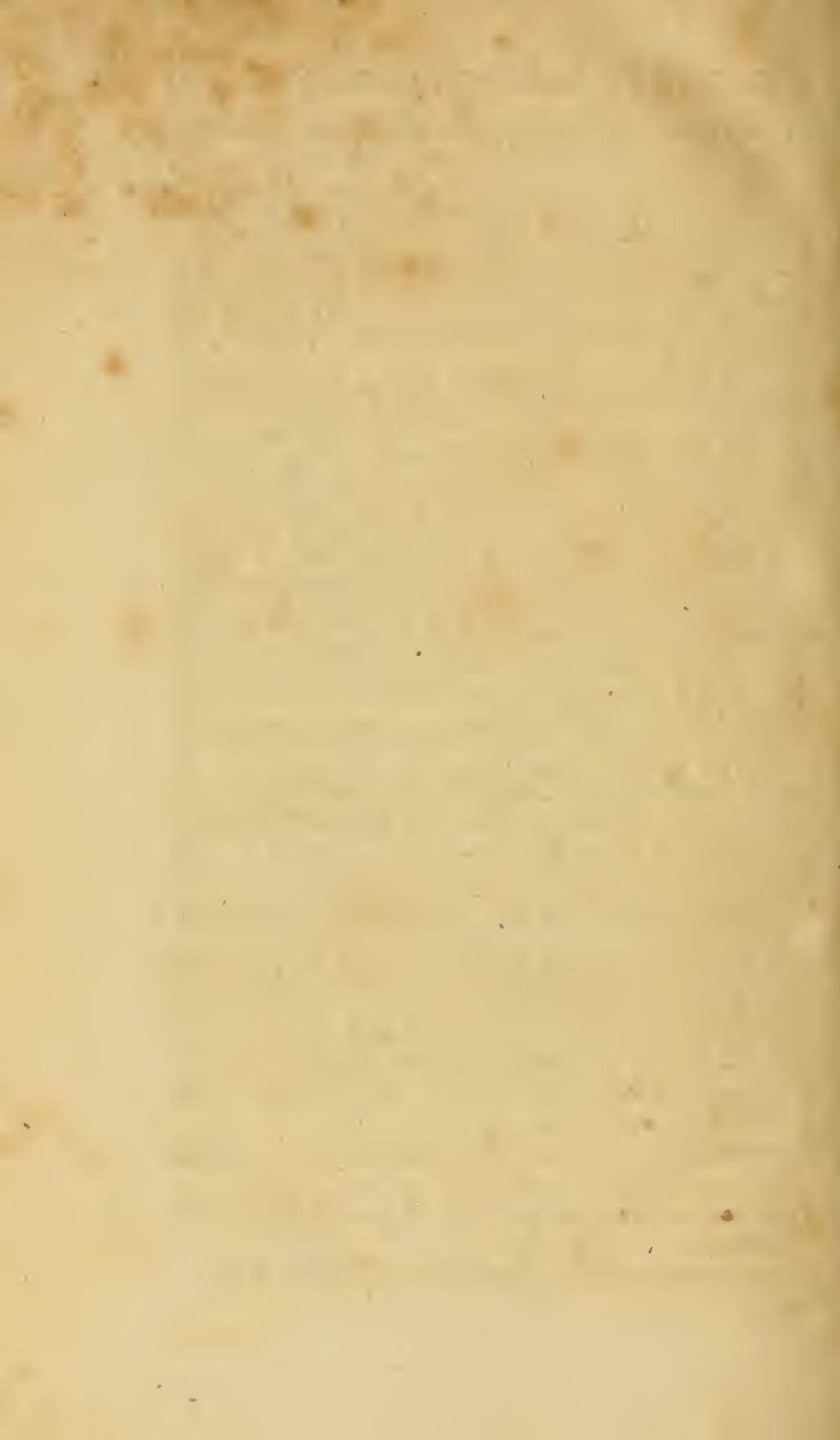
2. To this reflection of the infinite dreadfulnes of the apostasy and wickednes of mankind, in which all of us are involved, we ought still to join this consideration, that there are other things singularly glorious in the work of redemption beyond all other works of God. It may be said of all God's works in general, that as there is no God like unto him, so neither are there any works like unto the works which he has done: but of this it may be said, that there are not any of the other works of God like this from the beginning of time to all eternity. It is impossible we can conceive any thing that can exceed it in glory, nay equal it, or come near it, since we are sure that Christ was the only Son of God. It is not the mercy of God, but his judgement, that is called his *strange work*. His mercy is new every morning. But this mercy may on many accounts be called a *strange mercy*. God redeeming his church, them that were his enemies, by his own blood, is a strange work, that neither time nor eternity can parallel, and that angels delight in contemplating and adoring; though it is redeemed sinners that are chiefly concerned in it. To raise in us suitable impressions of it, we should consider how the word of God shows, that by the work of redemption there is a singular manifestation of our Redeemer made to the rest of his creatures, to the innocent part of the creation, to angels, principalities, and powers, in heavenly places. They desire to look into these things. The manifold wisdom of God is manifested to them by these things. Together with this, we ought to consider, that the great end of our being, and of our salvation, is, that we may be "to the praise of the glory of his grace." The end of our being is, in general, that we may glorify God; but different works  
of

of God glorify different attributes, some his justice more, some his mercy more. The design of the work of redemption is, that we may be to the praise and glory of the unsearchable riches of God's grace, and that great love wherewith he loved us, Eph. ii. 4. We ought to consider likewise what he is doing for sinners within the veil. We should not look on the redemption that Christ wrought, as if it were a thing in all respects past; we ought to consider, that he continually makes intercession for us at God's right hand. If he be continually remembering us, how reasonable that we should continually consider, and admire, and magnify him.

Let, therefore, such of us, as we have reason to fear there are many such in all places, who have no taste or relish of this knowlege, reflect, that the Bible can give them little pleasure, while in every page this stumbling-block will meet them; and that they run a dreadful risk of trampling under foot the blood of the Son of God.

Those that have a relish of it ought to be exhorted to be making progress in the knowledge of the Lord Jesus Christ. Had we right impressions of things, we would wonder how a sinner that believes himself redeemed, can, without uneasiness, have his thoughts long dwelling on the vanities of time, and diverted from that unspeakably glorious object; and we would daily long more and more to be in the place where we shall see that blessed object, "no more darkly as in a glass, but face to face," and be for ever ascribing "glory to him who loved us, and washed us in his blood." To whom be glory for ever and ever.

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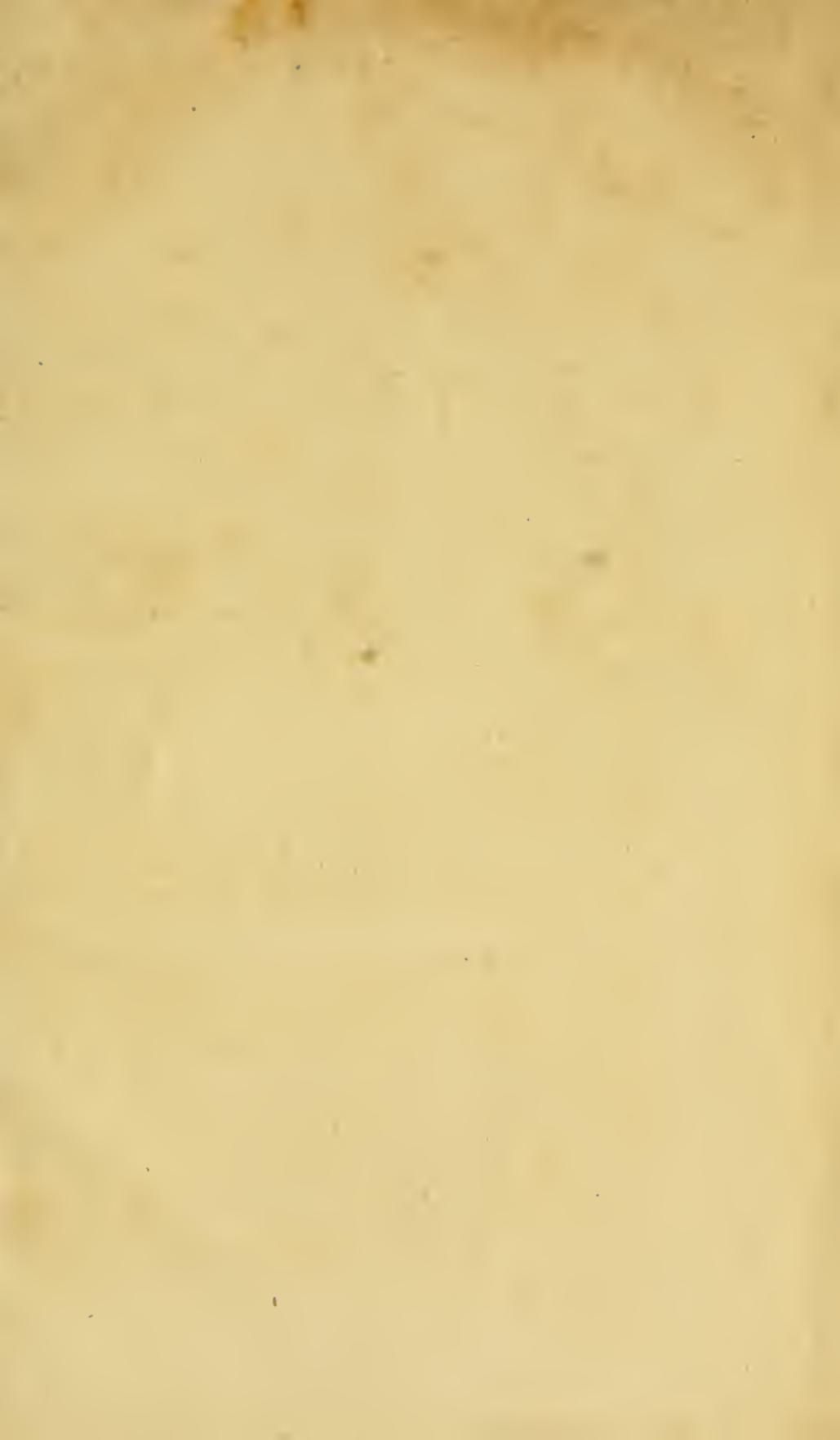
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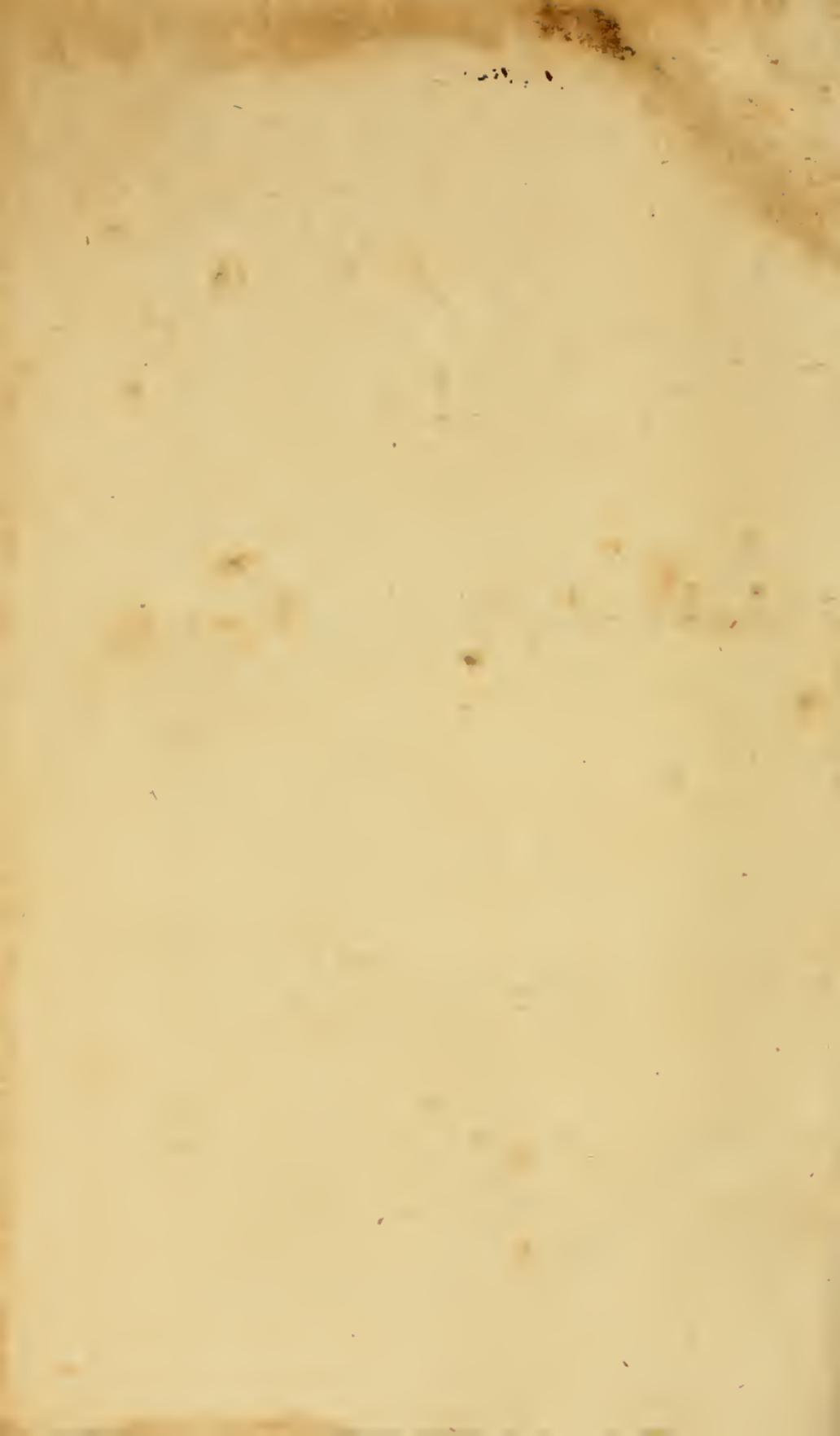
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