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A N
E S S A Y

On the TRUTH of the

Christian Religion :

W H E R E I N

It's Real FOUNDATION upon the
Old Testament is shewn.

By ARTHUR ASHLEY SYKES, D.D.

Ἡμεῖς το μὲν Ἰουδαίαν παρητήρηθα, ὡς ἡμῖν μὴ νενομοθετημένον, μηδὲ ἐφαρμόζειν τοῖς ἔθνεσι δυνάμενον· τὰς ὃ παρὰ Ἰουδαίοις ΠΡΟΦΗΤΕΙΑΣ ἀσμένως καλεοῦμεθα, ὡς αὖ περιεχούσας τὰς ΠΡΟΡΗΞΕΙΣ. *Euseb. Dem. Evang. l. i. c. 7.*

The SECOND EDITION, Corrected and Enlarged.

L O N D O N :

Printed for J. and P. KNAPTON, in *Ludgate-Street*.
MDCCLV.

T H E

P R E F A C E.

THE following *Essay upon the Truth of the Christian Religion*, was drawn up soon after *The Discourse of the Grounds and Reasons, &c.* was published: And it appears now, not that I would pretend to correct the *Errors* of others, or to supply their *Defects*; but because at this particular Time the Minds of many are intent upon this important Subject; and it is hoped that This may do some good. There is a Pleasure and an Entertainment in Variety; and different People are affected by different

Arguments: If therefore This falls into the hands of any serious, thinking, Persons, who are either *convinced* by it, or *confirmed* in the Truth of Christianity, my End will be obtained.

THAT which determined me to pursue the Method I have taken, was this. I have long since observed, that *some* of those Passages which have been often cited as *Prophecies* of *The Messiah*, have been explained away by some; and that some other Prophecies which are often quoted, *presuppose* the point which usually is *inferred* from them. This made me attempt to lay the Foundation of Christianity upon what I thought was clear and indisputable; pursuing those Topics which our Saviour himself urged to prove himself to be *The Messiah*: Not intending thereby
to

to insinuate that there were *no other* Prophecies relating to Him, than what I have considered, but only to set the Truth in such a light, as seemed to me to be satisfactory: and when once the *main* point is secured, *Other* matters may be disputed, without any prejudice to the Truth of Christianity itself.

How well I have succeeded in my Design, the Reader is now to judge. Perhaps it may be thought that I have mistaken the meaning of *some* passages of Scripture. All that I can say for myself is This only; — That in the Explication of so many, it is well if I have not. However, I have sincerely endeavoured to follow Truth, being very little solicitous where it led me: And if I have failed, yet, This I am sure of, that my *Intentions* were *good* and *upright*.

But if I have made it appear, that the writers of the New Testament argue *strictly*, and very *rationaly*, even in those points where our Adversaries represent them as arguing very *weakly* and *absurdly*, I hope I have done no disservice to the cause of *Christ*.

IT were to be wished, that the *Adversaries* of Christianity would read the Books of the New Testament, with the same Equity and Candour that they do the *Roman*, or *Greek* Writers: That They would examine into the real Intent and Design of the Evangelists, before They pronounce their Assertions to be false or ridiculous: That They would carefully search into, and discover the true meaning and import of the New Testament Phraseology, before they declare things irreconcilable.

cilcable. The like method is always followed in all other Books: and why the Historians of the New Testament should be denied this piece of Justice, is unconceivable. Is any thing more evident, than that *Fact's* are sometimes joined together in a Narration, which yet were visibly not so in themselves? Examine any *Epi-tome* of any History, and see if there be not a Thousand instances of this kind. If by considering that no one of the Evangelists speaks *every thing* about the Actions of *Jesus*; and that by allowing different *Times* for different *Fact's*, the whole may be made consistent; it is but equitable to make such Allowances.

As thus much may reasonably be demanded of our *Adversaries*, so it seems incumbent on *Our* parts, as Lovers of Men and *Friends* to *Truth*,

to examine fairly, and without bitterness, the Objections which are brought against the Religion which we profess; and to take care that those who produce their Difficulties, should be by no means molested, or any ways injured on that account. It is a reproach to Truth to seek shelter in force; and whatever any of the *contending* parties may think, the *By-standers* always will esteem it an Argument of a *weak* cause to desire such Assistance. All that a *Christian* need wish for, I think, is only this--- That an Adversary would lay aside all Prejudice and Passion, and bring with him a Disposition to receive the Truth: That He would not reject the whole of what is said, on account of some incidental inaccuracies, or mistakes: That the cause of Christianity may not be deemed indefensible or false, because some, who

who have *meant* well, have ill defended it: and That the ridiculous Opinions of it's Professors may not be imputed to Christianity itself.

ONE thing more I would observe, which both the Friends and the Adversaries of Christianity know full well; and That is, that since Divinity has been made a Science, and Systematical Opinions have been received, and embraced, in such a manner that it has not been safe to contradict them, the Burden of vindicating Christianity has been very much encreased. It's Friends have been much embarrassed thro' Fear of speaking against *local Truths*; and it's Adversaries have so successfully attacked those Weaknesses, that *Christianity* itself has been deemed indefensible, when in reality the *Follies* of Christians alone have been so. Whereas, were
Christians

The *P R E F A C E.*

Christians left to their full Liberty to defend the Doctrines of Christ and his Apostles; the Doctrines, I say, of Christ and his Apostles, which is all that Christians, *as such*, are obliged to defend; were no attacks to be made against them, but what could be taken from *thence*; and were they to defend *only* Them, I do not see which way their cause could receive any damage, nor how Infidelity could make any converts.

T H E
P R E F A C E
T O T H E
S E C O N D E D I T I O N .

THE following *Essay*, containing a *direct, positive*, Proof of this Truth, that *Jesus* is *The Christ*, and being allowed by that able Adversary against whom it was wrote, “to have advanced a consistent “Scheme of Things,” it is now thought proper to reprint it, when the Religion of *Christ* is again attacked, as it has been by the late Lord *Bolingbroke*, and by Mr *Hume*. There is in Both these Writers infinite Self-contradiction: in Both of Them, a Contempt of all *Religion*, Natural as well as Revealed: In the One, the *moral* Attributes of God are treated as if They had no Foundation, but in the *Pride* and *Vanity* of Human Hearts. In the Other, All *Religion* is treated as if it were nothing but *Fanaticism*, or *Superstition*.

IT has always been my Desire, to see *Religion* treated as a *rational, consistent* Thing, free from all Absurdity, or Folly: and the *Christian* in particular, as agreeable to our Notions of God, and the Good of Man. The *Religion of Nature* is capable of the strictest Evidence; and therefore *That* is never to be deviated from, or given up: The *Religion of Christ*, as it lies in the New Testament, is perfectly agreeable to, and consistent with, what *Natural Religion* teaches: and so it will always be found, by Them that examine into it's Truth with Sincerity. Let then *Theology*, (as That word is made to signify something *added* to the Religion laid down in the Scriptures) be treated with all the Severity that Lord *Bolingbroke* can throw upon it, or that it may deserve; Let Those that have abused the Gospel to any bad purposes, be exposed to the utmost; and let all Men of Sense unite in condemning the Practices, or Notions, that have no Foundation in the Scriptures, still the *Gospel of Christ* remains *untouched, unhurt*, in *full Strength*, not answerable for any of Those *Additaments* that have been made to it by the Folly or the Wickedness of Man.

WHEN this *Essay* was first wrote, it was designed as a *plain, positive*, Argument, for the

the Truth of the Religion of Christ. The better to clear up some Passages in it, I have now enlarged it in some places; and particularly, in the Beginning of the *Second* Chapter I have added what I think will evidently shew the *Grounds* on which the Expectation of the *Messiah* was founded. I have added too, in chap. viii. an Argument to prove the Credibility of the *Miracles* of our Saviour, and his Apostles, to us in *these days*; and, in chap. xiv. a more particular account of the liiid chap. of *Isaiab.* Several other Additions and Alterations are made, as I thought proper. And if a *direct*, and *positive* Proof of our Saviour's being *The Christ*, be capable of being produced,—clear, consistent, and credible,—no *merely negative* reasoning is ever to be allowed against it.

IT is on all hands allowed, “ that there
 “ was, in and about the Times of *Jesus*, a
 “ very great Expectation among the *Jews* of
 “ a person to come,” who was to *reign*, or
 to have *Dominion*, “ to which person they
 “ gave, by way of Emphasis, the Name of
 “ *Messiah*, or *Christ*.” The Ground of this
 Expectation is here plainly shewn to be
 found in the *Sacred Writings*. When *Jesus*
 came, and declared himself to be the Person
 promised

promised and foretold, it was necessary that he should, some how or other, *prove* himself to be what he pretended. Now This He did by appealing to his WORKS; and by foretelling his RESURRECTION from the dead. The *Expectation* of the *Messiah*, or the *Grounds* of such Expectation, cannot be denied: And therefore Those who would endeavour to destroy the Credibility of the Gospel, must in some manner or other, shew that there is not sufficient Foundation in the Scriptures for the Expectation of the Messiah; or they must deny the Credibility of the *miraculous Works* which *Jesus* performed; Or else they must refute the Accounts given us of his *Resurrection*; These being the Evidences produced by our Saviour, that He was what he pretended to be.

THE Last Attack which we have had, has been upon the *Miracles* of our Lord, by Mr *Hume*, who tells us, “ That there must be
 “ an *uniform Experience* against every *miraculous* Event; otherwise the Event would
 “ not merit That Appellation. And as an
 “ *uniform Experience* amounts to a proof,
 “ there is here a direct and full proof, from
 “ the nature of the Fact, against the *Ex-*
 “ *istence of any Miracle*: nor can such a
 “ proof be destroyed, or the Miracle ren-
 “ dered

“ dered credible, but by an opposite Proof
 “ that is superior.”

IT is necessary here to consider this Objection, because it may seem to affect the Argument drawn from the *Miraculous Works* of our Saviour, in proof of his being *The Christ*.

HERE then let it be observed, that This Argument (if it deserves the Name of an Argument) manifestly *begs the Question*. For if there “ *must* be an *uniform* Experience against “ every miraculous Event,” then no *miraculous Event* can ever be *seen* or *known*. But if by *uniform* Experience, this Author means only *general*, or *common* Experience, then an Event may “ justly merit the Appellation of *miraculous*,” though common Experience for such Event is not to be had. Suppose that One Generation of Men never saw a Miracle; or, if he pleases, that no one Miracle has been seen for *Sixteen Hundred* Years; Mr *H.* then has a Right to say, that the *Uniform Experience* of so many *Hundred* Years is against every miraculous Event. But then he has no Right to say, that such an *Uniform Experience* is absolutely and universally against *every* miraculous Event. For if a Miracle be a thing *possible*, i. e. does not imply a Contradiction, such an Event *might* have been *Seventeen Hundred* Years ago,
 though

though it has not happened within *Sixteen Hundred Years*: And consequently, the *uniform Experience* of the *present* Generation, or of many preceding Generations, is no “direct
 “ and full proof from the Nature of the Fact
 “ against the Existence of any Miracle.”
 The Existence of any Miracle depends upon nothing but the Will and Power of some Being, superior to Man, capable of producing it. And if there be any such Being, or if ever since the World began there happened, (what implies no contradiction to be done,) either a designed Suspension of, or an Alteration in the usual course of Nature, such Suspension, or Alteration, would have been a *Miracle*: And if such miraculous Event has not happened once in *Sixteen Hundred Years*, Mr *Hume* can argue only from *such* Experience; and He is still to prove, that what *might* have been in the Century before That, and which is asserted to have Then happened, never did happen at That Time, nor at any Other before That.

GREAT Numbers of People are said to have seen Instances of miraculous Interpositions in the Age of Christ, and his Apostles; though We that *now* live do not see, or have not seen, any miraculous Events. *Our* Experience is no Proof, that the Men who lived
Seventeen

Seventeen Hundred Years ago never saw such Events: for *Our* Experience does not imply, that *Other* peoples Experience must be only the same with *Ours* in all Cases, more than *their* Experience implies *ours*. Did They of Old *know* all that *We know*? Or do *We know* all that *They* did?

If the Question then be, How the Existence of a Miracle can be proved to Others? I answer; by exactly the same means that other *Facts* are proved. Suppose such an Event to have happened, and to have been *seen* by any one, and examined into,—The *Fact* then must be credible to him that *saw* it. Suppose him to *relate* what He had seen to Others; the *Fact* becomes credible to *Them*, if They are convinced of the Ability, Sagacity, and Faithfulness of the Reporter. There may be added to This, such Circumstances, as may satisfy even the most remote Generations, of the Truth of the miraculous *Facts* reported to have been wrought. E. g. Suppose the Person who is reported to have worked Miracles, was vested with Other Supernatural Powers: Suppose He *foretold* Events which were out of the reach of Human Foresight; imagine that he *foretold* things at many hundred years distance, and you yourself *see* what He said exactly to be accomplished,—in this

case the *miraculous* Events become credible, to those who live at any proper distance of Time from the Relators of them ; not only as they have *Historical Evidence* of the Truth of the Facts, but as they *see*, and have their *own Experience* of His having had a *Supernatural Power*, who is reported to have worked the Miracle.

Mr *H.* lays it down as “ a general Maxim,” (One would suppose he meant a *Self-evident Truth*) “ That no Testimony is sufficient to “ establish a Miracle, unless the Testimony “ be of such a kind, that it’s Falshood would “ be more miraculous than the Fact which it “ endeavours to establish.”

LET us apply this *obscure, dark, unintelligible* Assertion, here called “ a general “ Maxim,” to a Fact. Suppose then that any one saw with his own Eyes a *Dead Man* restored to *Life*, by a mere *Word*, or *Command* to live again : and he reports to Others what he had *seen*. Before Assent is given to what is said, you have a Right to examine the Witnesses as to the *Fact*—Whether He knew the Person to be dead? Whether He *saw* him in Both States, actually dead, and afterwards alive? Whether *all his Senses*, his *Hearing*, or his *Touch*, were employed, and satisfied, as well as his *Sight*? Whether there was any
Juggle,

Juggle, or Contrivance to deceive? Whether it was *openly* done, or in *Secret*? Was it in the *Night*, or in *open Day*? Ask as many Questions as you please to sift out the Truth; and if the Witness appears to be *able, faithful, consistent*; and moreover is ready to expose himself to the suffering of any Evils in Life, or even the Loss of Life itself, for the Truth of his Testimony, you cannot but conclude him *Honest*. If no *Fanaticism*, nor *Superstition* appears, you have no Right to charge him with those Disorders of Mind: And if he has no Interest to serve by his Story, his Credit must be good enough to establish the Miracle so attested.

IT is as *possible* for God to raise a *Dead* man to *life*, as it was to *give him life* at first. There is no Contradiction in it; nor has God any where declared that he never, on no occasion, would restore a dead man to life. It is *possible* too, that an honest, sagacious person, may be present when such a *Fact* is done. The *Fact* will be, upon Supposition, a *Fact* actually done; and there is *Power* sufficient to do it. The Man who *saw* it, was an *Eye-witness*; and therefore as *certain* of what he *saw*, as his Senses could make him. Suppose now that He *relates* this *Fact* to Others, They have a Right to suspend their Assent,

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'till they have made the strictest Enquiry into *the Witnesses*. If there be *more Witnesses* than *One* of the same *Fact*, you have a Right to make what Enquiry you can; and if they are all *consistent* in their Accounts, the Nature of the Testimony is not altered, except that it becomes *more credible*. Nor is here, the “weighing one Miracle against another;” nor is “the Falshood of the Testimony more “miraculous than the Fact it would establish;” but the *Evidences* of the *Fact* are the *same*, whether it be a Natural or a Supernatural one. If there be no Absurdity, no Contradiction proposed, but only a bare *Fact* related, as the Evidence is, so ought the *Fact* to be believed.

THIS Author objects further, “There is
 “not found, in all History, any Miracle at-
 “tested by a *Sufficient Number* of Men, of
 “such unquestioned good Sense, Education,
 “and Learning, as to *secure* us against De-
 “lusion in *Themselves*; of such *undoubted In-*
 “*tegrity*, as to place them beyond all Suspi-
 “cion of any *design* to deceive Others; of
 “such Credit and Reputation in the Eyes of
 “Mankind, as to have a *great deal to lose* in
 “case of being detected in any Falshood;
 “and the same time attesting *Facts* perform-
 “ed in a *Public Manner*, and in so *celebrated*
 “*a part* of the World, as to render the De-
 “rection

“ tention unavoidable. *All which Circum-*
 “ stances are *requisite* to give us a *full Af-*
 “ *surance in the Testimony of Men.*”

1. IT may be proper to observe, that *No Number of Men*, however good, or able, or great, (upon this Author's Principles) can be *sufficient to attest a Miracle*, since he requires an *Uniform Experience* for a Proof of such an Event. *All Mankind* therefore are *necessary*, and not any particular Number, to attest a Miracle: And if this Author alone should with-hold his Assent, the rest of the *whole World* would be insufficient.

2. Perhaps This is the *First Time* that “ *All these Circumstances*” have been made “ *requisite to give us a full Assurance* in the “ *Testimony of Men.*” What has “ *Edu-*
 “ *cation, Learning, the having a great deal*
 “ *to lose*” to do, with bearing Testimony to the Truth of what a Man *sees* or *feels*, or is as good a Judge of, as one that has those Qualities? Are the Men of *Education, Learning, and Estates*, never liable to Falshood? Or are they “ *secure against Delusion in Them-*
 “ *selves?*” Or do such, *never impose* on Others? Is not *Ability, and Integrity*, the Ground of Assent? Or are not These a better Assurance of Testimony, than *Learning,*

or *Education*, or the having a *great deal to lose*?

IT is confessed, that the Apostles of Christ had not a *great deal to lose*, if by That is meant, *large Fortunes, much Money, great Estates*. But then They exposed themselves to *great Dangers* for their Testimonies: They sacrificed their *Lives* for the Truth of what they affirmed: And if men will give all they have to *save* their Lives, *Life* must be more valuable than a *great deal to lose*. And This is a stronger Confirmation of *Integrity*, when offered in behalf of what men *see*, than “*E-
“ ducation, Learning, and a great deal to
“ lose,*” all joined together; Since These may be consistent with *Fraud*, and *Imposition*, as well as with being *imposed on*; whereas the Other is a sure Mark of *Honesty* and *Integrity*; and an Argument of the very highest Probability of Truth.

THE Miracles of Christ are not only attested by a *sufficient Number* of Men (not only by Those who were his *Apostles*, but by *All* who from *Enemies* to Him became *Converts* to his Religion,) but They all continued steady and uniform in their Testimony. Not *one* appears to have *retracted*, or *contradicted*, the Opinion they at first entertained: not *one* appears to have discovered any *Fraud*, *Combination*,

nation, or Secret Intrigues. They were Men of unquestionable *Integrity*, because they sacrificed their *Lives* for the Truth's Sake. Many of the Miracles done by Christ and his Apostles were performed *publickly* in the *Capital City* of a numerous People: And if *All* the People did not come into the Truth of the Notion taught by These Men, yet *many Thousands* did; and a very satisfactory Reason may be assigned, why *Others* did not. The Testimony of these Vouchers was founded on their *Senses*; and the *Facts* done were such as they could not be deceived in Themselves. If therefore we can be secure of the *undoubted Integrity* of the Witnesses, the Other requisites laid down by Mr *Hume*, and suggested as necessary "to give full Assurance to the Testimony of Men," are only necessary when Men resolve against all Belief, and are determined to shut their Eyes lest they should see.

THERE is no Occasion to be more prolix upon this Subject. If Infidelity can be supported by no better Reasonings, than these late Defenders of it have produced in it's Behalf, the Cause of *Christianity* may be trusted to the Evidence produced for it. *Infidelity* indeed may seem to triumph, to Men who will not examine what *Christianity* is: They may see something justly objected to the
Wickednesses,

Wickednesses, or Weaknesses of such as have added to the Gospel of Christ, Notions and Practices of their own. But what is This to the *Religion of Christ*? If indeed any Writer can bring himself to treat *All Religion*, as either *Fanaticism* or *Superstition*, This is to deny not only *Revelation*, but *Natural Religion* too; and is in reality not *Deism*, but *Atheism*: It must proceed from a *bad Heart*, not a *weak Head*; and every body must not only look upon, but should *treat* such an *Advocate*, as ignorant of the very first Principles of *Natural Religion*, as well as of the *Religion* of Jesus Christ.

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Upon the TRUTH of the

*Christian Religion, &c.**The INTRODUCTION.*

THE CHRISTIAN RELIGION having it's Origin from JESUS of *Nazareth*, and being manifestly founded upon the Scriptures of the *Old Testament*, there cannot be a more natural Method of examining it's Truth, than to compare what was *foretold* with the Consequences and following *Events*; and then to consider the Arguments which He himself and his immediate Disciples urged in proof of their Assertions.

There are, I know, a great many Persons, who conceive that Christianity is sufficiently proved to be true, if the Miracles and Resurrection of *Jesus* are true; even without any regard to the *Prophecies* so often appealed to by him. But supposing the Miracles to be true; yet no Miracles can prove that which is false in itself to be true. If there-

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fore the Messiah be not foretold in the Old Testament, No Miracles can prove *Jesus* to be the *Messiah* foretold: Nay it is a stronger Argument to prove *Jesus* to be an Impostor, that He appealed to Prophecies which were not Prophecies, and by that means imposed upon the Ignorant People; than it is, that He came from God merely because he worked Miracles. *False Christs and false Prophets may arise, and may shew such great SIGNS AND WONDERS as to deceive, if it were possible, the very Elect.* *Matt.* xxiv. 24. Yet no one from thence

would argue that those *false* Christs, are *true* ones; Nor would any one conclude that a Man came from God, (notwithstanding any Miracles he might do,) if He appealed to Scripture for that which is no where in it.

Besides; what notions of common *Morality* must he have, who pretends to come from God, and declares that *the Scriptures testify of Him*, *John* v. 39, if the Scriptures do not testify of him? What *Honesty*, what *Truth*, or *Sincerity* must he have, who could *begin* at *Moses and all the Prophets, and expound unto his Disciples in all the Scriptures the things concerning himself*, *Luke* xxiv. 27, if neither *Moses*, nor *the Prophets*, ever spoke a word about him? The *Prophets* therefore must be considered, and the *Foundation of Christianity* must be laid on *Them*, or else to avoid one *Difficulty*, we shall be forced into

into such Absurdities, as no man can palliate, much less can extricate himself out of.

That there was such a man as *Jesus* of *Nazareth*, who lived in the times in which he is said to have lived, and who died as he is said to have died, is not, I think, called in Question by any. The Account of his Character and Conduct, the manner of his Life and Death, and the Methods which He took to propagate his Doctrines, are only to be found in the *New Testament*. I readily admit that some *Jews*, as well antient as modern, have told a great many Stories concerning *Jesus*; They abound in Fictions which are inconsistent with themselves, and with all History: and one need only to look into their Histories of the *Generation* of *Jesus*, either That which *Wagenfeli* published, or That which *Huldric* published about 40, or 50 Years ago, to be even surfeited with their Inventions and Lyes. But their Calumnies are so palpable, that they can with no more reason be urged as derogatory to the Acts given us by the Evangelists, than the most fabulous Legends, or the merest Romances, can against the acknowledged truest Histories.

To the *Evangelists* then we appeal for the Accounts of the Life, and Death, and Actions of *Jesus*: And there is this advantageous Circumstance for the Truth of *their* Narrations, that *One* of them *certainly* suffered

The INTRODUCTION.

Death ; very probably *Two* more did so ; All the *Four* underwent the severest Persecutions for what They preached : Nor does it appear, that ever any of Those who were conversant with *Jesus*, and saw his Life, and knew him intimately, either retracted what They had said ; or discovered the least suspicion of Their Belief of any Imposture in Him.

I grant it *possible*, that Men should be ready and willing, in some particular Cases, to throw away their Lives, or expose themselves to Dangers, for what is actually *False*. Enthusiasm is a Principle of Action much more powerful than Self-preservation itself : and therefore, it is *possible*, that men, actuated by its Influence, may lay down their Lives for a groundless Fable, or suffer Racks and Gibbets for a Falshood. But then considering the *Number* of the Parties concerned, who suffered merely on account of their insisting upon the Truth of what they had *seen* ; and considering the Circumstances of what They preached ; The *Honesty* that appears in their Accounts of things ; and the artless Good Sense and Integrity which shews itself throughout their Writings,—considering These Things, if the Disciples of *Jesus* were under the Influence of *Enthusiasm*, it was such an *Enthusiasm* as never *before*, nor never *since*, was heard of : It was such an *Enthusiasm*, as neither the
Power

The INTRODUCTION.

Power nor the *Cunning* of their Adversaries; Neither Good Will nor Ill Will; Neither Force nor Perswasion, could ever prevail upon *One Single* Person of the Apostles (as far as appears) to forsake, or renounce.—But This Argument will appear in it's full strength hereafter. All that I would *here* infer, is only this, that it is highly *probable* the Apostles have given us such an Account of *Jesus*, of his Life, and Death, and Resurrection, as *they themselves* believed to be true.

Now supposing that *We*, at this distance of Time, when many Books are lost which might possibly have afforded us some Light, are not able to account for some particular *Facts*, or for the *Reasons* upon which some Facts in the Gospel are grounded: Yet, unless Those very *Facts*, or Things, are made the *Foundation* of our Belief in Christ; unless They are the *Particular Points* upon which something of Christianity depends, it is very absurd to argue from *such* against the *Truth* of Christianity. Such Inferences may indeed impose upon *Weak Men*, and may prove a *Stumbling-block* (πρόσκομμα) in Their ways: But thence to infer that Christianity is a mere Imposture, is at best like arguing against the Providence of God from a particular Circumstance which we cannot account for. Were we even to allow such a Fact as I am speaking of, to be all that our

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Adversaries themselves would have it to be, yet what would That prove against *Other* Facts which are clear and evident, and not capable of a Misconstruction? For Instance; Supposing that I am not able to give a satisfactory Reason, why Jesus *curst* the Fig Tree which had nothing but *Leaves upon it, when the time of Figs was not*, Mark xi. 13, or supposing that I know not what is the meaning of that Expression, *This Kind [of Devils] goeth not out but by Prayer and Fasting*, Matt. xvii. 21; or of that in *Luke* viii. 33, *Then went the Devils out of the Man, and entred into the Swine; and the herd ran violently down a steep place into the Lake, and were choaked*,—Supposing, I say, that I can't account for These, or some other *Facts*, or *Expressions*, in the Gospel; yet, Christianity not being founded solely upon these particular Facts; nor any particular Stress being laid upon *Them* either by *Jesus*, or by the Apostles, These cannot destroy the Evidence which arises from *Other* Facts upon which much Stress is laid, and which plainly were brought for, and designed as Proofs of this Truth, that *Jesus is the Christ, the Son of God*. These Points, (supposing them really to be unaccountable, which yet in fact they are not,) will not destroy the Evidence which arises from *Other* Miracles; nor will they prove that *Jesus* did not *rise from the Dead*; nor that what is elsewhere said and done,

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was the Effect of Enthusiasm or Imposture. Had the Evangelists even omitted the Narration of These Facts, as they did of *Many Other things which Jesus did*, John xxi. 25, yet we should not have wanted sufficient Proofs, that *Jesus is the Christ, the Son of God, and that believing we might have Life thro' his name*, John xx. 31.

C H A P. I.

That the Jews expected about the Time that JESUS appeared, that somebody from among them should obtain a Dominion over all.

C H A P.

I.

IN Order to a direct Proof of the Truth of Christianity, I observe, that very soon after the Death of *Jesus*, mention is made by Heathen Writers, of an *Old and constantly received Opinion*, that *Somebody of Judea should obtain a Dominion over All*. *Suetonius's* words are, *Percrebuerat Oriente toto vetus & constans Opinio, esse in fatis ut eo tempore Judea profecti rerum potirentur*: An *Old and fixed opinion was all over the East, that it was decreed by Heaven, that about that time, Somebody from Judea should obtain the Dominion over all*. This notion He applies indeed to *Vespasian*, and makes it a Prophecy concerning Him and His obtaining the Empire, and interprets it by that *Event*. But *Suetonius's* Application is not the Point in hand; But only His *Testimony*, that *in fact* there was at that time *such an Opinion* spread; and that it was an *Antient* one, and *constantly* received.

Vespasian

Vespasian was saluted Emperor within 36 years after the Death of Christ; and he was sent Commander in chief against the *Jews* Two Years before; and before He went into *Judea*, This Opinion had prevailed so strongly, that it was the chief Motive, it seems, to the *Jews* to rebel. *Id Judæi ad se trabentes rebellarunt. Sueton. Vespasian. c. iv.*

When *Tacitus* is speaking of the Destruction of *Jerusalem* by *Titus*, He mentions the same Prophecy in almost the same words: *Pluribus, saith he, persuasio inerat, ANTI-QUIS sacerdotum litteris contineri, eo ipso tempore fore, ut valesceret Oriens, propectique Judea rerum potirentur. Annal. l. 21. Most of them [the Jews] had a notion that it was expressly said in the Antient Books of their Priests, that at That very time, the East should grow powerful, and Somebody from Judea should gain the Dominion. And He observes that This Opinion had taken such Possession of the [Vulgus] Commonalty, that even when they saw themselves in the lowest Ebb of Fortune, yet they could not be removed from this Persuasion, that some of their Nation should still gain the Ascendant, and Rule over all.*

To these Testimonies of *Heathens*, I must add That of *Josephus* the *Jew*, *De Bello Judaico* lib. 7. c. 31. That, says he, which chiefly excited them to the War, was a
dubious

CHAP. I. dubious Oracle found in their Sacred Writings, that about That Time One of them from their Parts should reign over the World. This Prophecy *Josephus* applies, as *Suetonius* does, to *Vespasian*, because He was in *Judea* first proclaimed Emperor; and it is very probable that from this prevalent notion it was, that when *Josephus* was taken Prisoner and brought before *Vespasian*, he foretold *Vespasian's* Advancement to the Empire. l. 3. c. 27.

But it is not the *Application*, but the *Notion itself* which we enquire after. And since it is so peculiarly observed by *Jewish* and *Heathen* Writers, and so much seems to be laid upon it, by *Them*; The *Evangelists* cannot be suspected of Partiality, if they tell us, that the Disciples of *Jesus* were in full Expectation of His taking upon him *The Kingdom*; and always discourse with him, as Persons that were fully persuaded, that He would in due time assume to himself the Title and Dignity of *King*. *Lord, wilt thou at this time restore again the Kingdom to Israel*, Acts i. 6, was a very proper Question, from Men who had seen the Wonders which *Jesus* did, and had heard him declare himself to be *The Messiah*. It was This which They expected who looked for *Redemption in Jerusalem*, Luke ii. 38. And it was This which the Disciples alluded to in their Discourse as they went to *Emmaus*,
We

We trusted that it had been He which should
 have REDEEMED Israel, Luke xxiv. 21. CHAP.
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From These, and many other Instances in the *Evangelists*, which I shall particularly examine hereafter, it is evident that the Opinion was *fixed* and *settled*, and *generally received* amongst the *Jews*, that Somebody of *Their Nation* was to get an *Universal Dominion*: It is testified on all Sides by *Heathens* and *Jews* as well as *Christians*, and consequently cannot be denied.

Whence this *Antient* and *Fixed Opinion* sprung, is next to be enquired. *Suetonius* says only, that such a Thing was decreed “by the *Fates*:” But *Tacitus* says, that it was “in the *Antient Books of their Priests*,” and *Josephus*, that it was “in their *sacred Writings*.” Now if we can find express *Prophecy* in the Books of the *Old Testament* which foretels a *Kingdom over all*, which will fairly account for this Notion, we shall make a considerable Step towards determining the matter in hand.

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Upon what Grounds the Jews expected that Somebody from amongst Them should obtain a Kingdom and Dominion over All.

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IN enquiring into the Foundation of this *Antient and constant Opinion* amongst the Jews, one cannot but take notice that That People expressed a particular Dependance upon *Two Promises* made by God: The *One* given to *Abraham*; the *Other* made to *David*. The *First* of these was originally made to *Abraham*, and repeated to *Isaac* and *Jacob*, That God would *multiply their Seed as the Stars of Heaven*; and that he would *give them Possession of the Land of Canaan*; and, *in Thee shall all the Families of the Earth be blessed*. The Jews had seen *two parts* of this Promise actually fulfilled; and they lived in constant Expectation that the *Third* would certainly have it's Completion. As this Promise was made to the Father of the Jewish People, they concluded very justly that this Blessing would be derived to *all Nations thro' Them*.

The Promise made to Abraham, consisting of several parts, was not completed at *once*, but the *First* part was accomplished many
years

years before the Second took place. They were a *numerous People* long before they had any Possession of *Canaan*: and as to the *Second* part of this Promise, that God would give them all that lay *between the River of Egypt unto the Great River Euphrates*, Gen. xv. 18,—This was not made good to them before *David's* days, when it was fulfilled. But still there remained a *Third* part to be completed, that *All the Earth should be blessed in him*; and as This was not yet fulfilled, though so many Hundred years were passed from *David's* days, They went on *expecting*, and waiting for the Time when This should come to pass.

At the same time that they had this dependence on the Promise made to *Abraham*, they had in their Sacred Books a *Second Promise* made to *David*, and to his *Seed*; that though *David* himself should sleep with his Fathers, yet God would raise up to him a *House*, or *Seed*, by or in whom the *Throne of his Kingdom should be established for ever*, 2 *Sam.* vii. 16.

As to the particular *Manner*, or the particular *Time*, when all this should be made good, nothing is here said; But a Promise made by God is a good Foundation for an *Opinion* that somebody should arise who should *reign over all*. Accordingly we find it a common Expectation among the *Jews*, that somebody of *David's* House was to receive

ceive his Kingdom, and to reign in it for ever. Sometimes they grounded their Expectation upon *Both* these Promises, I mean That to *Abraham*, and This to *David*: and Sometimes upon *one* of them alone: but still sure, that God would perform his Promise, and raise up that King, whose Dominion was to last for ever. Thus we find *Zechariah*, the Father of *John the Baptist* expressing himself,—*Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of Salvation for us in the house of his Servant David; As he spake by the mouth of his holy Prophets—to perform the mercy promised to our Fathers, and to remember his holy Covenant. The Oath which he swore to our Father Abraham, that he would grant unto us, Luke i. 68—74. The Virgin Mary speaks of the same Promise to Abraham, when she said, He hath helped his Servant Israel, as he spoke to our Fathers, to Abraham, and to his Seed for ever, Luke i. 54, 55. Hence it is, that St Matthew begins his Gospel with these words,—The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham. And hence it was that St Paul argued, That the Blessing of Abraham might come on the Gentiles through Jesus Christ.—Now to Abraham and his Seed were the Promises made,—and that Seed was Christ, Gal. iii. 14, 16.*

I observed that Besides the Blessing that was to be derived through *Abraham*, there was *Another* Promise particularly made to *David*, from whence the Opinion was common amongst the *Jews*, that it was to be one of *That Family* that was to reign over all. And This was the reason, that when our Saviour appeared, and did such mighty Works amongst the People, that They instantly applied to Him the Title of, *Son of David*. Thus when the *Blind* heard of the Fame of *Jesus of Nazareth*, They cried and said, *Thou Son of David have mercy upon us*, *Matt. ix. 27. xx. 30, 31.* At another Time we find that ALL the people were amazed and said, *Is not this the Son of David?* *c. xii. 23.* The *Canaanitish* Woman saluted our Lord with the same Title—*Have Mercy on me, O Lord, thou Son of David*, *Matt. xv. 22.* They all meant by This, that they thought our Lord to be the Person in, and by whom, the *Throne of David* was to be established for ever. They depended upon the Promises of God; and They thought the Time was come in which He would make them good: And as assurance was given that it should be made good in one of *David's Seed*, when they saw the Miracles of our Lord, they concluded Him to be *The Son of David*.

It is not probable, that the common people had ever heard of what the Angel said to the *Virgin Mary* before our Saviour was conceived,

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ceived, that the Child to be born of her was to be called *the Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his Father David, and He ſhall reign over the Houſe of Jacob for ever, and of his Kingdom there ſhall be no End, Luke i. 32, 33.* It was the frequent Exertion of a miraculous Power, which made them willing at ſome times, to *take him by Force and make him their King, John vi. 15.* They knew that *Chriſt cometh out of the Seed of David, and out of the Town of Bethlehem, John vii. 42.* And as the People knew his Tribe and Family, and had ſeen his *wonderous Works*, when he entered *Jeruſalem*, They cried out, *Bleſſed be the Kingdom of our Father David that cometh in the Name of the Lord, Hoſannab to the Son of David. Bleſſed is he that cometh in the Name of the Lord, Hoſannab in the higheſt, Matt. xxi. 9.*

Theſe and ſuch like paſſages plainly ſhew, not only that a Foundation was laid *in their Sacred Books* for the *Expectation* then current among the *Jews*, that Somebody of *their Nation* ſhould ariſe and *reign over all*; but They point out the particular *places* on which this *antient Opinion* was built.

But beſides Theſe expreſs Promiſes, there are in the Prophets, particularly in *Daniel*, plain Predictions of a certain *Kingdom* that was in God's good time to be ſet up, and was to *ſtand for ever.* It is granted that ſome of the

the Prophecies of *Daniel* are hard to be understood, but yet there are Others (and amongst them what concerns the *Kingdom of God*, given to the *Son of Man*;) so very plain, that *Porphyrus* and others have not scrupled to say they were wrote after the Events; which is Evidence sufficient that the Language in Those Prophecies was intelligible enough.

In the Prophecies which I shall have occasion to cite for my present purpose, the Prophetic Style is plain and easy; and the Terms such as will admit of very little, if any, debate. E. g.

First, *Daniel* tells us, c. ii. 31—35. *Nebuchadnezzar* had a Vision of an Image whose Head was of fine Gold: His Breast and his Arms of Silver: His Belly and his Thighs of Brass: His Legs of Iron: His Feet part of Iron, and part of Clay. Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces—and the Wind carried them away that no place was found for them: and the Stone that smote the Image became a great Mountain, and filled the whole Earth.

These Descriptions of the Image, *Daniel* himself explains to mean four Kingdoms, and says, v. 44, speaking of the Fourth Kingdom; In the Days of these Kings, (it is in the Original, In the Days of them, viz. of those Kings) shall the God of Heaven set up a Kingdom,

dom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.

In the Days of them, viz. of those Kings, i. e. during the Governors of the Fourth Kingdom. For the word which we render, Kings, signifies any sort of governing Powers in a State.

Now let it be observed, That the Stone was Cut out, before it smote the Image; and consequently before that Empire, which is represented by the Legs of the Image, was destroyed: and Secondly, That the Stone is not to become a Mountain till after it had smote the Image. How long the State or Period is to be from the cutting out of the Stone, to it's smiting the Image, is not at all declared: and it is likewise not foretold how long it will be before the Stone becomes a Mountain. However as the Stone represents a Kingdom which God was to erect, and which in process of time was to become stronger and larger than any of the Empires represented by the Image, it's state before it becomes a Mountain justly represents the first beginning of that Kingdom, or the State before that Kingdom grows to it's utmost Extent.

The Properties of This Kingdom are, that it shall never be destroyed, but shall stand for ever: It shall not be left to other People; i. e. shall never be conquered or subdued: It shall
break

break in pieces and consume all these Kingdoms. How far each of These are verified in the Kingdom of Christ shall hereafter be considered.

If any thing be enquired more particularly concerning this Kingdom of the God of Heaven, we have it represented under the Image of a *Stone*, which was *cut out*, and *which was not in Hands*: That this Stone *smote the Image*, and became a *great Mountain* and *filled the whole Earth*, v. 35, 45. This Kingdom, which was small at first, was by degrees to grow so strong, as to be able to overcome the Image, and to extend itself thro' all the Earth.

The only thing which is here to be explained, is the Expression, *which is not in Hands*; *A Stone cut out, which is not in Hands*. The Chaldee Words are לֹא בְיַדִּין . Now as we have the very same Expression in the *Syriac* of the New Testament, *Col. ii. 11.* concerning *circumcision*, *dilla bajadin*, *which is not in Hands*, the meaning cannot be much mistaken. *Circumcision which is not in Hands*, is a *Circumcision not made by Man*, or a *Spiritual Circumcision*; and consequently the Kingdom *which is not in Hands*, must be a Kingdom not like the Kingdoms of Men, or a *Spiritual Kingdom*.

Take then the Words, *which is not in Hands*, as they properly signify, for, *which is not promoted or carried on by human force, or strength*, they will justly represent,

and will plainly foretel the Nature of that State to which they so apparently belong.

The only point which here must be debated is, whether this *Fourth Kingdom* mentioned by the Prophet, is designed to represent to us the *Roman State*, or whether it concerns those kingdoms, which so dreadfully infested the *Jewish State*, viz. That of the *Seleucidæ*, and that of *Egypt* under the *Ptolomies*.

That it related to the Former, viz. to the *Roman Empire*, will appear, if it be considered that, 1st. This was confessedly the Opinion of all the *Antients*. 2dly. There is nothing in the Dream, or it's Interpretation, but what exactly corresponds to the *Roman State*, without any force, or straining of any one Expression. 3dly. Those who contend for it's meaning the Kingdoms of *Asia*, *Syria*, and *Egypt*, confound the Prophetic Language quite. For whereas the *Third Empire*, or that of *Greece*, is represented by a *Leopard*, cap. vii; and by a *He-Goat*, cap. viii; The *Leopard* is said to have *Four Heads*, c. vii. 6; which plainly represents the *Four Kingdoms* of the Successors of *Alexander*: and in the latter place, when the *Great Horn of the He-Goat* was broken, c. viii. 8. for it came up four notable ones towards the four *Winds of Heaven*: evidently representing the same thing. To say therefore that the Kingdoms of the *Seleucidæ* and the *Ptolomies* were the

the *Fourth Kingdom*, is to say that *Two Horns* of the *He-Goat* is the *He-Goat* itself, and *Two Heads* of the *Leopard* is the *Leopard* itself; which is confounding all Language. 4thly. *Alexander* and all his Successors, i. e. the *four States*, whereof the *Seleucidæ* and *Lagidæ* make Two, are represented as making up *One Empire*. For the *rough Goat* is the *King of Greece*, and the *great Horn* that is between his *Eyes* is the *first King*. Now that being broken, whereas *Four* stood up for it, *Four Kingdoms* shall stand up out of the *Nation*, but not in his Power, *Dan. viii. 21, 22*. Now it is impossible that the *Seleucidæ* and *Lagidæ*, which had not even the Power of *Alexander*, should be the *Fourth Empire* which is represented as having *greater Power* than *Alexander*, and stamping and breaking in Pieces even *Alexander's* strength. From these and several other considerations I conclude, that the *Roman State* is the State represented by the *Fourth Beast*, or *Kingdom*. As in this Prophecy of *Daniel*, express Mention is made of a KINGDOM which the God of Heaven was to erect during the *Roman Empire*, and which was to stand for ever; So,

Secondly, In the 7th Chapter, we have another remarkable Prophecy to the same Effect: And as This will so naturally account for many Expressions of the New Testament, it deserves a particular Consideration. *Dan. vii. 7.*

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After this I saw in the night visions, and behold a Fourth Beast, dreadful and terrible, and strong exceedingly; and it had great Iron Teeth: it devoured and brake in pieces, and stamp'd the residue with the feet of it; and it was divers from all the Beasts which were before it; and it had ten Horns. I considered the Horns, and behold there came up among them another little Horn, before whom there were Three of the first Horns pluck'd up by the roots. This Fourth Beast represents again the Roman Empire; and the Prophecy extends even till the Beast was slain, ver. 10. Daniel whilst he was considering the Fate of this Empire says, ver. 13, 14. I saw in the night visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the antient of Days, and they brought him near before him: And there was given him DOMINION, and GLORY, and a KINGDOM, that all People, Nations, and Languages should serve him: His DOMINION is an everlasting DOMINION; and his KINGDOM that which shall not be destroyed.

Here a KINGDOM is expressly declared to be given to one who appeared like the Son of Man; and the time, in which this Kingdom is given, is expressly mentioned to be after the Death of the Beast, or after the Expiration of the Fourth Kingdom. Now it has been observed that the *Fourth* Beast represents

presents the *Roman Empire*: and it is evident from the Context that *the Saints*, i. e. the Worshippers of the One God, were to be numerous before the *little Horn* arose and should attempt to *wear them out*, ver. 25. And it is expressly said, that That little Horn was to come up *after*, the *Ten Kings*, ver. 24. And when the Dominion of this little Horn shall be taken away and destroyed, ver. 26. then *the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey HIM*, ver. 27.

In this Prophecy several particulars are mentioned which were not contained in the former; and we have some account of what was to happen more particularly in that intermediate State, betwixt the time when the *Stone was cut out*, and the time when it became a *Mountain and filled the whole Earth*. And here it is observable, that the Kingdom of the *Son of Man* is not spoken of as a *Kingdom*, in this Prophecy, 'till the *Judgment was sat*, i. e. not 'till that glorious State of it, when the *Stone* shall actually become a *Mountain, and the Son of Man shall come in the Clouds of Heaven*, ver. 13. There are therefore manifestly Two very different *States* of the *Kingdom of Heaven* foretold; the *One*, when the Saints shall be per-

fecuted, and when they shall be *delivered into the Hands* of a Tyrannizing Power; the *Other*, when this Tyranny shall be at an end, and *the Saints of the most High shall take the Kingdom*, ver. 18. i. e. when *the Son of Man* shall enter into his Kingdom, ver. 9—13. The New Testament will sufficiently clear up these things.

These Prophecies thus occurring in the *Sacred Books of the Jews*, in the *antient Books of their Priests*, as *Tacitus* has it, very naturally and obviously account for the before-mentioned Expectations of that Nation.

But then, supposing that They will account for the Expectation which the *Jews* might have of a *Kingdom of God* to be erected, yet *whence* is it that just about the Time of *Jesus*, and a little later, they expected that This Kingdom should *begin*; since the Prophecies before cited do not at all encourage such a Notion at that particular Time?

This too may fairly be accounted for from *Daniel*. He had expressly said, c. ix. 24. *Seventy weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an End of Sins, and to make reconciliation for Iniquity, and to bring in EVERLASTING RIGHTEOUSNESS, and to seal up the Vision and Prophecy, and to anoint the most Holy.* These Seventy weeks, or 490 Years, plainly are fixed by the Prophet to some particular time, when a *Commandment*

mandment should go forth to restore and to build Jerusalem, ver. 25, and consequently they must *begin* at such a time: and They are to terminate at the bringing in Everlasting RIGHTEOUSNESS, and *the anointing the most Holy*. Now it is remarkable, that from the Seventh of *Artaxerxes Longimanus*, from whom *Ezra* received his Commission, cap. vii. 8, to the Death of *Jesus*, there are just 490 Years. Or if you will date it from the 20th of *Artaxerxes*, that is, from the Time when *Nebemiah* received his Commission, to *build the Wall of the City*, &c. *Nehem. ii. 5—8*, the Difference will be very insignificant. For the Prophecy coming out, in either of these ways of computation, much *about* the Time when our Saviour appeared, This very naturally will account for that general Expectation amongst the *Jews* at *that particular Time*; which is all the Use that I here design to make of it.

If any one should say, that the words of *Daniel* which concern this *Kingdom of God*, may as well agree to the *Mahometan* as to the *Christian Religion*: and That the *Stone* which afterwards *became a Mountain*, may be applied to the strange Encrease of *Mahometism*, especially since *Mahomet* arose during the *Roman Empire*, and when it was in a very declining Condition; which may be represented under the notion of the *Stone's striking*
the

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That the *Kingdom of God*, and the *State of Everlasting Righteousness* signifying the same thing, This was to be brought in *before* the Destruction of *Jerusalem* by the *Romans*: and consequently *Mahometism* coming in five Hundred and fifty Years at least *after* the Destruction of *Jerusalem*, cannot possibly be the Kingdom foretold by the Prophet. I add, 2dly, That *Mahometism* being not a Spiritual Kingdom, and being entirely propagated by *Force*, cannot be represented by a Stone which *was not in Hands*; Since that Expression signifies either that it should be a Spiritual Kingdom, or that it should encrease *not by Force* 'till it became a *Mountain*. And 3dly, Supposing this *One Prophecy* might possibly relate to *Mahometism*, (which yet I have shewn it cannot do) Yet still *Mahomet* did not appear, before the Sceptre departed from *Judah*; He was not of the *Seed of David*; He, in a word, agreed in no one Circumstance to the character of the *Messiah* mentioned in other Prophecies; and consequently his Kingdom could not be the Kingdom of the *Messiah* here foretold.

I cannot recollect any thing which has the least Tendency to weaken this Thread of Reasoning, except what may seem either, *First*, to affect the Book of *Daniel* itself in particular:

cular: Or, *Secondly*, what may be objected against all Prophecies whatever.

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In Answer to the *First*, I observe, 1st, That there seem not to be sufficient Grounds to call in question the Genuineness and Antiquity of *Daniel's* Book: And as it always was looked upon as a *Sacred* Book by the *Jews*, it ought not to be rejected as spurious without very good Evidence. *Daniel* lived *five hundred and fifty* Years at least before Christ; and upon supposition that he foretold this Kingdom of God,—This will fully account for that *vetus Opinio*, That *antient* Notion of the *Jews*, that *Somebody* from their Nation should obtain the Dominion over all. Every Character mentioned by *Josephus*, *Tacitus*, and *Suetonius*, exactly agrees to this Account from *Daniel*, and therefore that Opinion may justly be deemed to have had it's Origin from This Book. But if to this be added, what is remarked above of the Promise made to *Abraham*, and the Covenant with *David*, the Antiquity of the Notion and the places where it is to be found, cannot be doubted.

2dly. *Porphyry* indeed asserted, that *Daniel's* Book was wrote *after* the Events: That “ it was the *Composition* of *Somebody* “ in *Judea* about the time of *Antiochus* “ *Epiphanes*, who having a mind to give an “ account of those Days of Misery, chose to “ deliver it rather in the *Prophetic* manner, “ and

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“ and as foretelling things to come, rather
 “ then barely narrating things that were past?
 “ This will account, says he, for the clearness
 “ of what happened before Antiochus’s Times :
 “ and likewise for the Obscurity of those
 “ Things which afterwards were to happen,
 “ as being only the uncertain Guesses of one
 “ that was entirely Ignorant of Futurity.”

Now without entering more particularly into this Controversy; It is certain, and allowed even by *Porphyry* himself, that *Daniel’s* Book was extant long before the Days of *Jesus* of *Nazareth*. Supposing it wrote at the Time which *Porphyry* fixed upon; yet even then it was 160 Years before the times of *Christ*: And then as to the particular Prophecies which I have cited, it is plain they were not *after the Events*.

3dly. If we take the later Opinion of *Spinoza*, perfectly groundless as it is, that This Book was put together after the Restoration of the *Jewish* Worship by *Judas Machabeus*; and that the last *five Chapters* were the real works of *Daniel*, and that the former *Seven* were taken out of some *Chaldean* Books.—Even Still the Book as it is, will be near 160 Years before *Christ*, for *Judas* was slain so long before the Days of *Jesus*. But then

4thly. I add, that *Josephus* has given us a very particular Extract of the first eight Chapters of *Daniel*; and always speaks of him as living in the times which his Book declares.

declares. It is evident that He had no more suspicion of Forgery in this Book of *Daniel*, than he had of any Other of the Sacred Writings: Nor does he mention any such suspicions of any of his Nation concerning *Daniel*. On the contrary he expressly asserts that *Daniel* lived *Four Hundred and Eight Years* before the Times of *Judas Machabeus*, *Antiq.* l. xii. c. 11. When He mentions the Prophecy in the 8th Chapter, concerning *Antiochus Epiphanes*, he says it came to pass, *καθὼς εἶδεν ὁ Δανιήλ*, καὶ πολλοῖς ἔτεσιν ἔμπροσθεν ἀνέγραψε τὰ γενησόμενα, *just as Daniel foresaw, and wrote many Years before they happened*, *Antiquit.* l. x. c. 12. And again, *the Books which he wrote are read amongst us even to this Day, and we believe from them that Daniel conversed with God: for he not only foretold things to come, as the Other Prophets did, but he predetermined the very Time in which the Things should come to pass*, *ibid.* which He could not say, if he had had the least Suspicion of any Forgery in this Case. Nor must it be omitted, that, l. xi. c. ult. He tells us, how the *Book of Daniel being shewn to Alexander the Great, in which He foretold that a certain Grecian should put an end to the Empire of the Persians, Alexander thinking himself to be that Person presignified, with joy dismissed the Multitude;—and granted to the Jews particular Privileges.*

5thly. How antient that *Greek* version of *Daniel* is which formerly went under the Name of the LXX, I cannot say with any certainty. The Translation of the *Prophets* into *Greek* seems to have been made in *Ptolomy Philometor's* Reign, *i. e.* about 150 Years before Christ. Whether *Daniel* was then translated I know not. Certain it is from what *St Jerom* says, that the first Version of *Daniel* was so far from the Truth of the Original that it was justly rejected; and *Theodotion's* was received by and used in the Church in it's stead. Whether This Book of *Daniel's* continuing untranslated some time after the Translation of the other *Prophets* into *Greek*, might not give Occasion to *Porphyry* to suggest that it was wrote originally after *Antiochus Epiphanes's* Days, may be worth Enquiring.

6thly. I must add, That *Daniel* is very expressly cited by the Authors of the 1st. and 3d. Books of *Machabees*; and by *Jesus*, when he was speaking of the Destruction of *Jerusalem*, *Matth. xxiv. 15.*

From all This, I infer, That let the Book of *Daniel* be mangled, or be made up by the *Sanbedrin* out of Papers left by *Daniel*; Or let it be wrote as late as *Porphyry* vainly imagined; Yet still my observation is good, that in This Book there is express and clear Prophecy of a *Kingdom* which God was to erect; and, were this only to be considered, a sufficient Foundation is laid for that *Antient* and *Constant* Opinion,

Opinion, that one from Judea was to arise, and to obtain a Dominion over all. And

CHAP.
II.

2. It is nothing to the Purpose to object the Variety of Interpretations which Great and Learned Men have made of *the seventy weeks*: Since almost *All* Interpretations of them were expired, but a little before or at the Destruction of *Jerusalem*. And if we are not able to agree about the limits of the *seven weeks* and of the *sixty-two weeks*, yet still we are able to see clearly, that a spiritual Kingdom was to be set up, and without force, during the *Roman Empire*; and that the *Messiah* was to be cut off before the Destruction of *Jerusalem*; which is enough for our present Purpose, which is only to account for *This Antient and universally received Opinion*.

As to the *Second* Objection, which is made against the Interpretation of All Prophecies in general, it is thus urged by the Author of *The Discourse of the Grounds, &c.* ‘ Such Agreement [of Prophecy and Events] can carry no real Conviction along with it. For the Reason of such agreement is plainly This, that the Explainers have had both the Prophecies and Events lying for a long time before them with a View to make them accord. In consequence whereof they have, by mending and piecing of Systems, and varying and changing Ideas to words, found out the most plausible mean- ings

ings possible for certain words in the Prophecies, in order to apply those Prophecies to the events they would have to be intended in them. For nothing is easier than for artful and learned men to make accommodations in this case, between things, to a certain degree. But perfect accommodations seem impossible.' p. 249—250. To this I answer ;

That in very many Instances ' perfect Accommodations' are not only not ' impossible,' but are very manifest. In the Prophecies upon which I think Christianity chiefly founded, there is so manifest an Agreement with the Event; and we have so many years Evidence for the Truth of the Application; and every single circumstance so exactly suits with what was predicted; that the Accommodation is not owing to the Study and Industry of ' artful and learned Men,' but the observation of Things has pointed out what it was that was foretold. When we see a Prophecy and an exactly corresponding Event, in all circumstances perfectly agreeing, we may be as sure, that That is the Event prophesied of, as when in Mathematicks we know the properties of a Triangle, and at any time meet with a Body which has the same properties in Experience, we can be sure that that Body is a real Triangle. The ' mending and piecing of Systems' arises plainly from the *partial* Consideration

sideration of some Circumstances only: And in prophetic matters it is just as it is in all other Subjects. If men will take in but part of any Proposition and consider That as the whole, they must necessarily fall into Mistake and Paralogism. So in Prophetick cases, if men will take into their consideration some parts of a Prophecy, and from them only, omitting all other circumstances, will determine upon it's meaning, there is no help for, nor end of, such Mistakes. But then, when they consider the whole, and can find that every circumstance tallies exactly with an Event, there is the justest ground for 'real conviction;' notwithstanding unobserving or ignorant men have mistaken things, and have attempted to accommodate such matters as in themselves were irreconcilable together.

C H A P. III.

*Of the KINGDOM of HEAVEN in the
New Testament.*

CHAP. III. IT is evident from what has been already said in the First Chapter, that the Jews were in Expectation of a Person whom They stiled *The Messiah*, and who as they believed was to have a KINGDOM, and Dominion over all People, Nations and Languages. It has been likewise proved that, A KINGDOM was to be set up by God, *which was not to be destroyed*; and the *Time* prefixed in *Daniel*, was much about the Time that *Jesus* appeared in. When *Jesus* began to preach, it is remarkable that he opened the Gospel with This, *The KINGDOM of Heaven is at Hand*, Matt. iv. 17. Or as it is in *Mark* i. 15, *The Time is fulfilled, and the Kingdom of God is at hand*. The Jews were then so well acquainted with the Meaning of this Expression, and were so well apprized of a KINGDOM which God had resolved in his due Time to set up, that as often as *Jesus* talked of the KINGDOM of Heaven, or, of God; neither the People, nor their Rulers, ever offered to ask him the Meaning of that Phrase: Which yet we cannot suppose them
not

not to have done, if he had talked with, and to, them in a Language they were unacquainted with. But as They expected *The Kingdom of God*, as *Daniel* had expressly foretold, so *Jesus* assures them that the Time was fulfilled, and the KINGDOM of God would instantly begin to be set up in the World.

But because This will help to explain many Passages in the New Testament, I shall examine the Meaning of this Expression, and shew that the Prophecies of *Daniel* are constantly in View, whenever the Discourse is about the *Kingdom of Heaven*, or of *God*, or of *Christ*, in the History of *Jesus*.

When *John* the Baptist began his Ministry, it was with This Doctrine, *Repent ye, for The Kingdom of Heaven is at Hand*, *Matt.* iii. 2. *Mark.* i. 14. Our Saviour made use of the same Words, *Matt.* iv. 17. *Mark* i. 15; and as soon as he had called Four Disciples, *Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of The Kingdom, i. e.* telling them the Good News that God was now beginning to set up that KINGDOM which was to stand for ever. And accordingly when he commissioned the Seventy to preach the Gospel, *Matt.* x. 7, Their Instructions were, to say, *The KINGDOM of Heaven is at hand*: Or as it is *Luke* x. 9, *The Kingdom of God is come nigh unto you.* *ὁ ἰσχυρὸς ἐφ' ὑμᾶς.*

CHAP.

III.

The Time of setting up that *Kingdom*, which God had foretold by *Daniel*, was so nigh, That even the Persons to whom they spoke, were to see it begin.

When our Lord went first out of *Galilee* to *Jerusalem*, that remarkable Discourse passed betwixt Him and *Nicodemus*, John iii. 3, 5. *Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?—Jesus answered—Except a man be born of Water and of the Spirit, he cannot enter into The Kingdom of God. The meaning of which is, That That Kingdom which God was to erect, was of such a Nature, that People in order to qualify themselves for it, must make an entire change, in the Course of their Lives; and become New Men. They must not be governed by Passions, and Lusts, and an Animal Life, but must be guided by the Spirit of Christ, Rom. viii. 9, in order to be His. To see therefore the Kingdom of God, is here, to be admitted into it, to partake of it; just as to see death, Luke ii. 26, is to dye; to see God, is to enjoy him, Matt. v. 8. No man therefore can possibly be a subject of the Kingdom of Heaven, or of God, except he will qualify himself for it by forsaking a vicious Course of Life, and follow the Means laid down by God. The Question betwixt our Saviour and*

and *Nicodemus* was, What was required to admit a Man a Member, (not of that State which Good men shall enjoy after the final day of Judgment, but) of that Kingdom which *Jesus* preached? And pursuant to this, The Answer is, to be *born of Water*; and to be born *again*, *ἄνωθεν*, or *from above*; and to be *born of the Spirit*; *i. e.* The Members of this *Kingdom* must lead Lives of Virtue, and must purify their Hearts, in order to be qualified for entrance into it by Baptism. And no wonder that this was the Subject of their Conference. For tho' a *Kingdom* was foretold in *Daniel*, yet it was only foretold in general, that such a thing in fact should be. But then, as to the *particular* Nature of it, what should be it's Laws, or what the Conditions of living in it, or what should be the Qualifications of it's Members,—These, and many other Circumstances, were reserved for the *appointed* Time, when it should please God to let it up. Thus

Matt. v. 3. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven*; Or as *St Luke* has it, ch. vi. 20. *Yours is the Kingdom of God*: and ver. 10. *Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven*. Such Persons are fitly qualified and disposed to be Members of *That Kingdom* which was to last for ever. Because the Humility of the former renders them teachable and ready

to submit to the Will of God; and the Courage and the Constancy, and the Uprightness of the latter, compels them to obey the Truth, notwithstanding all the Difficulties they may meet with in the Prosecution of their Duties.

When thus the KINGDOM of God was prepared, in so many respects different from That of the Jews, the Objection was natural;—Must the Jewish Polity therefore be set aside, or destroyed, since God was now erecting a Kingdom, to become Subjects of which, qualifications were required very different from those of the Law of *Moses*; and likewise very different from what the *Scribes* and *Pharisees* taught?

To obviate this, our Saviour says, *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill: for verily I say unto you, 'Till Heaven and Earth pass, one jot or one tittle shall in no wise pass 'Till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the KINGDOM of Heaven: but whosoever shall do and teach them, the same shall be called great in the KINGDOM of Heaven. For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the KINGDOM of Heaven.* Matt. v. 17—20. i. e. “The End of my
“ coming

“ coming into the World and preaching thus
 “ the Doctrine of the KINGDOM, is not to
 “ annul the Law of *Moses*; or to hinder
 “ Men from paying a due regard to That,
 “ or to the Prophets : But it is to accomplish
 “ whatever is foretold in Them, that the
 “ Messiah is to DO or suffer. For be as-
 “ sured that Heaven and Earth shall sooner
 “ be destroyed, than any thing declared in
 “ the Law and the Prophets be unfulfilled,
 “ It is far from my design to release you from
 “ the Obligation you are under to the Law.
 “ My Intent is to give you it’s true and com-
 “ plet Sense; and not to destroy it by such
 “ corrupt Glosses as the Scribes and Pharisees
 “ have done. Whosoever therefore shall
 “ teach men such Traditions as weaken the
 “ Obligation of the Law, and set men at li-
 “ berty from observing it, He turns Mens
 “ Eyes and Thoughts from what the Law
 “ and the Prophets have said, and therefore
 “ is unworthy to be a Member of the King-
 “ dom of the Messiah. The Law and the
 “ Prophets, I say, are to be regarded, and
 “ not the Glosses and Corruptions of the
 “ Scribes and Pharisees; for unless another
 “ sort of righteousness obtains amongst you
 “ than is taught by them, ye cannot be qua-
 “ lified for admission into the KINGDOM of
 “ Heaven.”

The same Notion runs through this whole Discourse of our Lord, and plainly points

out his Meaning. When He taught his Disciples to pray, *Matt. vi. 10. and Luke xi. 2. Thy KINGDOM come*, his plain Meaning is, “ Let That Kingdom which was foretold so expressly, wherein the Worship of the One God, and the eternal Laws of righteousness are to be established in the World, soon take place therein.”

When He would take off his Disciples from all Anxiety, arising from the necessitous Condition they might be under in spending their Time in the Promulgation of the Gospel, He says, *Take no Thought saying, what shall we eat, or what shall we drink, or wherewithal shall we be cloathed—But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you*, *Matt. vi. 33, Luke xii. 31*; “ The things which you are to be solicitous about, and which you are carefully and principally to seek, are the Nature of That Kingdom which God has foretold, and who is that **RIGHTEOUS BRANCH**, *That King that shall reign and prosper, and shall execute Judgment and Justice in the Earth*, and who is called in the Prophets **THE LORD OUR RIGHTEOUSNESS**. All other things are the effects of God’s ordinary Providence. Compare *Jeremiab xxiii. 5, 6. and Isaiab xli. 2.*” If this may seem to some a less probable Account of the Meaning of the Word, *Righteousness*, in
this

this place; They may understand by it, That Submission and Obedience which God now requires in the Gospel State; which St Paul, *Rom. x. 3.* calls, *God's Righteousness*; and ver. 6. *The Righteousness which is of Faith*: In either of which Senses the main Design of our Lord is the same, to allude to that State which the Prophet had so expressly foretold.

It has been observed from the Account which *Daniel* gave of this *Kingdom*, that from small beginnings it was to grow till it filled, τὴν ὑπερμέγαν, *the Earth*. During this Progress, different Things may be, and actually are asserted of it in it's different States, or Periods, and all are very proper to *The Kingdom* itself. Thus, what our Saviour says, *Matt. viii. 11.* and again, *Luke xiii. 28, 29.* has a View to all Times from his own Days to the final conclusion of the World. *I say unto you that many shall come from the East, and West, and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of Heaven: But the Children of the Kingdom shall be cast out into outer Darknefs.* What he means is, That Good men even of the *Gentiles* shall be received with *Abraham*, &c. into *the Kingdom of God*; [shall be blessed with faithful *Abraham*, *Gal. iii. 9.* and partake of the Happiness proposed to him] whilst the unbelieving *Jews*, who have such great Advantages already, shall be excluded the Privileges of his Kingdom.

Kingdom. To *lye down* with *Abraham*, &c. *in the Kingdom of Heaven*, means no more than to be admitted Heir of the Promises made to the Patriarchs of Old, and to receive the Blessing equally with Them. The Centurion's *Faith* (which gave Occasion for what our Lord here says,) was greater than what *Jesus* had found *even in Israel*, ver. 10. That *Faith* qualified him for the Gospel-State, and made him be looked upon and treated as a Disciple of *The Christ*: And This gave further Occasion to our Saviour to say, that Not only this Stranger, but *Many Gentiles* should be admitted into his Kingdom, and become his Subjects, and reap the Privileges of the Gospel-State, as well as *Abraham* and the Patriarchs, He speaks, it is plain, of a State *out of which the Jews* were to be *cast*, ver. 12, *first*; but *last* were to be received again, and to make up Part of our Lord's Subjects. When he speaks in almost the same words, *Luke xiii. 28, 29*, *There shall be weeping and gnashing of Teeth, when ye [Jews] shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. And They [the Gentiles] shall come from the East and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God,—When, I say, our Saviour speaks thus, He adds, And behold there are last, which shall be first; and there are first*

first *which shall be last*. Which evidently shews that he is speaking concerning the State of the *Messiah's Kingdom*, into which the *Gentiles* were to be called after the *Jews* were first rejected; and the *Jews*, unto whom the Gospel was first preached, were again to be called at *last*. It may be further necessary to observe here, that the *Jews*, who were to be *cast into outer Darkness*, are, in this place styled, *The Children of the Kingdom*: Because they were first designed for, and had the first Offer of the Kingdom of Heaven, though they refused it, and *rejected the Counsel of God against themselves*: Whereas, chap. xiii. 38, *The good Seed*, i. e. such as complied with the conditions or Laws of the Kingdom, and will be received and rewarded in it, are called *The Children of the kingdom*.

The next Passage where this Expression occurs, is, *Matt. xi. 11, 12. Verily I say unto you, among them that are born of Women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven, is greater than He. And from the Days of John the Baptist until now the Kingdom of Heaven suffereth Violence, and the violent take it by Force. St Luke has it, c. xvi. 16. The Law and the Prophets were until John: Since that Time the Kingdom of God is preached, and every Man presseth into it.*

It is plain from the Comparison of these places, that by *the Kingdom of Heaven* cannot be meant here a Place of future Rewards, but must be a State that was *preached* from the Time of *John*, and into which Men *pressed*; and into which in fact *they did enter*. It was Something which was contradistinguished from, and opposed to, that State, where *The Law and the Prophets* were in their Glory. Had our Saviour meant by the Phrase, *Kingdom of Heaven*, the State of the Blessed in Heaven, what great thing is it to say, that the Blessed above are greater than any on Earth? That the meanest Person who has *obtained* the Reward of his Endeavours, is better than he who is still *contending*, and *may lose it*. To explain therefore this Passage, it must be observed that *John* is considered, not only as the *last* Prophet under the Old Testament, but likewise as One that *prepared the way of the Lord*. And as the New Testament had many advantageous Circumstances, which the Old had not; And as *John* did no Miracle, whereas the least Prophet of the New Testament was vested with Miraculous Powers; Therefore it is said, that *the Least in the Kingdom of Heaven, i. e. in the Gospel-State is greater than He*. He indeed foretold the Kingdom of Heaven *to be at hand*: But since his Time, it has been openly preached, and the Nature of it explained, which He was ignorant of; and

and great numbers daily *press*, and are earnest to be *admitted into it*; and will reap the Benefits of it. CHAP.
III.

Whilst our Lord was thus preaching and *shewing the glad Tidings of the Kingdom of God*, *Luke viii. 1*, The Pharisees took *Umbrage* at his Proceedings, and objected to Him, that *He cast out Devils by Beelzebub the Prince of the Devils*. To take off the Pretence of Objection here, *Jesus* appeals to his Miracles; and insists that he could not have a Power over Devils from the Devil himself, but must derive it from the Spirit of God. *But*, says he, *if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you*, *Matt. xii. 28*, ἐφθασεν ἐφ' ὑμᾶς. The Kingdom of the Messias is come in your Times: and the Miracles done by me confirm that I am no Impostor.

But we may judge the best of this Phraseology from *Matt. xiii.* and the parallel places, in *Mark iv.* and *Luke viii.* where *Jesus* having told the Parable of the Sower, *His Disciples came and said unto him, Why speakest thou unto them in Parables? He answered and said unto them, Because it is given unto you to know the Mysteries* [the mystery in *Mark iv. 11.*] *of the Kingdom of Heaven* [of God, *Mark iv. 11. Luke viii. 10.*] *but to them it is not given*, *Matt. xiii. 11.* What now is this *Mystery*? From the Parable it is plain, That many of those Persons

to whom it was to be proposed would not be affected by it: That the Attempt to bring in great Numbers would be ineffectual; and the Preaching it's Laws would be to many, useleſs Labour: It would be like *sowing good Seed*; but yet the Ground lay open to the Abuses of false Teachers and wicked Men; *Matt. xiii. 24.* But then the Apostles were let into the Secret of the Gospel-State, and it's Nature was more plainly disclosed to them than it was to Others; and what he spake for particular Reasons more coverly to the People, he interpreted plainly to them.

In the following part of this Chapter there are Two more Parables which are exactly agreeable to *Daniel's* Predictions. The Kingdom of Heaven *is like a Grain of Mustard-seed, which a Man took and sowed in his field, which is the least of all Seeds, but when it is grown, it is the greatest among Herbs, and becometh a Tree: So that the Birds of the Air come and lodge in the branches thereof.* ver. 31, 32. and *Mark iv. 31, 32.* Again, *The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Measures of Meal, 'till the whole was leavened,* ver. 33. *Luke xiii. 18, 19, 20, 21.* This is plainly saying, That The Kingdom of Heaven, which in it's first State *Daniel* represented as no bigger than a Stone, shall encrease and extend itself, 'till it becomes a *Mountain, and fills the whole Earth.*

If any one should imagine that These Parables have a relation to something that shall happen *after the End of the World*; He may observe, that This Kingdom of the Messiah is to contain Good and Bad Men: *The good Seed are the Children of the Kingdom*, sowed now: *The Tares are the Children of the Wicked one*. At the End of the World the Angels are *to gather*, *ἐν τῆς βασιλείας αὐτοῦ*, OUT of his Kingdom all things that offend: And that this is to be done *before the retribution of the Just*. For *after This is done, THEN shall the righteous shine forth in the Kingdom of their Father*, ver. 43. So that *The Kingdom of Heaven* plainly relates to the *present State of things*; and is justly compared, ver. 47. to a *Net*, which being cast *into the Sea*, gathered of every Kind, and every Kind was *in the Net*, 'till *at the End of the World, the wicked shall be severed from the Just*, ver. 49. In these Instances nothing can be more evident, than what our Lord has taught us concerning the Kingdom of God. *Daniel* only foretold that such a Kingdom was to be. But our Lord explained the Mystery of this Kingdom, and discovered it's Nature, it's Tendency, and Design; and what would be the *End* of our being admitted into it, and of observing it's Laws: and when considered in this View, it is justly compared to a *Treasure hid in a field, which when a Man hath found, he selleth all that*

that he hath, and buyeth that field, ver. 44. Or, to a Pearl of great Price, for which the Merchant selleth all that he hath to buy it, ver. 46. When the Apostles declared, that They understood what our Lord had been saying, He closes this Discourse, in which he had discovered so much of the *Mystery of The Kingdom*, in these words, ver. 52. *Every Scribe which is instructed unto the Kingdom of Heaven is like a Man that is an Householder, which bringeth forth out of his Treasure things New and Old.* i. e. Every skilful Man who is acquainted with the Nature and Properties of the Kingdom of Heaven, will be able to produce very fit and proper Arguments, and very fit and proper Methods of Instructing Others, upon so considerable a Subject as the Kingdom of Heaven is.

We meet with nothing that can occasion the least Difficulty in *Luke ix. 2*, either when our Lord sent his twelve Disciples to preach the Kingdom of God; Or, when, upon Their return, he spake to the People, which followed him into the Desert, of *the Kingdom of God*, ver. 11. The Place which on Other accounts has been most perplexed is *Matt. xvi. 19*, *I will give unto thee the Keys of the Kingdom of Heaven.* Which as appears by the Event was, that Peter should open the *Kingdom of Heaven* to *Jews*, and to *Gentiles* too, the first of any of the Apostles: i. e. He should preach, and bring into the

the Church the *first* Converts: which in fact He did; and which shews the meaning of the Phrase to be, That He should be the Person who should *open* to the *Gentile* World, as well as to the *Jews*, the State which God designed on *Earth* for his true Worshippers.

Immediately after this, *Jesus* let his Disciples into that important Truth, that He was to be *killed and raised again the Third Day*: Matt. xvi. 21. When Peter began to rebuke him for it, He called the people to him, with his Disciples also, and among other things told them, *Verily I say unto you, There be some standing here which shall not taste of Death, 'till they see the Son of Man coming in his Kingdom*, Matt. xvi. 28. Mark has it, chap. xi. 1, *There be some of them that stand here, which shall not taste of Death 'till they have seen the Kingdom of God come with Power*. St Luke has it, chap. ix. 27, *'till they see The Kingdom of God*. *The Kingdom of God* will soon begin; and it's beginning will be attended with *Power*; with the Resurrection and Ascension of the Messiah; and with *Miracles*, which will attest the Truth of the Doctrine taught, and which will confirm the Truth of the Mission of it's Preachers, v. *Acts* i. 8. St Paul, *Rom.* i. 4, seems plainly to have this Notion of *coming with Power*, when he says that

CHAP. III. *Jesus was declared to be the Son of God*
 in *δυνάμει*, with Power, by the Resurrection
 from the Dead.

Whilst Jesus was on the way to Capernaum, a Dispute began amongst his Disciples upon this Question, *Who is the Greatest in the Kingdom of Heaven?* *Matt. xviii. 1.* They understood all along that *The Kingdom of Heaven* was to be a Kingdom here on Earth; and they had joined to it their Expectations of Temporal Grandeur; and therefore disputed amongst themselves for the Privilege of Pre-eminence, so natural to the minds of Men. This made our Saviour let them somewhat further into the Nature of the Kingdom which God designed to erect. *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven: Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven, ver. 3, 4.* By which he plainly told them, that the *Kingdom of Heaven* was not at all like the other Kingdoms of the World, where Dignities and Honours and Preferments were the frequent and usual Consequences of Striving and Ambition; But that in this particular Case, Humility, and openness of Mind for Truth, and undisguised Plainness, and Uprightness, were the things which would qualify Men for This State, or *Kingdom of God.* Our
 Lord's

Lord's Remarks are more enlarged in *St Mark*, chap. ix. And His Discourse contains several Reasonings to shew the Folly and Absurdity of Men's exposing themselves to the Divine Displeasure, on account of some present Advantages which ought in reality to be foregone. Amongst these he urges, chap. ix. 47, *And if thine Eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be cast into Hell-fire.* i. e. If any thing discourages you from following the Truth of God, be it ever so dear or near unto you, discard it quite; for to be admitted a Member of the Kingdom of Heaven, and to be capacitated to enjoy it's Privileges, every thing must be forsaken and quitted which is inconsistent with what God requires of Mankind; and to which he has annexed his Rewards in his Kingdom.

In the parallel Place of *Matt.* xviii. 8, 9, what *Mark* here expresses by *Entering into the Kingdom of God*, the other Evangelist calls *Entering into Life*: and the very same Phrase does *St Mark* make use of, ver. 43, 45. which shews the meaning of the Phrase to be the same in *Effect*. Jesus calls himself, *The Life*, *John* xi. 25. and xiv. 6, because He is the Author of Life to all that believe, and God has committed to him the Power of giving Life. To enter into *Life*, is to enter into a State that leads to *Life* and to that

CHAP.
III.

Happiness which God designed for his Subjects: To enter into the Kingdom of Heaven, here, as signifying the same with *Life*, is to qualify a Man's self for Life by entering into a State which will produce Life. But this by the bye.

Soon after this, *Jesus* set himself to go to *Jerusalem*, *Luke ix. 51.* and in the way commanded one to follow him; but he excused his present attendance upon him, by saying, *Lord, suffer me first to go and bury my Father.* *Jesus said unto him, Let the Dead bury their Dead; but go thou, and Preach the Kingdom of God.* And Another also said, *Lord, I will follow thee: but let me first go bid them farewell which are at Home.* And *Jesus said unto him, no Man having put his hand to the Plough, and looking back, is fit for the Kingdom of God, Luke ix. 59, 60, 61, 62.* No man, *εὐθετός ἐστὶν εἰς τὴν βασιλείαν τοῦ Θεοῦ.* is rightly disposed for to enter into the Kingdom which God is about to establish: because he prefers his own Ease and Quiet to the things which God requires of him.

In the xviiiith of *Matt.* our Lord having said, that Christians ought to forgive one another very freely and very largely, he infers, ver. 23—35, *Therefore the Kingdom of Heaven is likened to a certain King which would take account of his Servants, whereof One owed him ten Thousand Talents: But so much as he had not to pay—his Lord forgave him*

him the Debt, &c. i. e. In the Dispensation of Rewards and Punishments in the Kingdom which God is establishing, my Heavenly Father, when he shall take account of the Conduct of his Subjects, will be ready and willing to forgive such as shew Mercy to their Brethren, but will punish severely such as are obstinate and relentless.

The Commission which the *Seventy* received, *Luke* x. 9, 11, to preach to the People, that *The Kingdom of God is come nigh unto you*: i. e. is just now erecting among You, is a sufficient Comment upon our Lord's Expression, *Luke* xi. 20, *But if I with the finger of God cast out Devils, no doubt the Kingdom of God is come upon you*: ἐφθασεν ἐφ' ὑμᾶς, is now actually come quite to, and begun among You. And in like manner is that Phrase to be understood, *Blessed is he that shall eat Bread in the Kingdom of God*; *Luke* xiv. 15. It was occasioned by one, who was at dinner at a *Pharisee's* House with our Lord, and heard him recommending Humility and Charity, and Condescension to Others. 'Blessed,' says he, 'is he who shall live in those times when these Virtues shall be practised, and *The Kingdom of God*, the proper Place and Time for them, shall be erected in this World.' That it relates to a State *in this World* is evident from the Answer which our Lord made to the Person who thus addressed

himself unto Him. *A certain man made a great Supper and bad many: And sent his Servant at Supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one Consent began to make Excuse.—Then the Master of the House being angry, said to his servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.—Compel them to come in, that my House may be filled. For I say unto you, that none of those Men which were bidden shall taste of my Supper. Luke xiv 16—24, i. e. The Privileges of the Kingdom of God were first offered to the Jews: but they seemed ungraciously to reject them: Then were They offered to those Gentiles who were near Judæa; Then the goodness of God extended itself to the remotest parts of the Earth: for it was resolved that those Jews who had rejected the Offers tendered to them, should not share of the present Benefits which they scorned and despised.*

Jesus having now so long, and so often been preaching the Kingdom of Heaven, and having over and over said, that it is come nigh unto you, and it is come upon you, The Pharisees demanded of him, Luke xvii. 20, WHEN the Kingdom of God should come? He answered them and said; The Kingdom of God cometh not with Observation: Neither

*ther shall they say, Lo here, or Lo, there; for behold the Kingdom of God is within you, ver. 21. They own the Thing. That God would erect a Kingdom upon Earth; but the Point was, WHEN should it begin? To this the Answer is, it is a Kingdom which cometh not with Observation: it is not like the Kingdoms of the World, to be regarded by or for it's Pomp and Splendor and Magnificence; but it is *in* you, it is now *within You*, and therefore is to be discerned by examining *yourselves*, and the Conduct of your Minds and Hearts. As to it's Beginning, it is now come amongst you; and you may distinguish This *Kingdom* from all Others by considering it's Nature and Properties, which I have declared unto you.*

It may seem somewhat more difficult to account for the Phraseology in *Matt. xix. 12. There be some which have made themselves Eunuchs for the Kingdom of Heaven's sake.* For it may be asked, how could they do this for the *Kingdom of Heaven's sake* which was but *now* existing? But this Difficulty will vanish, when we consider, That the Discourse was introduced on occasion of the Subject of Divorces; and our Lord having determined the single Case wherein Divorce was lawful, The Disciples *privately*, Mark x. 10. afterwards tell him, *If the case of the Man be so with his Wife, it is not good to marry.* To this he answers, *All men cannot*

receive this saying, save they to whom it is given. FOR there are some Eunuchs which were so born from their Mothers Womb: and there are some Eunuchs which were made Eunuchs of Men: and there are some Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven. He that is able to receive it, let him receive it. i. e. The Necessity of Marriage is not equal to all Men. For there are some born with a Temper of Body which makes them not desire it. Others by the Injuries of Men are maimed, and made unfit for it. Others again, can and do, even now, resolutely master their Inclinations, out of a desire of making themselves the more acceptable to God, when his Kingdom shall come. He means such persons as waited for the consolation of Israel; and kept themselves pure, and served God with Fasting and Prayers night and day. Such were old Simeon, and Joseph of Arimathea, who waited for the Kingdom of God, Mark xv. 43. Luke xxiii. 51, and many others.

Soon after this some of the Jews brought young Children to Jesus, that he should put his hands upon them and pray: And the Disciples rebuked them. But Jesus said, Suffer the little Children, and forbid them not to come to me: for of such is the Kingdom of Heaven. Matt. xix. 14. Of such is the Kingdom of God. Mark x. 14. Luke xviii. 16.

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The proper Qualifications for that State which God is erecting, are such as Children excel in; Innocency, Teachableness, and a Freedom from Prejudice, and Vice.

Whilst *Jesus* was talking about these Children, *One said unto him, Good master, what good thing shall I do that I may have eternal Life?* Matt. xix. 16. The Answer to this Question was, *Keep the Commandments.* The young man declaring that *He had kept them from his Youth*, ver. 20, and putting the Question farther, *What lack I yet?* *Jesus* bid him, *sell what he had, and come and follow him.* Upon this the young man went away sorrowful, for he had great Possessions, ver. 22. The Reflection made upon This Behaviour of his, was; *Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven. It is easier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.* ver. 23, 24. *Mark* x. 23, 25. *Luke* xviii. 25. *i. e.* It is very hard for any one who abounds in this World's Goods, to bring himself to such a Temper and Disposition of Mind, as may rightly qualify him for the Gospel State: They are such Temptations, that very few have Virtue enough to forego them. Upon This *Peter* said, *Lo, we have left all and followed thee,* *Luke* xviii. 28. To which our Lord replied, ver. 29. *Verily I say unto you, there is no man that hath left*
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House, or Parents, or brethren, or Wife, or Children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, in the Age that is now coming on, life everlasting. It is in *Mark* chap. x. 29, *For my sake and the Gospel's*; In *Matt.* chap. xix. 29, only, *for my name's sake.* From all which compared it is evident, That *The Kingdom of God, and the Gospel,* signify the same thing, *viz.* a present State: And That to such, as for their Faith in *Jesus,* and for their steady pursuit of those things which God requires in the *Kingdom* which he was then erecting, forsook every thing that was acceptable to them—The Promise was made of ample Compensation. See this sufficiently explained, 2 *Cor.* vi. 8, 9, 10. Our Lord goes on, *But many that are first, shall be last, and the last shall be first,* ver. 30. *For the Kingdom of Heaven is like unto a Man that is an Householder, which went out early in the Morning to hire Labourers into his Vineyard; and at the third, sixth, ninth, and eleventh hour, did likewise: and when the Even was come they equally received Every Man a penny,* *Matt.* xx. 1—16. The *Kingdom* which God was setting up, was to extend itself over the Earth, and to take in Others besides those to whom it was now at *first* proposed; that all who laboured in it honestly should be faithfully rewarded; and that those

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who have the first Notices of the Will and Design of God, by no means ought to murmur, or repine, because God extends his Kingdom, and receives into favour, and rewards *Others* besides themselves.

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When Jesus drew nigh to *Jerusalem*, Luke xix. 11, It is plain The People *thought that the KINGDOM of God should immediately appear*. They expected now that *Jesus* would openly declare himself to be the *Messiah*, and set up upon the foot of Temporal Grandeur, and Regal Power. This gave him Occasion to speak a little more distinctly still of the Nature of this *Kingdom*, and of the Means which God would make Use of in the dispensing his Favours to his Servants, as appears by a View of the Parable of the Talents. *A certain Nobleman went into a far country to receive for himself a Kingdom, and to return. And he called his ten Servants, and delivered to them ten pounds, and said to them, Occupy 'till I come. But his Citizens hated him, and sent a Messenger after him, saying, We will not have this Man to reign over us. And it came to pass that when he was returned, having received the Kingdom, then he commanded those Servants to be called to him, that he might know how much every man had gained by trading, &c.* Luke xix. 12—27. It was then the Custom for the Kings of *Judea* to go to *Rome* in order to receive the Kingdom from *Cæsar*; and

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and as Mr *Le Clerc* has ingeniously conjectured, From that Custom this Parable had it's Foundation. *Jesus*, the King of the *Jews*, was to go to Heaven, there to receive from his Father all Rule, and all Authority and Power. But before he went, he entrusted his *own Servants* with their respective Talents. His *Citizens*, the *Jews*, would not acknowledge him for their King, or would not that he should *reign over them*. However notwithstanding this their *Hatred*, *Jesus* received the Kingdom: and as *all Judgment is committed to him*, a time will come, when at the final Retribution, he will *return*, and account with his Servants, and reward them, and will then punish his Enemies. As *Archelaus* e. g. was King from that Moment that *Cæsar* granted to him the Kingdom of *Judea*, even before he returned to *Jerusalem*; even so was *Jesus* King of his Kingdom from that Instant in which he received all Power in Heaven and Earth; even though he is not yet returned to Earth, nor will he return, 'till the time appointed by the Father.

When *Jesus* was in the Temple at JERUSALEM, and had put to silence and confusion the chief Priests and Elders, who had demanded of him, by what Authority he did the things which he did, He afterwards proposed to them this Parable, Matt. xxi. 28—31. *A certain man had Two Sons; and he came to the first, and said, Son, go, work to day in my*

my Vineyard. He answered and said I will not, but afterward he repented and went. And he came to the second and said likewise. And he answered and said, I go Sir, and went not. Whether of them twain did the Will of his Father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots go into the Kingdom of God before you. The Jews who pretended such Zeal for God, and such Readiness to obey his Will, yet in fact refused to comply with his Commands: Whilst Publicans and Harlots, who formerly had been Sinners, repented, and were ready and willing to be instructed, and to qualify themselves for the Kingdom which was now erecting. A sufficient reason why, The Kingdom of God shall be taken from the Jews, and given to a Nation bringing forth the fruits thereof, ver. 43.

It was very soon after this, That Jesus represented the State of the Gospel, (the State foretold so expressly by the Prophets,) under the Parable of the Marriage of a certain King's Son. *Matt. xxii. 2.* In which he shews, that *The Kingdom of Heaven*, would not be received by the *Jews*, but would by the *Gentiles*; amongst whom there would be some who likewise would live unbecoming their Profession. But still, universally, He has a View to the Circumstances of the Society which

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Thus again, when the *Scribe* demanded of our Lord, *which is the First Commandment of all*, Mark xii. 28—34, and Jesus found by the Conversation, that He had a just Sense of his Duty to God, and to his Neighbour, He told him, *Thou art not far from The Kingdom of God*. His meaning is, Such Notions are what will rightly qualify you for the State which God is now about to set up; They will make you a proper Member of that Society on Earth. And when he denounced that *Woe* against the Scribes and Pharisees, *Matt. xxiii. 13, For ye shut up the Kingdom of Heaven against Men: for ye neither go in yourselves, neither suffer ye them, that are entring, to go in*, it is evident it relates to that State which Christ was preaching; into which They would not enter themselves. *Have any of the Scribes or Pharisees believed on him?* John vii. 48. It was a State into which Men were in *Jesus's* time *Entring*, and which the Scribes and Pharisees hindered men from *entring into*; by their treating *Jesus* himself as acting by the Power of *Beelzebub*, and as guilty of Blasphemy, &c. and by their excommunicating such as did in fact profess their Belief in him. By these and such like Arts, They prevented men from declaring themselves
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of that Society which was designed by God to be begun at That Time.

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In the *xxi. chap.* of *Luke*, when our Lord had been foretelling the Destruction of *Jerusalem*, and that it should be trodden down of the Gentiles, &c. and had been giving them certain Criteria, by which they might judge of several future things to the End of the World; He says, that as when *Trees shoot forth*, ye see and know of your own selves that *Summer is now nigh at hand*; so likewise when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. That it will then be near it's full growth, and State of Perfection; and that therefore the SON of MAN will soon after appear with power and great Glory. 27—31. But for the better understanding this whole Prophecy it is fit to observe, that it extends to the final End of all things. *Jerusalem* was to be destroyed, ver. 20; the *Jews* made captives, and the Holy City was to continue under the Power of the *Gentiles*, until the times of the *Gentiles* be fulfilled, ver. 24. After the End of this time, there is to be great Perplexity and Confusion, for the Powers of Heaven shall be shaken, ver. 25, 26. And Then shall they see the Son of Man coming in a Cloud with Power, and Great Glory, as *Daniel* has described him: not to take Vengeance on the *Jews*, for *Jerusalem* is considered as long before destroyed and trodden down

down of the Gentiles; but to put an End to the Misfortunes of his Servants, and to *redeem*, ver. 28. them from their Troubles.

When our Lord had finished this Prophecy, he spake the Parable of the *Fig-tree*, ver. 29. and applies it thus, *So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh, viz. in it's glorious State, in it's Perfection, when the End of it shall be obtained.* The only Difficulty here to be accounted for is, That our Saviour adds both here, ver. 32. and likewise in *St Matt.* chap. xxiv. 34. *Verily I say unto you, this Generation shall not pass 'till all these things be fulfilled,* πάντα τὰυτα γίνηται, 'till all these things are transacted, or done. Now either the Word, *Generation*, must extend beyond the People then living, and mean that the *people of the Jews, the Generation of Jews* shall not cease, 'till all these things shall happen; Or else the Words, *all these things*, must be confined to what was said about the Destruction of *Jerusalem*, which the words will likewise bear, and either way the Difficulty is solved. That, γενεά, signifies *Race*, or *Nation*, is probable, from several Places in this very Gospel, not to mention the other Evangelists. *Whereunto shall I liken, τούτην τὴν γενεάν, This Race, This People, οὕ.* *It is like unto children sitting in the Market, &c.* It was not peculiar to That Set of Men then alive to be perverse, and to misrepresent the means

means made use of by God, to reclaim them; But it was the same in all their preceding Generations; and the same Crime was laid to the charge of those in *Isaiab's* time, that *they closed their Eyes lest they should see, or understand, or be converted.* The same Perverseness always reigned in That, $\gamma\epsilon\upsilon\epsilon\acute{\alpha}\nu$, *People*, and was not at all peculiar to those who lived in the days of our Lord.

So Again, *chap. xxiii. 34, 35, 36. Behold I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucify—That upon you may come all the righteous blood shed upon the Earth—Verily I say unto you, All these things shall come upon this, $\gamma\epsilon\upsilon\epsilon\acute{\alpha}\nu$, Nation.* So *Beza*, renders it, *Super Nationem istam*; and again, in *Luke xi. 50, 51. A Natione hac*; and *a Natione ista.*

And I must own I think, this the true meaning of the Expression; and am the more confirmed in it from the remarkable, and indeed unparalleled, preservation of the *Jews*, in the midst of Hatred and continual Persecutions. Christians, Mahometans, and Heathens have each in their turns endeavoured to extinguish the Name of that People: and yet always without Effect. They have been massacred; they have been banished; they have been, and are still, almost universally hated; and yet they subsist and are very numerous, and keep themselves distinct from

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all the Nations where they are permitted to dwell. No Instance parallel to this can be found, where a People should persist so fixt in a religious Worship for seventeen Centuries together, in the midst of misery, and persecutions, and yet very few if any forsake the Religion of their Forefathers. But I proceed.

Matt. xxv. 1. The Kingdom of Heaven is compared unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom. The Gospel State, or the Condition of the Subjects of God's Kingdom, and likewise the Method of God's dealing with his Servants at the final Retribution of things, is justly represented under this Image.

There are but Three places more in the Evangelists where the *Kingdom of God* is by that Name expressly mentioned: and they are All relating to the same thing: *viz.* Our Lord's eating the Passover and declaring, *I will drink no more of the Fruit of the Vine Until that Day that I drink it new in the Kingdom of God. Mark xiv. 25. In St Luke, c. xxii. 15—18. With desire, says he, I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God. And he took the Cup and said, Take this and divide it among yourselves: For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God*

God shall come. St Matthew has it, *I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.* Matt. xxvi. 29.

The meaning of all which places, when compared together, is, I will not drink of the Fruit of the Vine 'till after my Resurrection and Ascension, and being vested with all Power in Heaven and in Earth. Then He eat and drank with his Disciples, *Acts* x. 41. Then all Power was committed to Him; and then the Kingdom of God and of his Christ strictly and literally began.

As this was the view, when our Lord talked of *The Kingdom of Heaven*, or, of *God*, So likewise was it whenever He spoke absolutely of *The Kingdom*, or of *His Kingdom*. It will be worth our while therefore to examine These too as they occur.

The Prophecies of *Daniel*, both that in chap. iii. and that in the viith, agree in This, That *the Kingdom of the Messiah* was to stand for ever, and was never to be destroyed. Now when *Mary* was first acquainted with the purposes of God, She was told that Her Son should Reign over the House of Jacob FOR EVER, and of his Kingdom there should be NO End, *Luke* i. 33. What possible meaning could such a Promise as This have to a Person in such Circumstances of Life as the Virgin was, unless a View was had to the Prophets of Old, who had foretold such

a *Dominion*? The *Duration* of his Dominion was a certain Character by which She was assured that the Time was fulfilled, and the *Kingdom* of Heaven was instantly to be set up.

As *Jesus* began with preaching Repentance, and that THE KINGDOM of Heaven was at Hand, Matt. iv. 17. This is expressed, ver. 23. by preaching the *Gospel* of THE KINGDOM, by way of Eminence, *i. e.* telling the good news that the Time was come in which God would set up that Kingdom, which he had so expressly promised in the Prophet. See also *Matt.* ix. 15, and xxiv. 14.

When he explained the Parable of the Sower, *Matt.* xiii. 19. He introduces it, *When any one beareth the Word of THE KINGDOM, and understandeth it not, then cometh the Wicked One, and catcheth away that which was sown in his Heart: This is he which received Seed by the way side.* He had said, ver. 11. *To you it is given to know the Mysteries of the Kingdom of Heaven; i. e.* to be let into it's Nature and Properties, and the Designs of God to erect it at this Time; though others had not those things set before them in such a Light. *When* therefore, says he, any one has the Gospel, or good News of God's Design laid before them, and yet they do not *understand* what is said, or what is the present Design of God, or what Tendency

gency the present measures have to accomplish what was foretold, They are like Highways sown with Seed, which is carelessly or wantonly destroyed.

In a following Parable in the same Chapter, ver. 37.—*The Kingdom of the Son of Man very evidently relates to the whole State of it, both present and future; and exactly corresponds to what was prophesied of it in Daniel. He that sowed the good Seed, is the Son of Man: The field is the World; the good seed are the Children of The Kingdom, but the Tares are the Children of the Wicked one. The Enemy that sowed them is the Devil: The Harvest is the end of the World, and the Reapers are the Angels: As therefore the Tares are gathered and burnt in the fire, So shall it be in the End of this World. The Son of Man shall send forth his Angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity, And shall cast them into a furnace of fire—Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.* Our Saviour laid the Foundation of the Kingdom of Heaven when He preached the Gospel, and sowed the good Seed: IN His Kingdom the Wheat and the Tares were to grow together, 'till the Harvest; otherwise, at the End of this World, Angels could not gather, ἐκ τῆς βασιλείας αὐτοῦ OUT of his Kingdom, them which do Iniquity. The King-

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dom therefore of Heaven is to last from the Time in which it began in *Jesus*, 'till the Times foretold in *Daniel*, when *the Judgment shall set, and the Books shall be opened*, chap. vii. 10. and even 'till He shall *deliver up the Kingdom to God, even the Father*, 1 Cor. xv. 24.

Luke xii. Our Lord has a set Discourse to a very great Multitude of People; and among other things worthy of their peculiar Care, He bids them not be solicitous for what they should eat, or what they should drink, *But rather seek ye the Kingdom of God, and all these things shall be added to you: Fear not, little flock, for it is your Father's good Pleasure to give you THE KINGDOM*, ver. 31, 32. *i. e.* Do not be anxious about the things of Life; for it is your Father's good Pleasure to admit you into *That State* in which you shall be amply rewarded for all the Troubles and Difficulties you can undergo.

As *Jesus* was entering *Jerusalem* the last time, the Multitude accompanied him with the greatest shouts of Joy, and brought Him into the City with,—*Blessed is he that cometh in the Name of the Lord; Blessed be THE KINGDOM of our Father David, that cometh in the Name of the Lord, Hosanna in the highest*, Mark ix. 9, 10. They wished all Joy, and Prosperity, to the Prophet who came to *redeem Israel*; and wished all Success

cess to *The Kingdom* of the Messiah, which the Lord was now erecting; and they prayed that He would preserve it for ever. This was the notion of the common People, and thus far They reasoned right; though they added I know not what fanciful notions of their own to what the Scriptures had said: and as it usually happens, the false Inferences from Scripture were more universally regarded, and deemed of more Importance than the Scriptures themselves.

When the Proceedings of the Day of Judgment are described, *Matt. xxv*, The King, *i. e.* Jesus Christ, represents himself as saying to those on his right Hand, *Come ye blessed of my Father, inherit The Kingdom prepared for you from the Foundation of the World*, ver. 34. In the Foreknowledge and Design of God, a State of Bliss and Happiness was prepared for all such as should live virtuously and uprightly, *i. e.* as faithful and obedient Subjects to Him in this World: When they entered into the *Possession* of this Happiness, they are said to *Inherit* the Kingdom, which itself subsisted long before, even from the time that *Jesus* at his Resurrection was invested in it.

Just before our Lord was apprehended he told the Twelve, *Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me, That ye may*

eat and drink at my Table in my Kingdom, Luke xxii. 28—30. Here is plainly a Misconstruction of these words; and they ought to be rendered, *As my Father hath appointed* [or given by compact] *unto me a Kingdom, So I appoint* [covenant with] *you, That ye shall eat and drink at my Table in my Kingdom.* Here the Term, *Kingdom,* takes in the different States, or whole Duration of the *Kingdom of the Messiah,* from it's first erection to the final Completion, when *Christ shall deliver up the Kingdom to God even the Father, when he shall have put down all rule, and all authority, and Power,* 1 Cor. xv. 24.

But this will perhaps better appear from the Consideration of what passed when our Lord was upon his Trial. *Pilate* put the Question to him, *John* xviii. 33, *Art thou the King of the Jews?* To this the Answer of *Jesus* was, *My Kingdom is not of this World. If my Kingdom were of this World, then would my servants fight that I should not be delivered to the Jews: But now is my Kingdom not from hence. Pilate therefore said unto him; Art thou a King Then? Jesus answered, Thou sayest that I am a King. In this Examination we may observe, 1st. That Jesus owns himself to be a King: To be that Person who as Daniel had foretold, should receive a KINGDOM. 2dly. That*
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This KINGDOM was not of this World, ἐκ τῷ κόσμῳ τῆς γῆς, is not from hence, ἐκ ἐσ-τω ἐντεῦθεν. The meaning of which Expression is just the same as when our Lord said, *John viii. 23.* to the Jews, *Ye are of This World, I am not of This World, ἐκ τῷ κόσμῳ τῆς γῆς.* Your Tempers and Affections are agreeable to the Customs of, and you have a Disposition to the Things of, this World; Mine are not agreeable to Them. And again, *John xv. 19,* speaking to his Disciples, *If ye were OF the World, ἐκ τῷ κόσμῳ, the World would love it's own: but because ye are not of the World ἐκ τῷ κόσμῳ ἐκ ἕστε, — therefore the World hateth you.* If you were to act agreeably to the Notions and Practices of the World ye would be well received and loved: but because your Practices are perfectly inconsistent with those of the World, therefore the World hateth you, *v. chap. xvii. 14, 16.* and *1 Ep. John ii. 16.* Where to be *of, ἐκ,* the World is opposed to a Spiritual Life, yet supposes necessarily That which is *of the World,* to be upon Earth. *For all that is in the World, the lust of the Flesh, the lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.* The Kingdom then of Christ which is *not of this World,* means, that The Kingdom which He came to erect was not after the manner or Customs of the Kingdoms of the World, for had it been so, his Subjects and Followers would have attempted to rescue him from the *Jews:* But it was
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of a different Nature quite, and his Subjects were to be governed in a different manner from the Subjects of other Kingdoms: which is an Evidence that His Kingdom was not like the Kingdoms of the World. 3dly. That *Jesus* could not be *King* of any Kingdom in any Sense when he spoke to *Pilate*, if he were not to enter upon it 'till the Day of Judgment. Whereas when His Father had covenanted to give him a Kingdom which was now setting up, or now *began* amongst them, and which was ἐν ἡμῶν, In or among them, and he was in two Days time to receive what was actually promised, He might justly say, He was a *King*: and the Thief on the Cross, who believed in him as the *Messias*, might pray him to remember him when he came in his Kingdom, *Luke* xxiii. 42, which accounts for the promise, TO DAY shalt thou be with me in Paradise.

Enough I think has been said of the meaning of this Expression; and it sufficiently appears that a view is had to the Prophecies of *Daniel* in it. What I observe from all this, is,

1st. *Daniel* plainly foretold a Kingdom which God would set up during the *Roman* Empire.

2dly. *JESUS*, at the Time appointed, began to preach the Kingdom of Heaven to be at Hand: and he discovered many Circumstances of the true Nature of it, which could

could not be gathered from what appeared before his Time.

3dly. This Kingdom was to arise from small beginnings; and to grow 'till it became a Mountain, and filled the Earth.

4thly. This Kingdom was to be, without Hands, i. e. a Spiritual Kingdom, not to be promoted or carried on by Human Force.

Thus in fact was Christianity propagated at first: And the Observation of it's strange Encreate so exactly corresponding with the accounts of it, as foretold in *Daniel*, and afterwards more explicitly told in the New Testament: and the Consideration of it's State in the World, exactly as the New Testament Writers have foretold it, joined to 1700 Years Observation upon it's Progress, are convincing Arguments that the Kingdom of *Jesus* is That true Kingdom of Heaven, foretold. And the Passages in the New Testament where that Expression is used, being all consistent, and clear, when the Prophecies in *Daniel*, are supposed the Foundation of them; and not at all consistent, nor in many cases accountable for, nay being absurd, or of no determinate meaning, upon any other Principles, it is evident that They are Appeals to those Original Prophecies, and make us clearly see the Dispensations of Providence, and the Truth of Christianity at the same time.

Thus

Thus much concerning the Expression, *Kingdom of Heaven*, and the Meaning of it in the Gospels. It will be proper Here to make a few remarks on the Thing itself, before I proceed any further.

C H A P. IV.

*Containing some Observations about the
KINGDOM of The MESSIAH.*

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IT has been observed that the Phrase *Kingdom of God*, or *Kingdom of Heaven* in the New Testament, has an Immediate View to that *Kingdom* which was prophesied of in *Daniel*; and that the Expression is taken from thence. This Kingdom, as our Saviour declared all along, *began* in his Times: When He first appeared, He said it was then AT HAND; that it was NEAR THEM; and in short that it took it's rise from Him. But then the Prophecy which occurs in *Daniel*, chap. vii. speaks of such a Kingdom as was to be given to the *Son of Man*, at a time which is not yet come. For he says, *I beheld 'till the Thrones were cast down, and the antient of days did sit, whose Garment was white as snow, and the Hair of his head like the pure wool: His Throne was like the fiery flames,*

flames, and his wheels as burning fire. A fiery Stream issued, and came forth from before him: thousand thousands ministred unto him, and ten thousand times ten thousand stood before him: The Judgment was set, and the books were opened. I beheld then, BECAUSE of the VOICE of the great words which the HORN Spake; I beheld even 'till the BEAST was slain, and his Body destroyed, and given to the burning flame. After This the Prophecy speaks of the coming of the Son of Man in the Clouds of Heaven, and of his receiving a Kingdom and Dominion, ver. 13, 14. So again; what is said, Daniel ii. concerning The Stone that smote the Image upon his Feet, relates to a Kingdom which was to break in pieces, and consume the Roman Empire, ver. 44. Now the Difficulty here is; What relation has this to Christianity, since the one Prophecy relates to a Kingdom which is not to be before the Judgment is set, and the Books are opened, i. e. before the Day of Judgment; and the Other has not Yet been fully accomplished in all it's parts?

To account for this, *1st.* The Time of the glorious Kingdom of the Messiah, or that time when the Kingdoms of this world shall become our Lords and his Christs, Rev. xi. 15, is plainly yet not come. But then it is as plain, that there has been a Kingdom set up in the World by *Jesus*, in which he is deemed Lord, superior to the greatest Kings on Earth,

and

and his Laws have been, and are deemed paramount to theirs, and have a prior Obedience paid to them: If any State whatever has published any Commands contrary to those of *Jesus*, they have been looked upon and treated by the Subjects of Christ's Kingdom as of no Obligation. This has been in fact the State of Christ's Kingdom; and though it is not yet come to it's *ἀκμὴς*, according as the Prophets have described it's Glory, yet, from the concurrence of Events, and the Circumstances foretold by the New Testament Writers, it is evident that the time past of Christianity ought to be looked upon as the Infancy of Christ's Kingdom. And accordingly it must be observed,

2dly. That the Phrase, *Kingdom of Heaven, of God, of Christ*, in the New Testament has plainly Two very different Significations. Sometimes it signifies that State in which *Jesus*, The Christ, shall reign when He shall *appear in the Clouds of Heaven*: Sometimes it signifies the *present* State of things from the Commencement of our Saviour's Dominion at his Ascension. Instances of each of these are very numerous. Thus in the *latter* Sense, *The Kingdom of Heaven is at hand*; was said when our Saviour began his Ministry: *Matt. iv. 17. Mark i. 14, 15. Matt. x. 7. Luke x. 9. John iii. 5. Matt. xvi. 28.* In the *former* Sense it is used *Luke xxi. 31. Matt. viii. 11.*

Luke

Luke xiii. 28, 29. *2 Tim.* iv. 1. Now this is easily accounted for by observing that *Daniel*, chap. vii. speaking of the most eminent Period of The *Messiah's* Kingdom, and prophesying of That, does not exclude the Infancy of that Kingdom, or the time preceding that State of Glory.

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3dly. *Jesus* being acknowledged by all Christians as their Lord and King, and an absolute Obedience being acknowledged to his Laws as superior to the Laws of all Princes, States, or Potentates whatsoever; In this consists his *present* Kingdom: and the Period from which this acknowledgment was first made, was the exact Period when this Kingdom began. Now this was not before the Ascension of our Lord to the right hand of his Father; nor is it to be dated before That. When He himself was on Earth, He preached his Kingdom but as *nigh at hand*, *Matt.* iv. 17. and after his Resurrection *St Peter* tells the *Jews* that *God had made that same Jesus whom they had crucified* both Lord and *Christ*. *Acts* ii. 36. And *St Paul* expressly, *Philip.* ii. 8, 9, 10. says, that *God* therefore *highly exalted him*, because *he became obedient to Death, even the Death of the Cross*. Now as the Kingdom of *Christ* is *One Kingdom*, from the time that He received all power in *Heaven and in Earth*, 'till the End when He shall deliver up the Kingdom to *God even the Father*, and shall have

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have put down all Rule and Authority and Power, 1 Cor. xv. 24,—As I say The Kingdom of Christ is *One Kingdom* from the beginning to the end of all things, so a careful Peruser of the Scriptures will easily perceive a difference of it's *States*, and a difference of the *Methods* by which it was at first erected in the World, and by which it will be hereafter carried on. But to treat of those Matters would carry me beyond my present Design.

If it be said, that the present Period of time is not spoken of in Scripture as the Time of the *Kingdom of Christ*, but as the *Kingdom of Antichrist*, or of *the Beast*, or the *Man of Sin*, &c. I acknowledge, that the present Times are spoken of under those Characters; But then this is only a representation of the mighty prevalence of some Notions and Practices, contrary to the Fundamental Laws of Christ's Kingdom; and as even those Notions and Practices were expressly foretold by the Apostles, they are of mighty consequence in proof of the Truth of Christianity itself. And as these Things are foretold, so there is clear Prediction when the Antichristian State shall have it's *End*; and when the *alone* Laws of Christ shall be the rule of such as profess themselves Christians: There will be a time when the Kings of the several Nations shall acknowledge themselves subject to him in Sincerity and Truth

Truth, and the People shall be no longer persecuted for his sake: and Whenever this happy time shall come, then will the Kingdoms of this *World become the Kingdoms of the Lord and of his Christ, and he shall reign for Ever and Ever*, Rev. xi. 15.

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4thly. It is ridiculous to impute the Progress of Christianity, which is a mere *spiritual* Kingdom, and was not promoted by force, to any *Chance*, or any lucky coincidence of things, when there was express Prophecy that there should be *such* a spiritual Kingdom, and that it should not be promoted by human means or *hands*; when it is considered, that this Kingdom has lasted now for *so many hundred years*; when we ourselves see such an exact correspondence in Christianity to what was foretold; and such a *Continuation* of things as the Prophet's words plainly signified. Can it be imputed to *Chance* or a lucky contrivance, that *Jesus* and his Apostles should take up a Notion, and should spread it in the World; and then that it should *last* thus long, and nothing root it up in Seventeen Hundred Years? That his Disciples too should *foretel* the very corruptions, the *very methods* which wicked men should take to change the Scene of things which *Jesus* preached? Was it *mere chance* that they should not only name the very steps which Anti-Christ was to take; but likewise that the Powers of that *wicked one* should not

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be able to prevail? But of this I shall speak more particularly by and by. In the mean time I shall observe only, that we see the completion of things foretold, and such a Connexion of things which are already accomplished, as may make us very sure that the rest will come out as the Prophets have predicted, in God's good time.

C H A P. V.

Of the Title of SON of MAN in the New Testament.

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AS there was express Prophecy of *The Kingdom of God in Daniel*, so we find as express a Foretelling of Some One particular *Person* to whom this *Kingdom* is represented as given, in the Prophet. *Daniel*, chap. vii. 13, 14. says, *I saw in the night Visions, and behold one like The SON of MAN came with the Clouds of Heaven, and came to the Antient of Days, and they brought him near before him: and There was given him DOMINION, and GLORY, and a KINGDOM, that all People, Nations, and Languages, should serve him: His Dominion is an everlasting Dominion, which shall not pass away; and his KINGDOM that which shall not be destroyed.*

The

The *Kingdom* prophesied of, is delivered, or *given* to One distinguished by the Character of *The SON of MAN*; and it is such a Kingdom as *shall not be destroyed*.

My next step therefore is to shew, that as *Jesus* preached the *Kingdom of Heaven to be at Hand*, so where-ever the Phrase of *SON of MAN* is mentioned in the New Testament, this Prophecy of *Daniel* is in View; and where-ever *Jesus* is called *Son of Man*, how often soever that be, there the meaning is, that He is That Person to whom the *Kingdom* is prophesied to be *given* in *Daniel*. In proof of this I shall examine as carefully as I can, every place where this Expression is used in the New Testament; and if this One determinate meaning makes an uniform, consistent, clear, and rational Sense with the whole, we may be sure that This is the meaning of the Expression.

To begin therefore according to the History of our Saviour's Life: When *Nathaniel* had made That Confession, *John* i. 49, *Thou art the Son of God, Thou art the King of Israel*; *Jesus* told him, ver. 51, *Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon The Son of Man*. You profess to believe me to be *The Christ* from that little Circumstance that I told you, *viz.* where you were. You shall see greater and more public Evidence than That; You shall see even Angels ministering

to me; which will be a demonstrative Proof that I am *That Son of Man* to whom the Kingdom is given. A Fact which came to pass, at the Agony, Resurrection and Ascension of *Jesus*, v. *Acts* i. 10, 11. *Luke* xxii. 43.

The next time that our Lord made use of this Phrase was, in discoursing with *Nicodemus* about the Nature of the *Kingdom of Heaven*, and the Qualifications of the Persons who were to be admitted into it. *Nicodemus* not understanding the meaning of some Expressions used by our Lord, *Jesus* replied, *If I have told you Earthly things, and ye believe not, how shall ye believe If I tell you of Heavenly things? And no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man, ὁ υἱὸς τοῦ ἀνθρώπου, which is, or was, in Heaven, John* iii. 12, 13. *i. e.* If when I tell you common things, Things which are necessary to qualify Men for the *Kingdom of God*, and explain them to you by easy Comparisons taken from earthly things, You do not believe me; much less would you do it, if I told you things of another and higher Nature. The things I mean are such as no Man can acquaint you with, but he that *descended from Heaven*, even *That SON of MAN*, who was long ago seen and described by the Prophet, as in *Heaven*. He alone who *was* admitted into *the Bosom of the Father*, ὁ υἱὸς εἰς τὸν κόλπον, chap. i. 18, hath

hath or can declare, them. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up.* Though Daniel spoke of a *Kingdom and Dominion, and Power*, delivered to the SON of MAN, yet be assured that he must be crucified, and suffer Death.

Not long after, our Lord gives an Account of some great Privileges, granted by his Father to him, *Verily I say unto you, The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live; For as the Father hath Life in himself, so hath he given to the Son to have life in himself; and hath given him Authority to execute Judgment also, BECAUSE he is The Son of Man, John v. 25—27.* The reason why *Jesus* was vested with these great Powers is, because He is That SON of MAN, who had *Dominion and a Kingdom* given him; and that he may reward, or punish, his Subjects according to their behaviour.

It was quickly after this That he entered into *Capernaum, Matt. viii. 20, and Luke ix. 58, where a certain Scribe came and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* Grotius is guilty here of a double Mistake; 1st. in saying,

CHAP. V. *Christus nunquam hoc modo nisi a seipso appellatur*, This appellation is never given him by any except himself." For St *Stephen* calls him by that Title, *Acts* vii. 56. And St *John* in the Revelations, chap. i. 13, and xiv. 14. And *addy*. In assigning the Reason of the Name, *viz.* *Christus hac voce suam illam ab eorum de qua agitur, Philip.* ii. 7, describit. *Christ* by this Phrase designed to represent his low Condition, which is treated of, *Philip.* ii. 7. In other Places He hit upon the true Sense of the Expression; as in his Notes upon *John* v. 27, upon those words, *Because he is the Son of Man*, " *Quia hic ille est Filius Hominis de quo Danielis illud μόνων intelligitur, fore ut ei detur Dominatus & Regnum in omnes Gentes sine fine.*" *Because this Person is That Son of Man, of whom That Prophecy of DANIEL is mytically, [he should have said literally,] to be understood, that Dominion and a Kingdom over all Nations was to be given to him, and that it should last for ever.* And again upon those Words, *John* xii. 34. *Who is this Son of Man?* " *Nos cum Filium Hominis dici audimus, eum concipimus de quo dixit Daniel; & cujus fore regnum æternum ipse vaticinatus est.*" *We, when we hear any one named (by way of eminency) THE SON OF MAN, understand it of Him whom Daniel foretold, and whose Kingdom He prophesied should be eternal.*

Indeed

Indeed This is the constant unvaried Sense of the Phrase. Thus in the Words already cited, The SON of MAN *hath not where to lay his Head*; i. e. That Person who was prophesied of by *Daniel* under the Title of The SON of MAN, and was to have a *Kingdom* given him, is now in so poor and mean a Condition, as not to have *where to lay his head*.

In the next Chapter, *Matt. ix. 6.* and it's parallel places, *Mark ii. 10,* *Luke v. 24,* A Person sick of the Palsy was brought to *Jesus* to be cured: and *Jesus* made use of this Expression, *Son, be of good cheer, thy Sins be forgiven thee.* The *Scribes* immediately charged him with *Blasphemy* for assuming to himself the Power of *forgiving Sins.* Upon this he answers, *That ye may know that the Son of Man hath power on EARTH to forgive Sins, he saith to the Sick of the Palsy, Arise, take up thy bed and walk.* The meaning is plain, if one compares this with *Daniel.* The *Son of Man* is described in the Prophet as *coming in the CLOUDS of HEAVEN,* and having Power given him. Our Saviour here says, *That ye may know that the SON of MAN hath Power on EARTH to forgive Sins.* What can these Words, *ON EARTH,* mean, when there has not been one Syllable said before, which could give occasion for them? But if regard be had to the Prophecy of *Daniel,* known and in the minds

CHAP. V. of his Auditors, where Power is described as given to him *in the Clouds of Heaven*, every thing is natural, and plain, and easy; that *Now On Earth*, notwithstanding the Manner in which he appeared, He had such and such Powers, and could exercise them as he judged fit.

Soon after this our Lord called unto him his twelve Disciples, and sent them to preach *The Kingdom of Heaven to be at hand*. He foretold them the difficulties they were to meet with, and guarded them against the Ill treatment which their Office would expose them to: And at last he tells them, *Matt. x. 23. When they persecute you in this City, flee ye into another: for verily I say unto you, ye shall not have gone over the Cities of Israel, 'til the SON of MAN be come.*

For the better understanding of this place, which certainly has it's real Difficulties on all Schemes, I must observe,

1st. That where-ever in the New Testament mention is made of the *παρουσία*, coming, or presence of our Lord, or of *the Son of Man*, regard is universally had to that Time when He shall appear, as *Daniel* had described Him coming, *in the Clouds of Heaven*. This is apparent in all the Places where the *παρουσία*, or coming of Christ, is mentioned, *E. g. 1 Cor. xv. 23. In Christ all shall be made alive: But every man in his own Order: Christ the first-fruits, afterwards they that*
are

are Christ's, at his COMING, v. 1 Thes. ii. 19. chap. iii. 13. chap. iv. 15. chap. v. 23. 2 Thess. ii. 1. chap. ii. 8. James v. 7, 8. 2 Pet. i. 16. chap. iii. 4, 12. 1 John ii. 28.

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In every one of the forecited Instances it is evident; that the *παρουσία*, coming of Christ, is apparently that time, when *the Lord himself shall descend from heaven with the voice of the Archangel, and with the trump of God.* 1 Thess. iv. 16. In *Matt. xxiv.* His *παρουσία* is four times mentioned, and though some have applied them to his coming to destroy *Jerusalem*, yet that cannot be it's meaning. *Jesus* having observed, ver. 2, that a time should come when not one Stone of the Temple should be left upon another, His Disciples came unto him, and ask him, *when shall these things be? and what shall be the Sign of thy coming, and of the end of the World?* That They meant his Coming as *Daniel* had prophesied of the *Messiah*, is plain from hence; that when our Lord answers the Question, He uses the very words of the Prophet, ver. 30, *And then shall appear the Sign of the Son of Man in Heaven; and then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.* When therefore He declares His *παρουσία* to be on a sudden, as the *Deluge* was in the days of *Noah*, ver. 37, 39, or as the Light of *Lightning*, ver. 27, still he speaks with

with a direct view to his coming with *Glory and Power*; at the time appointed and described in *Daniel*, and not at all with a view to the *Destruction* of *Jerusalem*, which he is never described as coming to *destroy*.

2dly. In all other Places, except one, where *Jesus* speaks of the *coming* of the *Son of Man*, absolutely, He means his coming at the day of Judgment. Thus, *Matt. xxiv. 44. Therefore be Ye also ready, for in such an hour as Ye think not, The Son of Man cometh. v. Matt. xxiv. 13. Luke xii. 40. xviii. 8.*

3dly. In *Matt. xvi. 28.* Our Saviour has spoke of his *coming in his Kingdom* in such a Manner, as probably may mean His *Entrance* into it. *There be some standing here, says he, which shall not taste of Death, 'till they see the SON of MAN coming in his Kingdom, i. e. invested in it, and manifesting himself to be so, by the Powers given to his Followers, as well as by his own Resurrection. v. Mark ix. 1. and Rom. i. 4.* This, I say, may probably be His meaning; though there may be another in which even This Place may possibly relate to his Last coming.

In the Passage therefore before us—*Ye shall not have gone over the Cities of Israel, 'till the SON of MAN be come*—Which is *The coming* intended by our Saviour? Not the *First*; because They met with no *Persecutions* at all, nor with any difficulties; They

They met with no *Persecutions*, I say, 'till CHAP.
V. after the Ascension of our Lord, and his being entred into his Kingdom; which yet are in fact supposed here to be by our Saviour, and upon That Supposition this Advice is founded. And if it relates to his *Second Coming*. What can be the Meaning of the *Personal* Pronoun, Ye? Or what can be the Meaning of going over *the Cities* of *Israel*, since the *Jews* have long since had no *Cities* of their own to go over, which yet they are supposed to have in our Saviour's Discourse. But to this I answer,

1. That what our Saviour Here speaks immediately to the *Twelve*, was designed I think, by him as a Direction to *All* Christians, at *all* Times, in *like* Circumstances. The *Personal* Expressions therefore are not exclusive of Others, but on the contrary are designed to include others in *like* circumstances. And indeed this is very frequent in the New Testament: Thus, *Matt. xxiv. 44. Therefore be YE also ready, for in such an hour as YE think not, the SON of MAN cometh.* And *Matt. xxviii. 19, 20. Go YE therefore and teach all Nations—Teaching them to observe all things whatsoever I have commanded You: And lo I am with You always to the End of the World.* Here it is evident, that a Promise is made which was to extend to the *End of the World*; and since the Apostles have been long since dead, it is evident that under

CHAP. under the Terms, YE, and YOU, must be contained *All*, at *all* Times, in like Circumstances.

2. It is true that the *Jews* have no *Cities* *Now*; but yet They had such when our Saviour spake this Discourse; and He spake according as things *Then* were, and not as they were to be during Their rejection.

It seems therefore to me very probable, that our Lord's Design was in this Prophecy, to tax the Incredulity, and obstinate Perverseness of the *Jews*: That it should be such and so great, that before His *Disciples* could convert them, and bring them to the Belief of *His* Being The Messiah, He should *come in Power*. The Context seems to me to require this Meaning: and there is nothing in the Terms in which this is expressed, which may not be so understood; and if they be thus understood, the Sense of this Place will be the same with all those others in which this word occurs.

Soon after this, Jesus going through the Corn-fields on the Sabbath-day his Disciples began as they went to pluck the Ears of Corn and to eat. The Pharisees upon this charged them with doing *what was not lawful to do upon the Sabbath-day*. To this His Answer was, *The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord even of the Sabbath.* *Mark* ii. 28. *Luke* vi. 5. *Matt.* xii. 8.

The

The Meaning of which is this; The Sabbath was designed for the Benefit of Man; and therefore, in Cases of necessity it may be dispensed with: It is not a Law of an external and immutable Nature, but of positive Institution. And if so, then, He who has the *Dominion given him over all*, may easily relax it, or not at all oblige his Subjects to the Observance of it.

It is indeed asserted by some great Writers, that *Son of Man* in this place hath no relation to *Christ*; but means, as the *Hebrew* Phræology signifies, *Man in general*. And the reason of this Notion is, that in *St Mark* the Words, *Therefore the Son of Man is Lord also of the Sabbath*, are made a Consequence from the Preceding ones, *The Sabbath was made for Man, not man for the Sabbath*: and therefore the Words, *Son of Man*, in the Consequence, can be no other than *Man* in the Premises. But in all other places it indisputably means our Lord: In this *one* therefore it is highly *improbable* it should vary from it's universal meaning throughout the Gospels. Especially since the Sense is very plain and very good, if we understand it here concerning *Christ*; That if the Sabbath was originally designed for the Rest of Men, and was instituted only for their good, then, He who is constituted the *Governor of Men*, and of their Actions, must have a power even over the Sabbath.

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The whole Discourse of our Lord was to justify the Action of His Disciples: As therefore, *Matt. xii. 6.* he says, *that in this place is one greater than the Temple*, meaning himself, So *ver. 8.* He argues in like manner, still referring to himself, *The Son of Man is Lord even of the Sabbath day.*

It was quickly after this that Jesus chose his Twelve Apostles; and Multitudes coming about him, he taught them, saying, *Luke vi. 22.* *Blessed are ye when Men shall hate you and separate you, and shall reproach you, and cast out your Name as Evil for the SON of MAN's sake.* In *St Matt. v. 11,* it is, *and shall say all manner of Evil against you falsely for MY sake,* i. e. for believing me to be *That Son of Man* foretold.

The day after that Jesus had delivered that famous Sermon of his, He raised from the dead the Widow's Son at *Naim*: which occasioned the People to glorify God, saying, *That a great Prophet is risen up amongst us, and That God hath visited his People*; by sending That Person whom They all along expected. *John the Baptist* hearing these things, sent *Two of his Disciples* unto Jesus, saying, *Art thou He that should come, or look we for another?* When Jesus had dismissed these Messengers, with saying, *Blessed is he whosoever shall not be offended with ME*; He began to reproach the *Jews* with their Perverteness, that they would interpret the several

several Methods of Providence, just like peevish humourfome Children, whom nothing could please or fatisfy. *John the Baptist came neither eating Bread, nor drinking Wine, and ye say, He bath a Devil. The SON of MAN is come eating and drinking; and ye say, Behold a Gluttonous Man, and a Wine-bibber—* Luke vii. 34. Matt. xi. 19. *John the Baptist* came in the utmost Severity of Life to prepare the Way of the Lord; and he was ill treated for That: But the Lord himself came with an easy freedom of Life and Conversation, and he is abused and ill treated for That too.

It is certain that whatever some persons did, Many did not come into the Belief that *Jesus* was *The Christ*: His mean Appearance, and his mean Parentage, and his course of Life were mighty Obstacles against him. Rather therefore than admit him to be the Christ, the *Jews* imputed every thing to any thing; and always perverted what was brought for Him, and really was Evidence in his Behalf. Thus when he cast out Devils, *The Pharisees said, This fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils.* Matt. xii. 24. When *Jesus* had refused this Accusation, he added, *I say unto you, All manner of Sin and Blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a Word against*

against the SON of MAN, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this World, neither in the World to come. The meaning of which is, That considering all Circumstances there might be great Difficulties in believing Him to be *the Christ* at that Time: and that Therefore God would be ready to pardon the Prejudices of such, as at present could not give into the Belief of his being The SON of MAN, foretold by the Prophet, and therefore spoke against Him: But That when after his Death and Resurrection the *Holy Ghost* should come, and confirm the Truth by Signs and Wonders; if men still continued obstinate, and rejected That *last* Tender of Evidence, no more was to be offered to Them, but They were to remain in their Sins.

Upon his assuming thus to himself This Title, *certain of the Scribes, and of the Pharisees answered saying, Master, we would see a Sign from thee. But he answered and said unto them; An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas. For as Jonas was three Days, and three Nights, in the Whales Belly, so shall the Son of Man be three Days, and three Nights, in the heart of the Earth, Matt. xii. 38—40.* In the xiith. of *Luke* it is, *This is an Evil Generation: they seek a Sign; and there*

there shall no Sign be given it, but the Sign of Jonas the Prophet. For as Jonas was a Sign unto the Ninevites, so shall also the SON of MAN be to this Generation. v. 29, 30.

It is plain They wanted some Proof, different from what *Jesus* had hitherto given them, that he was the Person so long promised, and so much expected. The Proof therefore of his being that Person, That SON of MAN, was to be his *Resurrection* from the Dead, which would certainly be the highest Evidence of his coming from God. This He foretold upon this Occasion, as he had before upon another to *Nicodemus*: that so many different Persons having Expectation given them, might the better be satisfied, when That Fact should happen.

The same Day *Jesus* entered into a Ship and taught the Multitude in Parables: In Explaining That of the *Tares*, Matt. xiii. 37. He says, *He that soweth the good Seed is The Son of Man*: Is that Son of Man who had *The Kingdom* delivered to Him; who, ver. 41, shall at the End of the World send forth his Angels, and they shall gather out of his KINGDOM all things that Offend.

The People were so much pleased with the Instruction they received from *Jesus*, That when He had privately retired to *Capernaum*, John vi. 24—27, They followed him thither. Upon this he said, *Ye seek*

me not because Ye saw the Miracles, but because ye did eat of the Loaves, and were filled. Labour not for the Meat which perisheth, but for the Meat which endureth unto everlasting Life, which the SON of MAN shall give unto you. The People from seeing the Miracle which Jesus did, had determined to take him by Force and to make him a King, ver. 15. He therefore now talks to them in an obscure manner; and represents his Doctrines under the Hard Figure of *Meat*: and bids them *Labour* for that Knowledge which would bring them to that Everlasting Life, which He was empowered by his Father to give them. What That Knowledge was, is expressed, ver. 29. *That ye believe on Him whom [God] hath sent, i. e. believe Him to be That Son of Man foretold.* They were confounded at his expressing himself in such a strange way; and therefore demanded a *Sign* of him to prove what he pretended to be. *What Sign shewest thou then, that we may see and believe thee? What workest thou? Our Fathers did eat Manna in the desert, as it is written, He gave Bread from Heaven to eat,* ver. 30, 31. The mention of their eating *Manna*, gave our Lord occasion to say that He was *The living Bread which came down from Heaven*, ver. 51; and to add, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in You.* The meaning of which is explained, ver. 56.

He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in Him, " Unless " therefore." says he, " Ye are united to " me, and continue steady in the Belief that " I am that Person to whom the Kingdom " of God is described as given in the Pro- " phets, ye shall not be partakers of the " Privileges of That Kingdom." But as these things were delivered in a Mystical way, and were so dark and obscure, that no Body scarce understood from the hints he gave them what his meaning was, many of his Disciples, balk'd in their Expectations, departed from him, and complained at his Conduct. When Jesus therefore knew in himself that his Disciples murmured at it, he said unto them, *Doth this offend you? What and if ye shall see the SON of MAN ascend up where he was before*, ver. 62. " You take it ill of me, " and cannot forbear complaining of my " Conduct, that I represent *my* coming from " Heaven to give Life, under the allegory " of *Bread which came down from Heaven* : " and you expect that I should continue up- " on Earth, and reign here over you. What " would you say, if I should tell you, that I " must die, and that you shall see me ascend " into Heaven, and continue there where " *Daniel saw me?*"

As several of the Jews walked no more with Jesus, He took an Opportunity soon after this to enquire of his Disciples, what No-

CHAP. V. tions the People had of him? *Whom do Men say that I, the Son of Man, am: Matt. xvi. 13. i. e. I, who really am the Person spoken of by that Name in the Prophet, though I make so different an appearance. Peter readily acknowledged his Belief, Thou art, ὁ Χριστός, The Christ, the Son of the Living God.*

His Disciples thus professing him to be *The Christ*, He thought it proper to let them further into what he was to do, and suffer: *Mark viii. 31. Luke ix. 22. He began to teach them, that the Son of Man must Suffer many things, and be rejected of the Elders, and Chief-Priests, and Scribes, and be slain, and be raised the Third Day.* Though the Son of Man was represented as having *Dominion and a Kingdom* given him, very large and grand, Yet he was to *Suffer*, and to be *rejected*, and to be *slain*. This was so contrary to all their Notions, that *PETER* took him and began to rebuke him, saying, *Be it far from thee, Lord, This shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan, thou art an Offence unto me, for thou savourest not the things that be of God, but those that be of Men. Matt. xvi. 22, 23.* You act like an *Adversary* (for that is the meaning of the word, *Satan*, in itself, and particularly in this place) *σάταν δαλόν μου εἶ.* You are a Hindrance to the Belief of my being the Christ, by

by your Ignorance of the Methods by which God designs to Effect his Purposes.

No sooner had he thus reprov'd the Apostle, but he *called the People to him, with his Disciples also*, Mark viii. 34—38, and told them, that if they would *come after Him*, they must expect to meet with great Difficulties, and great Hazards: But however the Ballance would be much on their sides, if they persevered in the Profession of Him. For *whosoever shall be ashamed of me and of my words, of him shall the SON of MAN be ashamed, when he shall come in his own Glory, and in his Fathers, and of the Holy Angels*, Luke ix. 26. St Matthew has it, ch. xvi. 27, 28, *For the SON of MAN shall come in the Glory of his Father, with his Angels, and then he shall reward every Man according to his Works. Verily I say unto you, There be some standing here which shall not taste of Death, 'till they see the Son of Man coming in his Kingdom.* It has been observed already, that the *Kingdom of Heaven, or of God*, is represented in the Prophet as a Kingdom, which from small beginnings should grow 'till it became a *Mountain, and should fill the Earth.* Jesus, who declared himself to be the SON of MAN mentioned by the Prophet, came at first to *open* this Kingdom, and to lay it's Foundations: and shall *come again* at the End of the World *to reward every Man according to his Works.* This last

CHAP.

V.

Advent of his, is plainly the Time when He is to come *in Glory*; when every Man shall appear before the Judgment-Seat of Christ, and receive according to the things done in the Flesh. *This* coming of the Son of Man, ver. 27. is so closely connected with what follows of his *immediate coming*, ver. 28, which some then alive were to see, that it has rendered the whole obtuse. But his reasoning is this; “ Every Disciple of mine
 “ must renounce all Pleasures, and resign
 “ himself up to whatever the Providence of
 “ God shall lay upon him. *For whosoever*
 “ *will save his Life* by mean compliances,
 “ shall lose it hereafter; *But whosoever will*
 “ *lose his Life*, or be ready to forego it, *for*
 “ *my sake*, and for the sake of Virtue, *shall*
 “ *find it*, by enjoyment of eternal Happiness. *For the SON of MAN shall come*
 “ *in the Glory of his Father, and then shall*
 “ *he reward every Man according to his*
 “ *Works*. He shall have the Kingdom, as it
 “ is prophesied of Him; and he shall enter
 “ upon it *so soon*, that some here present
 “ shall live to see him actually invested in
 “ it.”

That this is the meaning is evident from the parallel Place, *Mark ix. 1. Verily I say unto you, that there be some of them that stand here, which shall not taste of Death 'till they have seen the Kingdom of God come with Power. So that the coming of the Son of Man*

Man in his Kingdom, and, *The Kingdom of God coming with Power*, signifies the same Thing; and implies that the *Messiah's* Kingdom was very soon to *begin*; and would be easily manifested by the Miraculous Gifts which would attend it's Preachers.

Six or Eight Days after this, happened the Transfiguration of our Lord; at which were present only *Peter, James, and John*. They saw what passed; and they heard the Voice of God pronouncing *Jesus* to be his *Beloved Son, in whom He was well pleased*. As they came down from the Mountain *Jesus* charged them, saying, *tell the Vision to no Man, until the Son of Man be risen again from the Dead*. Matt. vii. 9. Mark ix. 9. He had told them before that He was to be slain, and to *rise again*; What passed at the present Interview of *Moses* and *Elias*, they were not to disclose 'till *after his Resurrection from the Dead*. However having seen *Elias*, this put them in mind of that Prophecy of *Malachi*, chap. iv. 5. *Behold I will send you Elijah the Prophet, before the coming of the great and terrible Day of the Lord*. The Disciples therefore *ask him, Why then say the Scribes that Elias must first come*. He answered that *Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise also shall the SON of MAN suffer of them*. Matt. xvii. 10—12. Or as *Mark* has it, chap. ix. 12, *He told them, Elias*

verily cometh first, and restoreth all things; and how it is written of the SON of MAN, that he must suffer many things, and be set at nought. This he inculcates again, *Matt.* xvii. 22, 23. *Mark* ix. 31. *Luke* ix. 44. The Son of Man, shall be betrayed or delivered, into the Hands of Men; and they shall kill him, and the third Day he shall be raised again. The thing which made them not understand this saying, *Luke* ix. 45, *Mark* ix. 32, was the Grandeur, and Majesty in which the SON of MAN was described in the Prophet, which seems contradictory to the account here given of His *Sufferings and Death*. But since the Nature of the Kingdom, and the Methods by which it was to rise, and the different States and Circumstances of it, are now revealed, those things which the Apostles at first could not conceive, are now palpable and easy to every Body.

Matt. xviii. 1. A Dispute arose amongst the Disciples, *Who is the greatest in the Kingdom of Heaven?* Jesus taking a Child, and setting it before them, shewed them their Mistakes about the *Nature* of his Kingdom, and recommends Humility as the best Qualification for the Gospel-State. On this account he bids them, ver. 10, 11. *Take heed that ye despise not one of these little Ones; for I say unto you, that in Heaven their Angels do always behold the face of my Father which*

is in Heaven: For the SON of MAN is come to save that which was lost. “ Do not
 “ be ambitious of Honours; nor dispise
 “ even these little Ones; For he that hath a
 “ Kingdom given him, has condescended to
 “ come into this World in this mean Con-
 “ dition, only that he might recover and
 “ preserve that which otherwise would have
 “ been lost.”

Soon after this *Jesus stedfastly set his Face to go to Jerusalem*; and going through a Village of the *Samaritans*, They refused him the common Civilities of Entertainment, because his Face was as though he would go to Jerusalem. *James and John* when they saw this, were for commanding Fire from Heaven to consume them. But *Jesus rebuked them and said, Ye know not what manner of Spirit ye are of, For the SON of MAN is not come to destroy Men's Lives, ψυχὰς, but to save them*, Luke ix. 56. “ You do not consider
 “ the Genius, the Temper, the Disposition
 “ which the Gospel-State requires: For He
 “ that is the *Ruler and Governor* in that State,
 “ is not come down from Heaven to punish
 “ Men, or take away their Lives, but to
 “ bring them to Happiness by Easiness and
 “ gentle Conversation.”

When He was at *Jerusalem*, our Lord endeavoured to prove to the People that He was *The Christ*: But this he did in such a way, and in such Expressions concerning *The*
Father,

Father, that They understood not. John viii. 27. *Jesus* observing this, *said unto them, When ye have lift up the SON of MAN, then shall ye know that I am he, i. e. He of whom it was prophesied that he should receive a Kingdom.*

In the 12th. Chapter of *Luke*, The Multitude being gathered together, he assured his Disciples of the particular Providence of God; and said, *Whosoever shall confess me before Men, him shall the SON of MAN also confess before the Angels of God. And whosoever shall speak a word against the SON of MAN, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven,* ver. 8, 10. The *Confessing him before Men*, is plainly the open acknowledging Him to be *The Messiah*; and whosoever should thus profess this Belief in Him as *The Christ*, Him would *Jesus*, when He was in his *Kingdom*, publicly acknowledge as his Faithful Subject and Servant, and would publicly reward. “ The Prejudices, “ the Ignorance, the Infirmities, and the “ vain Deference to the Authority of the “ Scribes, may make you speak against me “ as the SON of MAN; and God will have “ regard to these Defects, and will pardon “ them: But whosoever continues after my “ Resurrection to speak against the *Holy* “ *Ghost*, and the Signs and Miracles done by “ *Him*, God will no longer pardon That Ob- “ stinacy

“stinacy and Perverseness : it is the last means
“of Conviction which he will ever afford.”

CHAP.

V.

In the xviiith of St *Luke*, we have a particular Prophecy of the unexpected Appearance of the SON of MAN; occasioned by the Demand of the Pharisees, *When the Kingdom of God should come? 20—37.* In Answer to This, *Jesus* tells them, that, *The Kingdom of God cometh not with Observation; Neither shall ye say, Lo here, or lo there; for behold the Kingdom of God is within you.* It is not in One part, or in another part of the World, as worldly Kingdoms are, but it is where-ever Men's Minds are influenced by Virtue, and a Sense of the One God. Upon this he tells his Disciples, of the Miseries which were to attend his Followers, and how unexpectedly He should again appear. *The days will come when ye shall desire to see one of the days of the SON of MAN, and ye shall not see it. You shall desire to see me present with you, and coming in Power, but it will not be. And they shall say unto you, See here, or See there: Go not after them, nor follow them; for as the Lightning that lightneth out of the One part under Heaven, shineth unto the Other part under Heaven, so shall also the SON of MAN be in his day. [Matt. xxiv. ver. 27. So shall also the coming of the SON of MAN be.] But first must he suffer many things, and be rejected of this Generation. And as it was in the*

the

CHAP. *the days of Noah, so shall it be also in the days of the SON of MAN.—Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire—and destroyed them all: Even thus shall it be in the day when the SON of MAN is revealed, Luke xvii. 22, 24, 26, 30. In Matt. xxiv. 39, it is; And knew not until the flood came, and took them all away; So shall also the coming of the SON of MAN be. Deceivers, he tells them, will arise, and will talk of the SON of MAN as taking possession of his Kingdom, in one place, and in another. But they were not to believe them: For whenever that time should come, he would do it in such a manner as should be visible to all: And as men will be careless and negligent, and minding only their temporal concerns, they will be unexpectedly surprized with his Appearance.*

This unexpected Appearance of his to judge the World is in other places foretold: Thus *Luke xii. 40. Be ye therefore ready, for The SON of MAN cometh at an hour when ye think not: and Matt. xxiv. 44. But always still with a view to That Kingdom and Power with which he was vested, and by which characters he was described in the Prophet. Take the Phrase, Son of Man, to signify only, A Man, and what jejune and mean Notions will That give us in the places where*

where the Words, SON of MAN, occur? CHAP. V. Substitute in their places, *One of a mean and low Condition*, as Others say this Expression signifies, and what Sense will it make in numberless places? Whereas if it be taken uniformly as having a view to the person described under that Character in *Daniel*, the meaning of all those places in which we meet with it, is rational and consistent.

Thus *Luke xviii.* The Parable of the *unjust Judge* being urged, in order to excite men to pray with importunity, our Lord applies it thus. *Shall not God avenge his own Elect which cry day and night unto him, though he bare long with them? I tell you that he will avenge them speedily. Nevertheless when The SON of MAN cometh, shall he find Faith on Earth?* The time when he shall come as he is described, *in Power*, to judge and reward his Servants, is so far off, that Multitudes will give over the patient Expectation of him, and grow careless, and perfectly remiss in their Duties. He plainly intimates that His own coming to Judge and to avenge, would be so remote, that very Many would have lost all Patience and Perseverance.

As he drew near his End, he gave Encouragement to the Twelve to persevere, by assuring them, that as a Reward for forsaking all, and following him; *When the SON of MAN shall sit upon the THRONE of his GLO-*

CHAP. V. *RY, They also should sit upon twelve thrones
judging the twelve tribes of Israel. Matt.
xix. 28.*

Our Lord had several times before told his Disciples what he was to suffer, and that he should rise again the *third* day. Sometimes indeed this was done in a figurative obscure manner, which very few could understand; as when he said, *John* ii. 19, *Destroy this Temple, and in THREE DAYS I will raise it up.* And again, *John* iii. 14. *As Moses lifted up the Serpent in the Wilderness, even so must the SON of MAN be lifted up, &c.* *v. John* viii. 27. chap. xii. 32, 33. But now as he was going up to *Jerusalem* the last time, he repeated to his Disciples, what he had told them before [*v. Matt.* xvii. 9, 22. *Mark* ix. 9, 32. chap. viii. 31. *Luke* ix. 22.] very expressly, *That the SON of MAN shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to Death—And the third day he shall rise again.* *Matt.* xx. 18. *Mark* x. 33. *St Luke* has it, *Behold we go up to Jerusalem, and all things that are written by the Prophets concerning The SON of MAN shall be accomplished. FOR he shall be delivered unto the Gentiles, &c.* *Luke* xviii. 31, 32, 33. and he adds, ver. 34. *And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.* The Reason of this

this is evident, if we consider their expectations, and their Prejudices, concerning the *Kingdom of Heaven*. They knew from what they had preached, That *the Kingdom of Heaven was at hand*: They knew what the Prophet had said concerning the SON of MAN; that he had a Kingdom and Dominion given him, that all People, Nations and Languages should serve him, and that his Kingdom should last for ever. To tell them therefore of such Sufferings, and such a Death, was perfectly to them unaccountable: And this arising so naturally from the comparing the Prophecy and the Events of things together, shews us what the Disciples themselves meant by The SON of MAN, and what They understood their Master to mean. For taking *The Kingdom of Heaven* to be a Kingdom like those of the World, consisting of earthly Greatness, of Riches and Honours, The Sons of *Zebedee* did by their Mother desire to be advanced to the chief Places and Honours of it. When *Jesus* told them their Mistake, and said that the way to the chiefest Honours of His Kingdom was to be *the Servant of all*, He adds, *For even The SON of MAN came not to be ministred unto, but to minister; and to give his Life a ransom for Many.* Matt. xx. 28. Mark x. 45. *i. e.* Even *He* who has the Kingdom itself given him, came not into the World to demand Subjection, and Tribute, and worldly Splendor,

CHAP. V. Splendor, but to serve all Men, and even to lay down his Life for them.

As Jesus had passed through *Jericho*, he took occasion to go to the House of *Zaccheus*, who was a rich man, and chief among the Publicans: *Luke xix.* And he addressed himself to Him thus, *This day is Salvation come to this house, forasmuch as he also is the Son of Abraham.* For the SON of MAN is come to seek and to save that which was lost, i. e. *Zaccheus*, though a Publican and therefore odious, and all his Family, are this day admitted to all the Privileges of the Gospel-State: Nor ought any one to murmur, ver. 7, at this; For as the Kingdom of Heaven is to be set up by the SON of MAN, and to be ruled by him, so his coming into the World was with design to reclaim all he could, and bring them from the consequences of Sin to a State of eternal Happiness.

When Jesus had entred *Jerusalem*, *John xii.* certain *Greeks*, that were at *Jerusalem* on occasion of the *Paschal* Feast, were very desirous to see him, ver. 21. Upon this Jesus said, *The Hour is come that The SON of MAN should be glorified.* That is, Things are now come to that point, that I shall soon enter upon the Kingdom designed for and promised to me, in the Prophets. *And I, if I be lifted up, I will draw all Men unto me. This he said, signifying what Death he should dye.* The people answered him, *We have heard out*

out the Law, that Christ abideth for ever: CHAP.

And how sayest thou, The SON of MAN must
be lift up? Who is this SON of MAN, ver.

32—34. i. e. ' You talk of your Death;

' but the Prophets have plainly said that *The
Kingdom of the Messiah is to last for ever.*

' If you then are *The Messiah*, or which is

' all one, The SON of MAN, what do you

' mean by talking of your being *lifted up*,

' or *dying* at all; much less dying an igno-

' minious Death? Τίς ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.

' *Who is This* who calls himself *The SON*

' of *MAN* so absurdly, and inconsistently

' with the Prophets, who speak of the *Do-*

' *minion* He is to have, and not of his Death

' and Sufferings?

As he went out of the City and sat upon the Mount of Olives, He foretold the Destruction of the City and of the Temple. A new Scene of things would plainly arise from thence; and thence they would be enabled to see the Connexion of several things, which whilst the City stood, they could make no Judgment of. The Disciples therefore came to him privately, and asked him, *When shall these things be? and what shall be the Sign of thy coming, and of the End of the World?* τὰ αἰῶνος, of the Age? Here he warns them against being imposed upon by many that should come in his Name, and pretend to be *Christ*, ὁ χριστός, THE *Christ*; and gives them, and us, several Marks by which we may judge

CHAP. of Events. Jerufalem was to be trodden
 V. down of the Gentiles, Luke xxi. (as it now
 continues,) until the times of the Gentiles be
 fulfilled. After This, great Distress is to be
 in the World, And Then shall they see the
 SON of MAN coming in a cloud with power
 and great Glory [In the Clouds with Great
 power, Mark xiii. 26. In St Matt. chap.
 xxiv. 30. Then shall appear the Sign, (σημείον
 the Proof) of the SON of MAN in Heaven;
 and then shall all the Tribes of the Earth
 mourn, and they shall see the SON of MAN
 coming in the Clouds of Heaven with Power
 and great Glory,] ver. 27. Watch ye there-
 fore, and pray always, that ye may be ac-
 counted worthy to escape all these things that
 shall come to pass, and to stand before the
 SON of MAN. At the End of the World the
 SON of MAN, shall come just as he is described
 in Daniel in the Clouds of Heaven, to judge
 the World: be ye therefore always so upon
 your guard, that ye may be able to appear
 before him.

In the xxvth of St Matt. 31. the Com-
 ing of our Lord is described in the very same
 Phraseology, When the Son of Man shall
 come in his Glory, and all the Holy Angels
 with him, then shall he sit upon the throne of
 his Glory. And much the same Inference
 is made, ver. 13. as in the preceding chap-
 ter, Watch therefore, for ye know neither the
 day, nor the Hour wherein the SON of MAN
 cometh.

cometh. In both which places the Allusion is so plain that there is no Occasion to insist longer upon it.

As the Death of our Lord drew nearer, he talked more openly concerning himself. *Ye know*, says he, *that after two days is the feast of the Passover, and The SON of MAN is betrayed to be crucified.* Matt. xxvi. 2. The Evangelist indeed had observed before, that He foretold his *Crucifixion*, chap. xx. 18, 19. Here he repeats it again, That notwithstanding his having the *Kingdom*, yet he was to be *betrayed* and put to death in a very ignominious Manner. He soon afterwards expressly named the Man who was to do the scandalous Act. And as soon as *Judas* was gone out, *Jesus* said to the Eleven, *Now is The SON of MAN glorified, and God is glorified in Him*, John xiii. 31. ‘ This Scene of Actions which now I am to undergo, though it seems shameful to me, considering how I am characterized in the Prophet, yet really will tend to my Honour, and will encrease the Glory of God.’ *The SON of MAN goeth indeed as it is written of him; but woe unto that Man by whom the SON of MAN is betrayed.* Matt. xxvi. 24. Mark xiv. 21. Luke xxii. 22. The Messiah is indeed to be cut off, *as it was determined*, before He enters into his Glory: but this does not lessen the Baseness and Ingratitude of Him who thus wickedly betrays him.

When Judas was coming with the Officers to seize him, our Lord had been at prayer, and his Disciples sleeping: He tells them therefore, *Behold, the hour is at hand; and the SON of MAN is betrayed into the hands of Sinners*, Matt. xxvi. 45. Mark xiv. 41. and when Judas drew near to him according to the Signal, *to kiss him*, Jesus said unto him, *Judas, betrayest thou the SON of MAN with a Kiss*. Luke xxii. 48. And exactly in the same manner after his Resurrection, the Angels bid the Women, *Remember how he spake unto them, when he was yet in Galilee, saying, The SON of MAN must be delivered into the Hands of sinful men*. Luke xxiv. 7. He who was exalted so high, as to have all *Power and Dominion* given him, yet was to be betrayed by the Wickedness and Avarice of a Man, who had been his Companion and Friend, and would make himself the Instrument of their Malice to put an End to his Life.

As Jesus had thus frequently assumed to himself this Title, when he was upon his Trial, The High-Priest, resolving to have it from his own Mouth, whether He were the Person he pretended to be, said unto him, *I adjure thee by the living God, that thou tell us, whether thou be The Christ, The Son of God*. Jesus then affirmed that he was; *Nevertheless I say unto you, Hereafter shall ye see the SON of MAN sitting on the right hand of power, and coming in the Clouds of Heaven*.

Matt.

Matt. xxvi. 64. *Mark* xiv. 62. *Luke* xxii. 69. The plain meaning of which is, That though you see me now in this low and despicable condition, very unlike the Person described as the SON of MAN in the Prophet, yet there will come a time, when I shall appear in the Manner and Form there described, and shall judge the World.

These are all the Places, I think, in the *Four* Evangelists, where this Expression is used. In the *Acts*, chap. vii. 56, *St Stephen* seeing our Lord standing on the right hand of God, said, *Behold I see the Heavens opened, and the SON of MAN standing on the right hand of God.* He then saw Him in the Possession of *all Power in Heaven and in Earth*; just as the SON of MAN is described in *Daniel*: And in the *Revelations* *St John* describes him, chap. i. 13, as one whose Countenance was as the Sun shineth in his strength: And chap. xiv. 14, as having on his head a Golden crown.

Since then The one uniform Sense of this Phrase is so evidently, and so naturally, to be accounted for from the Prophecy of *Daniel*, I conclude, that That Prophecy was in view whenever our Lord stiled himself, or any one else gave him the Title of, *The SON of MAN.*

C H A P. VI.

Of the Title MESSIAH, or, CHRIST, in the New Testament, and whence it was derived.

CHAP. VI. **I**T has been already observed, that about the time of *Jesus*, the *Jews* were in full Expectation of One whom They called, *The Messiah*, or which is all One, *The Christ*; from and by whom, according to the Notions then prevailing, and the false Inferences which they drew from the Prophets, they expected a *Temporal Deliverance*. *Simeon* is said, *Luke ii. 25.* to wait for the *Consolation of Israel*: and when he took *Jesus* in his Arms, He declared, that His *Eyes had seen the Salvation which God had prepared for Israel*. But what they expected to be done by *The MESSIAH*, is not the Subject of the present Enquiry. That such a Person, with such a particular Title, was expected, is clear from what the *Woman of Samaria* said, *John iv. 25.* *I know well that Messiah shall come.* And the *Jews* argue, upon seeing what our Saviour did, *John vii. 26,* *Do the Rulers know indeed, that This [man] is in Truth The Christ,* ὁ ὅτι ἐστὶν ἀληθὺς ὁ Χριστός? *Howbeit*

Howbeit we know this Man whence he is: But when The Christ, ὁ Χριστός, cometh, no Man knoweth whence he is, ver. 27. And again, ver. 31. When The Christ, ὁ Χριστός, cometh, will He do more Miracles than this Man hath done? And when They reasoned about the Discourses of Jesus, ver. 41, 42, some said, This is The Christ, But others said, shall The Christ, ὁ Χριστός, come out of Galilee? Hath not the Scripture said, that The Christ, ὁ Χριστός, cometh of the Seed of David, and out of the Town of Bethlehem, where David was? These, and many other, Passages plainly shew the Expectation of the Jews of Old about a particular Person, who was to appear under the Name and Title of The Christ, or The Messiah.

The later Jews have still the Expectation of *The Messiah*; and it is one of the Fundamental Articles of their Faith, *That The Messiah will come, and although he tarries long, yet they declare they will expect on 'till he does come.* The Commentator upon this Article in *Bombergius's Bible* says, *He who doubts of the coming of The Messiah, accuses the whole Law of Falshood.* *Maimonides* has observed, that *all the Prophets from Moses to Malachi have prophesied of scarce any thing else but of Messiah the King.* And *Abarbanel* says, that *the coming of The Messiah is declared in the Law, and the Prophets.* This is certainly the common and received

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VI.

Notion of the *Jews*, expressly contained in their Forms of Prayers, and inculcated by all their *Rabbies*: and though Rabbi *Albo* has contended that the Article of the *Messiah* ought not to be deemed a *Fundamental* one, yet he owns That the *Prophets* did prophecy of the coming of *The Messiah*.

It is not my Design to collect Passages to this purpose from the *Modern Jews*, since even supposing that They had *not* at present Expectations of a *Messiah*, yet their change of Notions would not alter the Truth of things; nor make the Sentiments of the *Antients* other than what in fact they were. However they agree so perfectly in the Expectation of somebody under that Title, that I know not any but what allow, that such a Person is foretold or prophesied of, though they deny *Jesus* of *Nazareth* to have been that Person.

It is suggested indeed by the Author of *The Grounds and Reasons of the Christian Religion*, &c. That not All the *Jews* in our Saviour's time, and perhaps none before the Captivity, did ever expect a *Real* or *Temporal* Deliverer, p. 33. This is grounded upon a Note of Mr *Le Clerc*, upon *Luke* ii. 38, where *Anna* the Prophetess is said to speak of *Jesus* to All them that looked for *Redemption* in *Israel*. Now,

Whereas it is suggested from the words of *St Luke*, (which are allowed, if considered by

by themselves, to be *capable* of the meaning here put upon them) that there were *Some* who did not *expect a Temporal Deliverer*. I answer; what if there were *Some* who through Carelessness, or Prejudice, did not search the Scriptures, or did not trouble themselves about such Matters, yet if it were the *general Expectation* of the Nation, That is sufficient in this case. Now it is certain, that not only the *Pharisees* were in full Expectation of *The Messiah*, but this Notion prevailed amongst the *low and illiterate Part* of the People. The first Disciples of *Jesus* were plainly such: And their very way of talking upon these matters, plainly shews what their Expectations were. When *Andrew* had heard *John the Baptist* declare *Jesus* to be *the Lamb of God*, he soon went in search of his Brother *Simon*, and told him, *We have found The Messiah*, *John* i. 41. The next day *Philip* met with *Nathanael*, and told him, *We have found him of whom Moses in the Law and the Prophets did write*, ver. 45. And upon *Jesus's* saying to him, *Before that Philip called thee, when thou wast under the Fig-tree, I saw thee*; *Nathanael*, answered, *Rabbi, Thou art the Son of God, Thou art the King of Israel*, ver. 49. Which way did these Notions come into *such* peoples thoughts, had they not been *generally* received in that Nation? And,

Whereas



Whereas it is suggested, that *perhaps none expected a real Deliverer before the Captivity*; if by that is meant, that none expected *The Messiah*, under *That Name*, “before the *Captivity*,” I grant it. The reason is, He was not foretold by *That Name*, ’till *Daniel* prophesied of Him. And even supposing that *none did expect a Deliverer before the Captivity*, That will be soon enough to account for the Expectations of the Nation at and about the Time of our Saviour. But in Truth there was sufficient *Reason* for the Expectation of that Person, who was afterwards spoken of by the Name of *The Messiah*, from several Prophecies in the Books of *Moses*, and in the subsequent Prophets; though what Effect they did produce of *Old* in men’s Minds, it is, at this distance, impossible to say.

The *Jewish* Nation are at this day in constant Expectation of a *Messiah*; and the Dispute betwixt *Jews* and *Christians*, consists chiefly in this Point, whether their expected *Messiah* be or be not already come. Now considering the Circumstances of the *Jews*, and their Aversion to *Christians*, It is incredible that they should so universally, as they now do, have come into this Expectation, had they not had a sufficient Ground for it in their *sacred Books*: and as these are the same now as they have been ever since the times of *Malachy*, and as far as appears the Expectation

tion has been the same; Therefore we may conclude, that they founded their Expectations upon their Prophets. Now,

The Expectation of the *Jews* is naturally and obviously to be accounted for from The Promise to *Abraham*, and to *David*, and the Vision mentioned in *Daniel*. And the particular *Time* of his coming was grounded on that famous Prophecy of *Daniel*, chap. ix. 24—27. *Seventy Weeks are determined upon thy People, and upon thy Holy City—Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto The Messiah the Prince, shall be seven Weeks and threescore and two Weeks: The Street shall be built again, and the Wall even in troublous Times. And after threescore and two Weeks shall Messiah be cut off, but not for himself, &c.*

To explain this Prophecy, and to shew it's exact completion in all it's parts is here needless, because my Design carries me no further than to observe the *Places* from whence the *Jews* had their Notions of *The Messiah*, or *The Christ*. And if we examine all the Passages in the Gospels and Acts, where *The Christ* is mentioned, it will appear that They allude to a Prophecy, wherein He is foretold under That Name. To cite a few Passages in proof of this shall suffice.

When the wise Men came to *Jerusalem* to enquire concerning the Birth of *the King of the*

the Jews, Matt. ii. HEROD gathered all the chief Priests, and Scribes of the People together, and demanded of them, where, *ὁ Χριστός*, The Christ should be Born. And Again, chap. xvi. 13—16. Jesus asked his Disciples saying, whom do Men say, that I the SON of MAN am. When they had told him the common Notions of the People, He puts the Question to them, *But whom say YE that I am?* Simon Peter answered and said, *Thou art, ὁ Χριστός*, The Christ, the Son of the living God. Mark viii. 29. Again, when the High-Priest at our Saviour's Trial, pressed him to declare himself, who and what he was, He does it in this manner, *I adjure thee by the living God, that thou tell us whether thou be The Christ, the Son of God*, Matt. xxvi. 63. Luke xxii. 67. And when the People beheld him upon the Cross, they derided him saying, *He saved others, let him save himself, if he be, ὁ Χριστός*, The Christ, Luke xxiii. 35

Each of these are plainly relative to some Prophecy concerning a person who was to appear under the Denomination of *The Christ*: and since the *One* place in the Old Testament, where the word *Messiah*, or *Christ*, is put *absolutely*, and applied to a future Person who was to be a *King* or *Prince*, is this Prophecy of *Daniel*, it is highly probable that their Expectations of one under That Title, were founded upon This.

I think it needless to prosecute this Topic any further, because the meaning of the Texts where the Term, *The Christ*, occurs, are so plain that it is not easy to wrest them to a wrong Sense. Who can mistake the Apostle, when *Acts* ix. 22, he says, that *Saul increased the more in Strength; and confounded the Jews which dwelt at Damascus, proving that this [Jesus] is The Christ, ὁ Χριστός?* Or, when *Paul*, as his manner was, went into a Synagogue of the *Jews* at *Thessalonica*, and reasoned with them out of the Scriptures, opening and alledging that *The Christ* must needs have suffered, [compare *Acts* xxvi. 23, *That the Christ should suffer, ἐπιπαθὸς ὁ Χριστός*, That *The Christ* is liable to Sufferings] and risen again from the Dead, and this *Jesus* whom I preach unto You, is, ὁ Χριστός, *The Christ*, *Acts* xvii. 3. Every Passage has so palpable a Relation to some Prophecy in the Old Testament, which occasioned that Expectation of the *Jews*, that without such a Supposition it is impossible to conceive, or to apprehend the meaning of them. And if we consider that particular Prophecy of *Daniel*, where *The Messiah*, by express Name is foretold; and that *Jesus* was cut off; and that this was done exactly at the End of the 70 Weeks, as it was in direct terms predicted by the Prophet;—Thus much we may conclude, That this Prophecy was the Passage in view in all the

CHAP. VI. the Discourses of *Jesus*, and of his Apostles, when they preached him to be The Christ.

Thus far then we have advanced in our Argument: There was an univertal Expectation of one from *Judea* who should reign over all: This Person was expected under the Name and Character of *The Messiah*, or, *The Christ*. The Foundation of this was more than one Prophecy, of long standing, before *Jesus* appeared: The Prophecies of *Daniel* very naturally and clearly account, not only for this Expectation of the *Messiah*, but likewise for what *Jesus* taught concerning, *The Kingdom of God*, or, *of Heaven*.

The next thing therefore to be enquired into, is, with what *Right*, or in Virtue of what *Proofs*, *Jesus* laid claim to Those Characters of SON of MAN, and the *Christ*, mentioned in the Prophet *Daniel*.

C H A P. VII.

How JESUS proved himself to be The CHRIST, or The MESSIAH, or The SON of MAN.

IT must be allowed on all hands, that a C H A P.
VII.
Man's assuming to himself the Title, or the Character, of *The Messiah*, is not a sufficient reason for any one's believing him to be what he pretends to be; since Ambition, or Enthusiasm, or some private Views which we cannot enter into, will often put men upon acting a Part, and upon laying claim to Titles which do not belong unto Them. That *Some* in fact did so, soon after the Time in which *Jesus* appeared, is evident: And He himself foretold, that there should *arise False Christs, and false Prophets, who should shew great Signs and Wonders, insomuch that, if it were possible, they should deceive the very elect*, Matt. xxiv. 24. Mark xiii. 22. And indeed so many Pretenders have arose since His Times, That the Accounts of them have furnished Materials for a Volume, *De Pseudo Messiis*.

The present Enquiry therefore is, How to distinguish the *True Messiah* from the *False* ones. And

First,

First, The True *Messiah* was to appear before the Destruction of *Jerusalem*, and the final End of the *Jewish State*. This is evident, not only from the Prophecy of *Daniel* so often cited, which declares that *Messiah* was to be cut off, and that then the people of the Prince that should come should destroy the City and the Sanctuary, chap. ix. 26, 27. But likewise from *Gen. xlix. 10*. Now *Jesus* did appear not only before the City and the Sanctuary were destroyed; but likewise died exactly at the End of the *Seventy weeks*, or 490 Years, from the going forth of the Commandment to restore and to build *Jerusalem*, given to *Ezra* in the *Seventh* year of *Artaxerxes*. vid. *Esdras vii. 7*.

But though This is no Proof that *Jesus* is *The Messiah*, yet it is a Proof that *Others*, who have assumed the Character of *The Christ*, since the Destruction of *Jerusalem*, are not, nor can be, what They pretend to be. I add therefore,

Secondly, That *Jesus* himself always appeals to the *Works* which he did, to prove that he came from God, and was that SON of MAN spoken of, by *Daniel*. Had he called himself *The Messiah*, and given no Evidence of it, no doubt a wise man might justly have refused his Assent to him. For as he argues, *John v. 31*. *If I bear witness of myself, my witness is not true*, i. e. ought not to be admitted as true. But then He adds, *The WORKS which the Father hath given*

given me to finish, the same WORKS that I Do, bear Witness of me that the Father bath sent me, ver. 33. And again, chap. x. 25. The WORKS that I do in my Father's name, they bear witness of me. And ver. 37. If I do not the WORKS of my Father, believe me not: But if I do, though ye believe not Me, [upon my own word] believe the WORKS, that ye may know, and believe, that the Father is in me, and I in him. So again, chap. xiv. 11. Believe me that I am in the Father, and the Father in me, or else believe me for the very WORKS sake. This way of arguing was looked upon as so strictly conclusive, that *Jesus* declares *John xv. 24.* If I had not done among them the WORKS which none other Man did, They had not had sin. And it was upon this foundation that the Apostles argued, that *Jesus of Nazareth* was to be received as LORD, and THE CHRIST, or THE MESSIAH, because he was a Man approved of God among you by Miracles, Wonders and Signs, which God did by him in the midst of you. Acts ii. 22, 36.

The Miracles then of *Jesus*, which at present I suppose to be real, demand our Attention to what He declares: and since that He, and He only, came within the Time foretold, and worked Miracles, and laid Claim to the Character of *The Messiah*; therefore I conclude that He is *The Christ* foretold.

foretold. I would willingly remove some Difficulties proposed by the *Author of the Discourse*, &c. before I proceed any further. And,

First, He says [Jesus's] ‘*Miracles had no effect on his own Brethren, and Kindred, and Family, who seem to have been more incredulous in Him than other Jews.—Some [of his immediate Followers and Disciples] did not believe in him but deserted him—and thought he could not be the MESSIAH, when they saw him suffer, notwithstanding his Miracles and frequent Declarations to them, that he was The MESSIAH.*’ p. 35.

The Answer to This, and such like Objections, is easily to be gathered from the Circumstances in which *Jesus* appeared, and from the Difficulties and Straits he was in, in the finishing his Course. His ordinary way of acting, was to work a *Miracle*; and then to leave it to the Persons with whom he was concerned, to draw the Inference he designed, that He was *The Messiah*. This was his usual Method; though at proper Times, and proper Occasions, He made no scruple to declare Who, and what He was. Thus, *John* iv. 26. He openly declared himself, *I that speak to thee, am He*, i. e. the Christ. In other places He says only, *I am*, *John* xiii. 19. which is sufficiently explained, *Matt.* xxiv. 5. *Many shall come in my Name saying, I am the Christ.* But generally he proceeded
in

in a different Method. And indeed such were the Circumstances of things, that He could not plainly, *παρηγορία*, in direct words, declare himself *The Messiah*, without drawing upon himself the *Romans*, and exposing his Followers to the Imputation and Consequences of Tumults and Sedition. But see this proved at large in Mr *Locke's Reasonableness of Christianity*; where this Matter is set in such a Light as can admit no dispute. The false Notions which generally prevailed about the *Kingdom of the Son of Man*, and the Prejudices of the People, were so strong; and the Imagination of Temporal Grandeur was so prevalent; that there was little room for Reason, and less for Obedience, to One who reversed every Notion which they were so fond of. His own *Brethren*, like other people, saw the *works* he did: But yet preconceiving a *Temporal Kingdom*, and the Glories, and Honours of Regal Majesty; and seeing *Jesus* appear so very different from what the Kings of the Earth did; They did not believe him to be a *King of his own Kingdom*, *i. e.* of a Kingdom, wherein there were no such visible things as Glory and Honours. When some of his Disciples *went back and walked no more with him*, John vi. 66, it was plainly owing to this, that when the people from the Sight of a *Miracle* would have *taken him by force, and have made him a King*, ver. 15, he avoided it, and retired

by himself. They imagined him *The Messiah*; and That rightly: But when he avoided to appear as what They (though falsely) thought *The Messiah* should appear, and be, they deserted him. The Miracle therefore of *Jesus* proved what it was intended to prove, *viz.* That *Jesus* came from God. But then that Miracle would not prove what it was not intended to prove, *viz.* not only that he was *The Messiah* prophesied of in the Old Testament; but likewise that he was a *Temporal Prince*; which was not prophesied in *Daniel*, or any where else.

It is certain that ‘*a Miracle cannot make a foundation valid which is invalid.—Can never make a Prophecy fulfilled which is not fulfilled.*’ Grounds and Reasons, p. 32. But a Miracle will shew a Man to have such or such Advantages, or Privileges from God, which were many years beforehand foretold that he should have. Suppose that it was foretold that *The Son of Man* should have a *Kingdom*; but yet no man can say, Who this *Son of Man* is. I say, the Man that should raise a *Dead* person to *Life*; or that should, with a word only, give *Eyes to the Blind*, or *Feet to the Lamé*, and should declare himself to be *That Son of Man*,—He would give a sufficient Evidence of it; and he that should oppose him, would be justly deemed perverse and obstinate. The Miracles therefore which *Jesus* did, were really sufficient

sufficient proofs to the *Jews* that he was *The Messiah*; though they were not indeed proofs of his being a *Triumphant Temporal Prince* in *Their* Sense, and upon *Their* Notions, which were not in the Prophets, and in consequence were without foundation.

2dly, He says, ‘*That Miracles are no otherwise to be considered as Proofs of any Points, than as fulfilling the Sayings in the Old Testament, like other Gospel-matters and Events, i. e. as comprehended in, and exactly consonant to the Prophecies concerning the Messiah.*’ Grounds and Reasons? p. 37. I reply;

This is saying, that a *Miracle*, or rather a Series of Miracles, would not prove a Man to come from God, unless the Miracles themselves were foretold! Miracles are Credentials of a Man’s being approved by God, if the thing, for the confirmation of which Miracles are wrought, be such as is *probable*, and nothing inconsistent with Reason, and no Opposition is made by any other Miracles to it. When therefore Miracles were applied to the proof of this, that Jesus was *The Son of Man*, They proved so much: because it is impossible to conceive that a Wise Governor of the Universe, would permit any Man to impose necessarily upon honest Searchers after his Will, and never interpose to rescue them from the Deceit.

Miracles, Many, and Great, and such as justly demanded the Attention of the People. No Contest betwixt him and Others on their account appears; nor any Interruption or Restraint of them, whenever he thought fit to exert them. Greater Proofs cannot be conceived; nor is it possible to imagine that God would permit such Evidence to pass uncontrolled, if he had not set his Seal to, and approved, His Conduct and his Pretensions. Had indeed no Person been spoken of, as the MESSIAS, in the Old Testament, the Miracles of *Jesus* could not, in the nature of things, have proved him a Person foretold in the Old Testament; because as This Author has well observed, *p. 32.* *Miracles can never render a foundation valid, which is in itself invalid; can never make a false Inference true; can never make a Prophecy fulfilled, which is not fulfilled.*

But then I have shewn at large that a MESSIAH was foretold in the Old Testament. *Miracles* will therefore prove the claim of him that does them, to That Title; if he pretends to it; or else we must lay aside all Notions of the Being of God, as a Governor and Director of this World. And consequently, since *Jesus* worked Miracles, and assumed to himself, the Title of The MESSIAH, His claim was Just and Indisputable.

Thirdly,

Thirdly, This Author asserts, that “ Miracles [alone] will not prove *Jesus* to be the MESSIAH prophesied of in the Old Testament, nor his Mission to be divine :” p. 37. and therefore the Jews might “ as justly reject *Jesus* asserting his Mission and Doctrine with Miracles, as any other Person who in Vertue of Miracles would lead them into Idolatry, till they could be satisfied from the Old Testament that *Jesus* was the Messiah.” p. 36. I answer,

1. That it is allowed that no Miracle can prove a thing which is false to be true : Nor can any Miracle prove that a Doctrine which is inconsistent with Reason ought to be admitted : And therefore any Person who would attempt to lead a Man into *Idolatry* by means of a Miracle, ought not to be received, and hearkened to. The Reason is, that in such an Instance, An Appeal is made to Reason against Reason at the same time. But when a Person offers to prove a Point which is very consistent with Reason, by an Appeal to a Miracle, he ought to be heard, because he acts no unreasonable part. When *Jesus* therefore by Miracles would prove himself the Person promised to *Abraham* and *David*, and prophesied of by *Daniel*, and worked Many Miracles for it, his Procedure was very just ; because there was no Impossibility in the Nature of the Thing, why he might not be *That* Person ; and the Attestation

tion of Miracles was a Sign that He was approved by God in That Claim. A man that works a Miracle for *Idolatry*, attempts to prove an Absurdity in the *reason* of things: And as he must appeal to our *rational* Faculties for the Truth of the Miracle, and for the Inferences from the Miracle; So those very *rational* Faculties would be by such a Miracle destroyed.

But then It has been already shewn that The MESSIAH was foretold in the Old Testament: Not, indeed, *that* JESUS was *the* MESSIAH; for that was not, nor could be *foretold*; but *The Messiah* was to be *expected* in the course of things; and when *Jesus* did appear, He was to *prove* himself by Miracles to be the Person prefignified; and when This was done, He ought to be received as *The Christ*.

Fourthly, It is objected, “ That the *Apo-*
“ *stles—did expect a temporal Prince,—’till*
“ *they came to understand the spiritual Sense*
“ *of the Scriptures:—and seem to act an in-*
“ *consistent part in interpreting the Scrip-*
“ *tures in so many respects about Jesus as they*
“ *did according to the traditional Rules and*
“ *Explications of the Jews, and yet rejecting*
“ *their traditional Explication in respect to*
“ *the temporal Kingdom of their Messias.”*
p. 36, 37.

I readily acknowledge that *the Apostles did expect a Temporal Messiah*: and did at first disbelieve

disbelieve that the *Messiah* was to *suffer*; Whether “ they *disbelieved* at first JESUS “ to be the MESSIAS on account of his “ *Sufferings*,” as this Author asserts, or only *doubted* about it, is not worth while to enquire. But they were certainly in the belief of a *Temporal* King, and understood at first the Scriptures in That Sense. Afterwards, when they found sufficient Reason to alter their Notions, they interpreted some Scriptures in a very different manner. Is there any Absurdity in this Conduct? Surely none.

In Truth, when *Jesus* appeared and declared himself to be The *Messiah*, it was not his Business to refute “ *the traditional Explications*”, which the *Jews* had ridiculously made of their Prophets; but it was to prove himself to be what the Prophets had foretold concerning *the Son of Man*; which would be in consequence indeed refuting their Explications, as *rectum est sui index & obliqui*. The Prophet *Daniel* had foretold that a *Kingdom* should be given to the *Son of Man* during the 4th Monarchy. The *traditional Explications* of the *Jews* of this Prophecy were as absurd, as at present the *traditional Explications* of several Doctrines in Christianity are among some Christians: They are mere Inventions of Men, supported only by Human Authority, but have no Foundation in the Scriptures themselves. *Jesus* therefore declared himself to be *what the Prophets foretold*;

told; not what *their traditional*, groundless, and fanciful *Explications* of the Prophecies said he should be. If they made their Inventions to be THE Prophecy itself, or if they deemed their Additions to be of equal concern, *His Business* was to reduce them to *the Law and to the Testimony*. If he proved himself to be *That Son of Man*, and in consequence to be the *King of That Kingdom* which God designed to erect, the natural consequence is, That he was to be hearkned to in relation to the Nature, and to the Laws of his own Kingdom. But thus it ever was, and I fear will ever be; Men are for establishing their own Notions instead of the Notions of God; and then when any one would bring them back to the pure, and sincere, and uncorrupt Word of God, he is treated as a common Enemy and persecuted; and *crucify him, crucify him*, is all that can be heard, and all that will be said.

Jesus then proved himself to be *That Son of MAN*, *That Person* whom *Daniel* saw, and to whom a Kingdom was given: and This He proved by a Series of Miracles, by *Wonders and Signs which God did by him* in the Land of *Judea*. But as This is a Fact of too much Importance to be taken for granted, the next Step is to shew upon what Grounds we think those Miracles were truly performed.

C H A P. VIII.

*What Evidence there is for the Miracles
which JESUS did.*

IT may perhaps be thought improper to C H A P.
VIII.
cite the Authors of the Four Gospels in
behalf of the Miracles which *Jesus* did, be-
cause They may be looked upon as *Parties*;
and therefore that no more regard is to be
paid to their Relations in these Cases by
Deists, than is paid by Protestants to *Ribadi-
neira*, or *Maffeus*, or *Boubours* for the Mi-
racles of *Ignatius*, or indeed to any other Je-
suit, who scruple not to tell a Thousand ly-
ing Stories for their Founders Credit. It
must be owned, that there has been in the
World a great deal of Cheat and Imposture;
and that Men of Learning have so long con-
curred in propagating Pious Frauds, and in
writing the Lives of Hypocrites, or Enthu-
siasts, and Mad-men, who have pretended
to work Miracles, 'till they have almost de-
stroyed the Natural Evidence which true
Miracles afford, by hardly leaving us a pos-
sibility of distinguishing betwixt the Evidence
for them and pretended ones. When *Atha-
nasius* can write the Life of *St Anthony*, and
Severus

Severus the Life of *St Martin*, and *Gregory the Great* the *Lives and Miracles of the Italian Fathers*, and other *Legendary Writers* the respective *Fables* they patronize, whatever *paltry Designs* they may have in view, or whatever *Points* they may pretend to gain by such *Writings*, they sap the *Foundations* of *Christianity* itself, and make it very difficult for those true *Miracles* which support it, to gain any *Credit*.

However, *Miracles* are *Fact's*; and therefore the *Evidence* for the *Truth* of them is, in general, of the same *Nature* with the *Evidence* for all other *Fact's*; And if we are able to distinguish in *Other* cases *Truth* from *Falseness*, or can come at sufficient *Proofs* of what (for *Instance*) *Alexander the Great* did, by the very same *methods* we may come at the *Knowledge* of what *Jesus* did: and That which is allowed to be sufficient *Evidence* in the *One* Case, ought not to be absolutely rejected as insufficient in the *Other*. But in truth the *Evidence* of the *Miracles* of *Jesus* is much stronger than what can be produced for most *Fact's* done so many hundred *Years* ago; and consequently ought in common *Justice* to be admitted.

Be it supposed then that common *Historical* *Evidence* for *miraculous* cases is not to be admitted as sufficient, the *Evidence* for the *Miracles* of the *Gospel* is, I say, much stronger than what can be produced for common *Fact's*.

There

There are in the New Testament many *Prophecies* of distant Events; and we who live at this time, are able to judge of their Truth or Falshood. Every body knows, that it is not in the power of *Man* to *foresee Futurities*, or to relate what is to happen several hundreds of years before they come to pass. If therefore our Saviour, and his Apostles did in fact *fore-tel* those things which We now see with our own Eyes to be accomplished, it follows that They were under a *Supernatural Assistance*: and if this be *Eye-sight Evidence* to US, it follows, that it is *possible* at least, that they *might* be enabled to *work Miracles* by that *Supernatural Power*, by which they *foretold* those Events which we *see* to have happened in the World. We have then a stronger Evidence for the *miraculous* Facts of the Gospel, than is to be produced for other common *Historical* Facts; or than is to be produced for all those *lying Wonders* which have been told, to do honour to *Saints*, or to the reliques of *Martyrs* in whatever Age they have lived.

The *Possibility* and *Credibility* of Miracles, *as such* being thus laid down, let us next consider the Evidence that is producible for those of our Saviour. And even this will appear much stronger than what is capable of being said on common and ordinary past Facts.

If it be said that the Evangelists are professed *Friends* to *Jesus*, and therefore Their
Relations

Relations ought to be rejected upon That account: my Answer is, That this alone is never esteemed a sufficient reason for rejecting the Testimony of a *Friend*, who is well acquainted with the Life and Actions he relates; (Nay on the contrary such accounts are generally most valued;) unless there are such Circumstances, as give ground to suspect the Writer to be partial and insincere.

I own indeed that Circumstances may be so strong against a particular Evidence, that little or no regard is to be paid to it. The Fact itself may be so ridiculous; Or the End of it may be so trifling; Or Interest may be so nearly concerned; that it is oftentimes easy to discover the Byass which draws the Historian from the Truth. But then where the Interest of a Person is plainly contrary to His Testimony; and the Fact he tells is worthy the Agent to whom He imputes it; and the End is good and noble; where it is not probable, that a Man is either imposed on himself, or is willing to impose upon Others, it is very unreasonable under these Circumstances to reject such a Man's Testimony. Now

The Evangelists, Two of them at least, were *Eye-witnesses* of what *Jesus* did; They *saw* him work his Miracles, and testified what They had *seen*. They could have no Worldly Interest to serve; Nay they knowingly exposed themselves to infinite Hazards,
and

and Inconveniencies, for nothing else but the Witnessing what they did. They were plain, illiterate, Men; free from all Policy or Cunning: and their Writings shew them to be artless, and simple, and ingenuous: Their Fundamental Doctrine was, to *follow things honest in the sight of all Men; to renounce the hidden things of Dishonesty: not to handle the Word of God deceitfully; to lay aside all Guile, and Hypocrisy; to put away all Lying; and to speak Truth every Man with his Neighbour*: And all this with the solemnest Appeals to God for the Truth of what they said. As these were the Doctrines they Taught, so they every where declare with what impartiality all Mankind shall be judged at the last Day; that God will take cognizance of every Man's Actions; and the Workers of Iniquity shall certainly be condemned to Punishment in a place *where the Worm dieth not, and the Fire is not quenched*. What Probability is there, that Men under these Circumstances, should write and publish to the World notorious Falshoods? Besides,

There are throughout St Paul's Epistles the evidentest marks of *Divisions* amongst the Followers of *Jesus*. They had their Heats, and Animosities, and Disputes; and great Parties opposed St Paul himself, and were for following other Masters and Teachers of Christianity. What did St Paul do
in

in this Case? Did he *submit* to them, or as People must do, if they are acting a fraudulent part under cover, give way to their clamours for fear of a Discovery? When he stood single against many, and threatned the Disobedient with his coming among them with a Rod, and actually exercised a high act of Power over some Offenders; is it not surprizing that none of them should discover what they knew, or had heard, of a Fraud? That none of them should lay open *the cunningly devised Fable*? Or is it not surprizing that every body should tamely submit to so palpable an Imposture, as Christianity is now pretended to be?

It is true that This Argument extends no further than to St *Paul*, and to *His* Actions: And it may be said that the People of *Rome*, of *Corinth*, *Galatia*, &c. knew nothing of the Miracles of *Jesus*, but what they heard from the Apostles; and therefore had it not in their Powers to discover the Falsity of them. But then St *Paul* appeals to the *Mighty Signs and Wonders* done by himself, by the *Power of the Spirit of God*, Rom. xv. 19. And 1 Cor. ii. 4, 5, He asserts his *preaching to be in demonstration of the Spirit, and of Power*, that their *Faith should not stand in the Wisdom of Men, but in the POWER of God*. And again, Gal. iii. 5, the Apostle speaking of himself, says, *He that ministred you the Spirit, and worketh Miracles among*

among you. How comes it to pass, that St Paul should dare to appeal to so many People for the Truth of his *Miraculous Powers*, if they were not fully satisfied of the Truth of the *Facts* done amongst them? He appeals even to *Adversaries*, in the Case before us; and for what every one amongst them could easily have confuted, and would certainly have declared against, had the Facts been false. If therefore we have no reason to *doubt*, but that wonderful works were done by the Apostles in the Name of *Jesus* of *Nazareth*, we can have no reason to question, whether *JESUS himself* was the real Author of the Miracles said by Them to be done by Him.

Even the Adversaries of Christianity, those who wrote professedly against it, never pretend to bring any *Witnesses* of the Falshood of the Miracles, or of those who ascribe Miracles, to *Jesus*. They treat indeed the Miracles as contemptible things, done in obscure Villages; as Impositions upon ignorant, foolish, country people; as the Tricks of Jugglers, and strolling Cheats and Impostors; Or they impute them to *Magick Art*: But then all this is said at random, and without any pretence to Proof, or Authority, or Tradition; without which the Assertions of Men who lived, One of them 150 Years, as *Celsus*; another [*Porphyry*] 240; the 3d, viz. *Julian*, 300 Years at least, after the

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Time of *Jesus*, can be of no weight, and are to be looked upon as mere Calumnies. But to set this in a better light, I add,

1. That Three of the Gospels were wrote within Thirty years after the Death of *Jesus*; and St *John's* Gospel was published about Sixty-Two or Three years after it. Now each of these containing an Account of Miracles done by *Jesus*; and Each of Them being received as Sacred amongst Christians, and the Number of Christians multiplying daily from the Preaching of the Apostles, and in consequence much *Debate* arising betwixt *Jews* and *Christians*, and *Gentiles* and *Christians*;—I say, considering these Circumstances, *Celsus*, and *Porphry*, and *Julian*, could not have failed to have known, and to have cited them, had there been any Hints, or Memoirs, extant in their respective times, which contradicted the accounts of the Miracles done by *Jesus*. They were all of them Men of fine Parts, and great Reading; and as they wrote professedly against Christianity, they could not but have cited their Authors, had they known any who had denied the Facts of Christ. But this being never done, it is so great a presumption in favour of the Truth of the Miracles done by *Jesus*, that it amounts even to Evidence for them.

2. Any Concession of the Facts done by *Jesus*, (which yet is often made by the antientest Adversaries to Christianity) could not
arise

arise from any fears of offending the *Supreme Powers*; nor of drawing upon themselves any Inconveniencies from the *People*. For when *Celsus* and *Porphiry* wrote, the Governing Powers were open Enemies to Christianity; and Christians were in a persecuted State. *Julian* was Emperor himself; and wanted no Will to have brought about his Designs: Nay he Once had been a *Christian*; and had employed his Pains in the Study of the Christian Religion. Could he therefore have charged the Evangelists with Falshood; or had he been able to have denied the Facts which *Jesus* did; He could be under no Fears, nor under any Temptations to allow them.

3. There is nothing more usual amongst these Writers than to impute the Miracles of *Jesus* to *Magic*; Or to compare the Actions of *Apollonius Tyanceus*, and of *Aristeas Proconnesius*, &c. with those done by *Jesus*. Now the attempt to compare the Actions of These Men with the Actions of our Lord, Or the imputing them to *Magick*, is, in effect, acknowledging *wonderful things* to have been performed by *Jesus*. It is very absurd and ridiculous to pretend to *compare* Actions together, when Men are convinced that there have been no such Actions; and when it is so much more to the purpose absolutely to deny them.

4. Admitting the Juggling Tricks of *Apollonius* to be true Miracles, and to have been done just as *Philostratus* reports them; Yet there is this apparent difference in the Cases: The Miracles of *Jesus* were performed for a particular good *End*: The Miracles of *Apollonius*, whatever they were, do not appear to be done with a view to any *End* whatever: He gathered no Followers; He made no Disciples, nor did he pretend to make any: Whereas the Design of *Jesus* was to teach mankind the worship of the One God; to give them the perfectest Rule of Action; and to bring Life and Immortality to the Light through the Gospel.

5. When *Celsus* calls the Miracles of *Jesus*, *Romantick Miracles*, or gives the Name of *Fables*, or *Inventions*, to the Accounts of them, He does this without Proof; without Testimonies; without any Witnesses; without pretending to discover any Authority for calling *Facts* so well testified from the Beginning, by such a Name. As if a bare Denial *without* proof, were Evidence *against* Proof: Or as if the Testimonies of plain, and honest, and sincere Men concerning what they themselves *saw* and *felt*, were of no account, when no one thing is suggested to invalidate their Credit! From all which I argue that the Miracles of *Jesus* were really performed; and that which is related of them by the Evangelists is true.

Having

Having said thus much concerning the *Facts* by which *Jesus* proved himself to be The *Messiah*, the next Enquiry is, what were the *Topicks* made Use of by his immediate Followers in preaching the Gospel of the Kingdom; and by what Arguments *They* proved him to be *The Christ*, and *Lord of all*.

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Of the RESURRECTION of
JESUS.

HAVING already considered what Evidence there is for the *Miracles*, by which *Jesus* shewed himself approved by God, and to which he constantly appealed for the Truth of his being the *Messiah*; The next Point is to consider His *Resurrection*, to which he referred those who demanded some further *Sign*, or Evidence, than what he had already given: and upon which the Apostles erect almost the whole Structure of Christianity. *St Paul* makes no scruple to declare, that *If Christ be not risen, then is our preaching vain, and your Faith is also vain*, 1 Cor. xv. 14, 17. And when the Apostles met together just after the Ascension of *Jesus*, *Peter* insisted upon the *Necessity* of ordaining one, who was to be a witness with them of

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Jesus's Resurrection, Acts i. 22. In pursu-
 ance of the same Notion, Acts ii. 24, 32,
*Peter tells the Jews, that him whom they by
 wicked hands had crucified and slain, God had
 raised up, having loosed the pains of Death,
 because it was not possible that he should be
 holden of it.—This Jesus hath God raised up,
 whereof we all are witnesses. Again, chap.
 iii. Peter urges the same Argument to prove
 that Jesus was the Messiah, because God had
 raised him from the dead, whereof we are
 witnesses, ver. 15. and ver. 26. God having
 raised up his Son Jesus, sent him to bless you.*
 In the ivth Chapter, when the Apostles were
 examined before the Rulers, and Elders, and
 Scribes, in relation to a Cure they had done
 upon an impotent Man, *Peter's Answer was,*
 ver. 10, *Be it known unto you all—that by
 the Name of Jesus Christ of Nazareth, whom
 ye crucified, whom God raised from the dead,
 even by him doth this man stand here before
 you whole. Thus with great Power did the
 Apostles give witness of the Resurrection of
 the Lord Jesus, ver. 33. vid. Acts v. 30, 32.*
 And again: When *Peter instructed Cornelius
 in the Faith of Christ, Acts x. His Assertion
 was, JESUS was Lord of all; ver. 36. and
 his Evidence for it was, Him whom they slew
 and hanged on a Tree, God raised up the
 third day, and shewed him openly. Not to
 all the People, but unto WITNESSES, chosen
 before of God, even to us who did eat and
 drink*

drink with him after he rose from the dead. These are the Arguments which Peter used in Proof of Jesus's being the Christ.

St Paul made Use of the same in the Course of his Preaching; *Though*, says he, *the Jews found no Cause of death in him, yet desired they Pilate that he should be slain. But God raised him from the Dead. And he was seen many Days of them which came up with him from Galilee to Jerusalem, who are his Witnesses unto the people: And we declare unto you glad tidings, how that the Promise which was made to the Fathers, God hath fulfilled the same unto us their children, in that he hath raised Jesus again.* ACTS xiii. 28—33. See also ACTS xvii. 31.

As The Resurrection then of Jesus was a fact of such consequence, it is necessary to consider distinctly the Circumstances of it, as they are recorded in the Evangelists, and so much insisted on by the Apostles in all their preachings; and by St Paul in particular, in his Epistle to the Corinthians. *He was buried, and rose again the third day according to the Scriptures; he was seen of Cephas; then of the twelve; after that he was seen of five hundred Brethren at once; after that he was seen of James; then of all the Apostles; and last of all, he was seen by Paul himself,* I Cor. xv. 4, 5, 6, 7, 8. And this is the more necessary, because the Evangelists com-

pared together, are charged with a great many express Contradictions in their relations of this important Fact.

But before I come to account for the *Circumstances* of the Resurrection, it is fit to observe, That there is no *Absurdity*, nor no *Impossibility* in the Nature of the thing, that a Man should be really Dead and Buried, and continue in that State some thirty Hours or more; and that then he should live again, and shew himself openly to many. There is nothing in all this more hard to conceive, than how the Body itself is formed at first; or how the Liquids and Solids are so exactly proportioned, and adapted to each other, as to answer all the Ends of Life.

If therefore there be any thing which occasions our hesitation about a *Matter of Fact* of this Kind, it must arise either from the *Circumstances* in the Narration, which clashing with one another, or being inconsistent, or contradictory, must make the whole Narration seem fabulous: Or else from hence, that the *Witnesses* who relate it were deceived, or have a design to deceive. Every Circumstance therefore that seems of any Consequence in relation to our Saviour's Resurrection shall be examined, and the whole be shewn to be such an account, as may induce a reasonable Man to believe it. The History is thus.

Early in the Morning, *before Break of Day*, John xx. 1, The Two *Mary's*, and other Women, set forward towards the Sepulchre. Whilst they were on the Way, they said to one another, *who shall roll away for us the Stone from the Door of the Sepulchre*, Mark xvi. 4. But when they came thither, they found the Stone taken away from the Sepulchre, John xx. 1. (This was done by an *Angel*, Matt. xxviii. 2.) *Mary Magdalen* ran back alone to the City, and told *Peter* and *John*, *They had taken the Lord out of the Sepulchre, and we know not where they have laid him*, John xx. 2. In this Interval whilst *Mary* was gone to the City, the other Women entered the Cave, and saw an *Angel*, who sat upon the Stone of the Sepulchre, which he had rolled away, who said to them,—*Fear not ye,—Go tell his Disciples that He is risen, &c.* And instantly going out of the Sepulchre they ran to tell the *Disciples*, Matt. xxviii. 5, 6, 7. Mark xvi. 6. After they were gone, *Peter* and *John* ran to the Sepulchre, and *Mary* followed them. The *Apostles* entered the Sepulchre, and saw the linnen Clothes, but finding not the body of *Jesus*, they instantly returned Home, *John* xx. 3—11. After the *Apostles* were gone, and *Mary* was now alone and weeping, she looks into the Sepulchre, and sees *Two Angels in the Sepulcher*; and suddenly turning about sees *Jesus* himself,

self, whom she mistook for the *Gardiner*. *Jesus* discovers himself to her, and sends her to tell the Disciples, *John* xx. 12—18. *Mark* xvi. 9. The other Women as they went towards the City, full of *Fear and great Joy* for what they had heard from the Angels, were likewise met by *Jesus*, who said unto them, *All hail: And they held him by the Feet, and worshipped him. Then said Jesus, be not afraid, &c. Matt.* xxviii. 8—10, Whilst this was transacting betwixt the Sepulcher and the City, some of the *Watch* came into the City, and gave an Account to the High-Priests of what had passed at the *Resurrection* of *Jesus*, *Matt.* xxviii. 11. When *Mary Magdalen*, *Mark* xvi. 11, gave the Account at her second return, that she had seen *Jesus*, the Apostles believed not. The other Women confirming likewise what They had Seen, their Words seemed to them as *idle Tales*, *Luke* xxiv. 11.

It was not *after* the Women had given their reports to the Apostles, that *Peter* ran to the Monument, as our Translation has it, *Luke* xxiv. 12; As if *Peter* went thither for his own Satisfaction at a different time from that when he went with *St John*. There is nothing in the Original which may lead us to such a Notion. But it should be rendered, as if the time *past* were referred to: *St Luke* taking notice of it where he did, only because he would not interrupt the Account which

which the Women were giving of what they had seen. And the Translation then will be, *Peter rising and ran to the Sepulcher, and stooping down saw the linnen Clothes laid by themselves, and departed, wondering in himself at that which was come to pass.* CHAP. IX.

The several Appearances to the Apostles afterwards, are easily I think accounted for, without the least Pretence of Contradiction, or Inconsistency.

This I think is the History; and thus I think it reconcileable. However,

1st. Supposing it even impossible to account for some Circumstances, which may be different in the several Gospels, yet if those differences be so minute as not to affect the Credibility of the thing itself, they ought not to be insisted on as Objections to it.

If several Historians relate even inconsistent circumstances about the Battle of *Pharsalia*, it will not thence follow, that there never was a Battle fought betwixt *Cæsar* and *Pompey* at *Pharsalia*. If *Arrian* and *Curtius* differ in their accounts of some of the Facts of *Alexander* the Great, it does not thence follow that *Alexander* never fought such a Battle, or never was at such a Place, or never did the things he is said to do.

2^{dly}. If there be a seeming Difference in the Accounts between the Evangelists, yet if they are capable of being made consistent by allowing them to speak of different times, or different

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IX. Equity to make such allowance. It is no
more than what all Readers are forced to do
in all other Writers; and which if they were
not to do, an universal Scepticism in all Hi-
story would necessarily follow.

3dly. It is but common Justice to allow,
that where several Writers relate different
Circumstances of any Fact, He that men-
tions the fewest Circumstances is not to be
interpreted, as if he *excluded* or *denied* all
others, especially if difference of Times will
reconcile them all together.

4thly. Supposing even the worst, *viz.* some
Inconsistency in the Accounts of some Cir-
cumstances of the Resurrection, This will be
a very probable Evidence, That the Four
Gospels were not wrote by concert, or by
any mutual Agreement; since in such Case
there would have been most probably a per-
fect Concord and Harmony in the *Narrators*.

5thly. Now supposing that the Women,
through the Passions of Grief, Joy, Fear, or
Surprize, were mistaken in some Circum-
stances; and the Evangelists in their Reports
from them related even those Mistakes, yet
these are such as will not affect *The Resur-
rection itself*, in which *All* were unanimous
and perfectly consistent. The different Cir-
cumstances of *One Angel*, or *Two Angels*,
of their *Sitting* or *Standing*, &c. (even sup-
posing that they could not be accounted for)
are

are things which are no where insisted on by the Apostles in their making Converts: Nor indeed are they of any mighty Consequence as to the Resurrection of *Jesus*. The point is, Whether *Jesus* did in Fact rise from the Dead? It is evident that He foretold his Resurrection, *Matt.* xx. 19. xvii. 9. *Mark* viii. 31. ix. 31. x. 34. And it is evident that the Apostles, (who were Strangers at first to the means which God designed to make use of for the Advancement of his Kingdom,) *did not understand* what he meant by *rising again*, *Mark* ix. 32. Nay when the Women told Them, that He was risen, and that They had *SEEN* him, They were far enough from Credulously believing Them, or their Reports. When He appeared to Some, and not to Others, still an Averseness to the Belief of His Resurrection appears; nor would any thing satisfy *Thomas*, but the *putting his Finger into the Wounds, and thrusting his Hands into the Sides* of our Lord, *John* xx. 25. But when after all these Evidences of the *Fact* they found it indisputable, no wonder they insisted so constantly upon this Topick, and made it the Foundation of Christianity, and *witnessed* daily both to Small and Great, the things which they had *SEEN*.

However let us descend to the particular Objections, and see what force there is in them.

First,

First, *Matthew* tells us of but *One Angel*, xxvii. 2. *Mark* calls him a *Young Man*, chap. xvi. 5. (i. e. an Angel in the Form of a Young Man, just as *The Man Gabriel*, *Daniel* ix. 21. *Three Men*, i. e. Angels in the Shape of Men, *Gen.* xviii. 2.) *St Luke* xxiv. 4, says there were *Two Men*, *St John* calls them *Two Angels*, xx. 12. To This I Answer,

1st. Either *One Angel* is mentioned by *Matthew*, and *Mark*, because *One* only spoke to the Women: And therefore when *St Luke* says, chap. xxiv. 5, *THEY* said to the Women; and *St John* xx. 13, *THEY* said to her,—This is to be interpreted of *One* only; (just as *Matt.* xxvii. 44. *The Thieves cast the same in his Teeth*, whereas *One* of them only did it. And again the *Soldiers* offered our Lord Vinegar, *John* xix. 29, *Luke* xxiii. 36, whereas in *St Matt.* xxvii. 48, *One* of them did it, and so likewise in *St Mark* xv. 36.) Either this was the Case; Or,

2dly. *One Angel* only was in the Cave upon the Stone of the Sepulcher, who bad the Women, *Come see the Place where the Lord lay*; and then when they entered into the Sepulcher itself, He and Another sat as they are described in *St John*. Or,

3dly. When the *One Angel* bad them look into the Sepulcher, They saw *Two Angels* more sitting there. Any of these ways may
this

this Difficulty be removed, and the Contradiction (as it is called) be reconciled.

A *Second* Objection is, That St *Luke* says, the Angels *stood* by them, chap. xxiv. 4, The rest of the Evangelists all describe them as *Sitting*. But, in Truth, St *Luke* does not speak a word of either *Standing*, or any other Posture; but says Two Men, ἐπέστησαν αὐταῖς, *suddenly appeared* to them.

A *Third* Difficulty is taken from the *Places* in which the Angels appeared: St *Mark* saying, xvi. 5. that the Angel *sat on the right Side of the Sepulcher*: St *John* xx. 12, saying, *they sat one at the Head, the Other at the Feet, where the Body of Jesus had lain*.

This I think may be accounted for with Ease from what I have observed in answer to the *First* Objection.

But let us suppose even the worst, that these Difficulties are absolutely irreconcilable; and that the Reports of the Women are contradictory to one another; yet it is observable that the Apostles never lay any stress upon these Appearances of *Angels*, but witness what only They themselves had *seen with their Eyes, and looked upon, and their Hands had handled*: They testify that They had *Eat and Drank* with *Jesus* after he rose from the Dead: which is a very different Argument from what the Women told them concerning these *Angels*. They declare that
They

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They Themselves *S AW* him ; sometimes separately ; sometimes when they were *all together*. They *conversed* with Him ; He shewed *himself* alive after his *Passion*, by many infallible Proofs, being *SEEN* of them forty Days, *Acts* i. 3. He appeared to *five Hundred Brethren* at once. *These* are the Topics which the Apostles insist on in their preaching to the World, and in their endeavours to make Converts ; and consequently *These* only are the Arguments about the Resurrection which ought to be invalidated, if the Truth of Christianity is capable of being subverted ; and not the little Circumstances which no Stress is ever laid on by the Apostles of our Lord. There were *Eleven Men* at least, *Witnessing*, if not to Death, yet to the greatest Sufferings, a matter of *Sense* ; what They all *saw* ; what they all *saw several Times* ; and they persisted in this Evidence to the last. This is a very different Argument from that which is sometimes opposed to this, *viz.* That Men have suffered Death for manifest *Errors*. For a matter of *Eye-Sight*, not a transient but a permanent one ; *repeated* several Times ; to very many different Persons ; is very different from a *Speculation*, which always consists of *Many Ideas* to be compared together, wherein the Omision, or mistake of any one, alters the whole, and confounds the Understanding : Whereas the Other, being a *Faët*, and the Object of Sense,

Sense, and so circumstantiated as the Resur-
rection was, cannot be so easily mistaken. CHAP.
The thing in itself is not absurd, nor im- IX.
possible: A great many Persons witness the
Truth of it: They declare what they *saw*,
and *felt*, and *heard*; and This not once or
twice, but *many* Times, for *forty Days to-*
gether: They persisted all of them in affirm-
ing this *Fact*: Several of them *died* only for
the Testimony of this *Fact*; And all of
them *suffered* very severely for it; and none
of them ever retracted, or pretended that
what they had preached was false. If there-
fore any one asserts this *Fact* to be false, it is
necessary that He should shew either that it
is impossible, or absurd, for a Dead Man to
rise again; or He must disprove it from the
express contradiction of the Evidences; or
he must shew that we have not *sufficient* Evi-
dence for the *Fact* as it is related in the New
Testament.

C H A P. X.

Considerations upon the Evidence arising from the Resurrection of JESUS in order to prove him to be The CHRIST.

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THE Circumstances of the History of the Resurrection of *Jesus* being sufficiently accounted for in the preceding Chapter, I shall here consider what Evidence this gives for the Truth of Christianity. And here,

First, It must be granted, that what Evidence soever arises from the consideration of the *Miracles* which *Jesus* did, yet still many of the *Jews* required some farther Proof of his being *The Messiah*. Thus when He had healed one that was blind and dumb, *in*so-much that the blind and dumb both spake and saw; Yet still notwithstanding That, certain of the Scribes and of the Pharisees who were present, demanded a Sign from him, *Matt.* xii. 38. At another time, *The Pharisees also with the Sadducees, came, and tempting, desired that he would shew them a SIGN from Heaven, Matt.* xvi. 1. *Mark* viii. 11. *Luke* xi. 16. The Thing which they wanted, and so much pressed for, was such a σημεῖον, or
sure

sure Mark, as should *σημαίνειν*, plainly *point him out* to be the SON of MAN. The Miracles which He did, plainly enough shewed that He came from God; But as He very rarely declared himself openly to be the MESSIAH, so he might come from God, and yet not be *The Christ*. They wanted therefore a certain fixed Criterion by which they might be sure, that He was That SON of MAN, who was represented in *Daniel* as *coming in the Clouds of Heaven*.

The reason of this demand was plainly this, That though *Jesus* performed many Miracles, yet there were many Prophecies concerning The Messiah not yet fulfilled in him. They saw Predictions of Empire and Dominion in the *Son of David*; but in *Jesus* they saw nothing but mean and low Appearances. The *Throne of David* was to be established *for ever* in the *Seed of David*: but *Jesus* appeared as *a Man of Sorrows and acquainted with Grief*. Nor was it possible to reconcile these contrary Appearances, 'till *Jesus* should rise again, and be vested with *all power in Heaven and Earth*. They therefore asked a *Sign*, or some particular token, by which they might be assured that he was what he pretended to be, *viz. The Messiah*.

Our Saviour's Answer to this Demand was, *An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas. For*

as Jonas was three days and three nights in the whale's belly, so shall the SON OF MAN be three days and three nights in the heart of the Earth, Matt. xii. 39, 40. The Sign therefore was, that He was to die, and to continue buried such a determinate time, and *no Longer*: and that this One, single, Sign was sufficient to point out to them, that *Jesus* was The MESSIAH, the Person whose Character he assumed.

To his own Disciples, and immediate Followers, he was more explicit about his Death and Resurrection: To them in direct Terms He foretold, that He was to *be condemned to Death*, and that on *the third day he was to rise again*. Matt. xvi. 21. xvii. 22, 23. chap. xx. 18, 19. Mark ix. 31. John ii. 18—20.

The Test therefore openly given to both *Enemies* and *Friends* was, the *Resurrection* of *Jesus*: And *Both* were concerned to take Notice of a *Sign* so expressly declared beforehand: and it is plain that His *Enemies* did observe it; For the *Chief Priests* and *Pharisees* came together to *Pilate*, saying, *Sir, we remember that that Deceiver said whilst he was yet alive, after three days, I will rise again*. Matt. xxvii. 62, 63.

The Truth of Christianity is here put upon a *sensible* Fact; upon what every body was equally a Judge of; and what the most ignorant and most illiterate *Jew* might comprehend

prehend equally with the most learned, wise and knowing *Scribe*. A Resurrection carried it's own Evidence with it: For if a Man were dead and buried, and afterwards appeared alive, just as he *foretold* he should, it is evident that God must have been with him, and must set his Seal to confirm whatever such a Person had said. Every body was a Judge of such a Fact; and every honest Man would, and indeed must reason in such a manner: and therefore every honest Man was under a Necessity of being governed by such Evidence: and if the Providence of God were to permit an Impostor to proceed in such a manner without any Interposition, it would be laying such a Stumbling-block in the way of his Creatures that the Wisest must fall; and such a Snare as must infallibly catch the most Honest and Sincere.

But then if this reasoning be so self-evident, whence is it that the *Chief-Priests*, and the *Rulers* of the People, and those of the *Sadducean* Sect; and in short, the Council of the *Jews*, or the *Sanhedrim*, remained Unbelievers even *after* the Resurrection of *Jesus*? Neither the Miracles He did in his Life-time, nor those which the Apostles did afterwards in his Name; no, nor the *Sign* which *Jesus* beforehand gave them, had any Influence upon them. Now Miracles, and the Resurrection of a Dead Man, seem to be

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such palpable Arguments that no Man can withstand them; Therefore it is thought impossible they should have been done as the Evangelists have related them, because the *Rulers*, and *Men of Letters*, were not convinced, and did not come into the Notion of *Jesus's* being the MESSIAH. To this I answer,

That Prejudices may be so strong, and so many Circumstances may concur to heighten them, that it is hardly possible for any Evidence to be of Strength sufficient to overcome them. The *Jews* it is certain expected a *Temporal Messiah*; one that was very different from what our Saviour was, or pretended to be: They founded their Expectations on several Passages of the Old Testament, which they understood very differently from the true Sense of the Prophets. When therefore *Jesus* worked a Miracle before people full of such Expectations, and those grounded as they thought on the revealed Will of God, it is not to be wondered at that they rejected him as an Impostor, and Deceiver of the People. Their being *Men of Letters* is the reason why they were not convinced: Their Study tended only to *confirm* and not to *root out* their Prejudices; and consequently made them less capable of Instruction than they would have been without their Literature. The *Rulers* of the *Jews*, besides what Prejudices were common to them all, had *crucified* the Lord of Life.

And

And what wonder is it, if Men who were prejudiced to such a Degree as this, persisted in the Principles which occasioned such Prejudices. But to put this in a better Light.

The Expectation of the *Jews* was of a *mighty Prince*, who was to subdue their Enemies, and to set them Superior to those who now reigned over them. They imagined they were to have the Dominion over all; and to abound in Riches, and Honours, and Plenty: They were to suffer no Force nor Violence, nor to labour under the want of any good thing: They were then to be free from Diseases, from Weeping and Sadness, from Hatred and Disagreement; and one perpetual Spring of Joy and Pleasure was to last as long as the world itself. This is the Description which *Rabbi Saadias*, and their other masters, give of their Redemption; and this happy State was to continue, as they imagined, without the least diminution of their Felicity.

Had *Jesus* after his Resurrection appeared to Men under these Expectations, and had he told them that He was *Lord of all*, and yet that every thing was to go on in its usual track; it is more than probable, that their prejudices would have outweighed the Reason of things, and they would have continued in their Infidelity. They saw, as they imagined, very clearly all this Scene of Happiness in the Word of God: They were

confident that nothing inconsistent with That could come to pass: Nothing could be more certain than that contradictions could not be true: and nothing was more plain, than that what *Jesus* said was contradictory to all their Notions, and to all their Expectations. It was foretold that *The Messiah* was to *live for ever*; But then *Jesus* was actually *cut off*: and if he lived again, yet he did not *reign*, nor *overcome* their Enemies: nor was This in the way and manner *The Messiah* was to *live*. If the Spirit of *Jesus* therefore did appear, and did declare that He was *The Christ*, They might say, That it would not follow that Therefore He was *The Christ*; but he might be some wicked Spirit endeavouring to impose upon them under their Misfortunes; whereas were he what he pretended to be, he should rather help them out of them.

Thus, I think, might the *Jews* under their absurd and groundless, and very violent prejudices, argue themselves into a persuasion, that *Jesus* was not *The Christ*; even supposing, that he had *appeared* to them after his Resurrection. It does not follow, that They *could not* have withstood such a Miracle: Nay it is very probable that the bulk of them *would not* have been convinced by it. They who by reason of violent prejudices, were not convinced by the frequent *Miracles* of *Jesus* during his Life, would
very

very probably have imputed to Illusion, Art, or any thing, the Apparition after his death; and would have found means to have evaded the Force of This, as They did the Other Evidences He brought, to prove himself *The Messiah*.

2. The Appearance of *Jesus* to more than five hundred Men at once, besides the several Appearances to several particular Persons, was sufficient Confirmation of the Truth of His Resurrection: Because Such numbers of Witnesses cannot be admitted into, nor can they join together in a *Secret* Fraud: Nor is it possible to expect that where so many are concerned, that an Imposture should not be fully detected.

3. In the present Case, Had *Jesus* appeared to the Jewish *Sanhedrim*, and had they become Converts upon Sight of the Man whom they had slain, what Advantage would this have been to the general Cause of Christianity? Or How could we now a-days have urged *Their* Testimonies, for Evidence of the Truth, since even *Their* Testimonies would have been deemed the Testimonies of Parties; or might have been treated as The Testimonies of weak or credulous Persons. Else why should not the Testimony of *St Paul*, who was once a zealous *Adversary* to the Christians, (though afterwards he became a Convert) be admitted, and allowed as substantial Evidence for the Truth of *Jesus's* Resurrection

Resurrection from the Dead, or of his Appearing to five hundred Men at once? Why should the Testimony of the first Converts be denied, who had no *Temptations* to confess their Faith in *Jesus*; who could have no *Interest* to serve by it; nay who exposed themselves knowingly, and with open Eyes, to all the Miseries and Misfortunes of the present Life, solely on that account; and who came in as Converts from the Laws, and Customs, and Ceremonies of an Established Religion, to That which was every where spoken against? No reason can be assigned for this, except it be said, that a person who remains dissatisfied, is of more Weight and Authority than One who becomes a Convert. But This is only saying that Obstinacy is not as probable in some Men, as Credulity in Others.

It is suggested further, that we have no other Evidence for the Resurrection of *Jesus*, but only That of *Friends*; and consequently there is just Ground to suspect that such Testimony may be false, or at best may be very partial.

I answer, That the Evidence for the Miracles and Resurrection of *Jesus* must necessarily, and in the Nature of things, arise from such as are *Friends*, because it is impossible not to *become* a *Friend*, upon Supposition that any one believes the Miracles to be really done

done, or the Resurrection to have really happened.

In the Case before us, several Persons affirm, that they *saw*, and *conversed*, and *eat*, and *drank with* Jesus, *after his Resurrection*: They affirm, That They were able to *do Miracles* in his Name; and That in fact they did *do* them. When These very Men *relate* This, is their Testimony to be suspected, only because they are looked upon as Friends, without considering a great many Circumstances which accompany their Evidence?

It is easy indeed to suggest that the Miracles were not done; That they are nothing but the Tricks of artful or cunning Men: And that monstrous Scene of *Lying Wonders* expressly foretold, and done by the Man of Sin, who *opposeth and exalteth himself above all that is called God, or that is worshipped*, has given but too much occasion for the Adversaries of Christianity to suspect the whole of Falshood and Deceit.

But the Difference of the Cases is manifest: The forged Miracles are either done remote from Witnesses; in Deserts, in Cloysters, in Bye-Places where no free Enquiry can be made into them; Or They are done before Incompetent Witnesses; Or They are *single* Facts of a disputable Nature; or they tend to no End; or what is worse, to an unworthy End. But then the Miracles of
Jesus

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Jesus were many; were done *openly* in the Sight of the World; They were of a lasting Nature; and a constant Appeal lay to them; and they tended to bring in a Reformation of Life. His Resurrection was attested by very many; and the great and wonderful Encreate of Christianity, without any human Assistance in it's favour, nay against the most resolute and determined Opposition, plainly shews that there was no defect of Proof in such a momentous point, which was made the constant foundation of what the Apostles said.

Now, as great Numbers of both *Jews* and *Gentiles* were made *converts* to Christianity, every Instance that could be given of a Convert ought to be considered, not as the Testimony of a *Friend*, but as it is in reality, the Testimony of an *Enemy*. It is an Instance of One, who by his conduct plainly declares that He is satisfied of the Truth of the *Miracles* and *Resurrection* of *Jesus*. His Conversion is an evident Sign that he is *convinced* of the Truth of his Testimony; unless it be said that Every Convert acted upon dishonest Principles. But whatever may be suggested now, when the Power and Interest of the World lies so much in the Hands of Christians, yet This could not be the Motive in the Infancy of Christianity, when a Man was exposed so much the more to worldly Inconveniences,

Inconveniences, on the mere account of this CHAP. X.
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It is granted then, that we have the written Testimony of *Friends* only for the Resurrection of *Jesus*. But since we know what Numbers of *Converts* were made from the beginning; every one of Them was indeed a living Testimony of an *Enemy*; and every one of them is to be looked upon as the Strongest Evidence, because they did in effect give up every thing in this world for the sake of their Testimony to the Truth.

The Argument therefore for the Truth of Christianity, stands thus. The Messiah was foretold: *Jesus* laid claim to that Title; and proved his claim by *Miracles*, and by his *Resurrection* from the Dead. There does not appear to be reason sufficient to make us reject the accounts we have of the *Resurrection* of *Jesus*; and therefore we may conclude That Fact to be true; and in consequence that *Jesus* is *The Christ*.

C H A P. XI.

Containing an ARGUMENT drawn from the
PROPHECIES of the New Testament
 for the TRUTH of CHRISTIANITY.

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IT being on all Hands agreed that the fore-
 telling Future Events, when they are of
 such a Nature as apparently are out of the
 reach of human Conjecture, is a sure and
 demonstrative Proof that a person is influ-
 enced by some *superior* Power; If such E-
 vents are foretold in the New Testament by
Jesus and his Apostles; and Experience has
 manifestly confirmed the Truth of the Pre-
 diction; it follows that *Jesus* and his Apo-
 stles were true Prophets, *i. e.* were inspired,
 or had the will of God revealed to them.
 The Prophecies concerning the *Kingdom of*
Christ have been hitherto but *in part* fulfilled;
 the remaining part is yet to be accomplished.
 The Natural way of reasoning here is,—That
 if many things are foretold; and of them,
 several have had already a visible Accom-
 plishment; it is very reasonable to believe,
 that what remain, will likewise in due Time
 receive their completion. It is not conceiv-
 able that *Enthusiasts*, or Mad-men, should
 fo

so luckily guess at Futurities, and so exactly hit upon Events, as if they had foreseen them. It is not probable That they should mention the very Circumstances some Hundred Years before they happened; and This too in relation to Events which *never before* had been in the World; and consequently they could not from any antecedent Facts form their Ideas, or Imaginations, so as to conjecture from what was *past*, what in the great revolutions of things was *to come*.

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The Prophets of the Old Testament plainly foretold a *Kingdom* of God, or a *Kingdom* which he was to set up. Whatever this was to consist in, or however it was to be goverued; whether it was to be a *Temporal* one, or a *Spiritual* one; or how the *King* of it was to preside over it; or by what Laws it was to be directed, The Event alone could shew clearly. It has been already proved that This Kingdom was in Fact erected by *Jesus of Nazareth*: But then, the present State of Things is represented always in the New Testament as the State of *Anti-Christ*; as contrary to that State of things, which was to be under *THE MESSIAH'S* Government, as any thing could be. Now if this was expressly and clearly foretold by *Jesus*, and his Apostles; and the Events have been such, as evidently shew them to be out of the reach of their *conjecture*, because such as had never been seen or heard of in the
World

World before; and we our own selves see the Events exactly corresponding to such predictions, we cannot under such circumstances but conclude that Christianity is true.

To make out this let us consider the Prophecies of St Paul in his Second Epistle to the *Theſſalonians*, chap. ii. and again in his 1st to *Timothy*, chap. iv. In the former He says, *We beseech you, brethren, by the coming of our Lord Jesus Christ [at the last day] and by our gathering together [being gathered, ἐπισυναγωγῆς, to him at that time;] That ye would not be soon shaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the day of Christ is at Hand, [i. e. when he shall come in the Clouds of Heaven] Let no Man deceive you by any means; for that Day shall not come, unless there come a falling away first, and the Man of Sin be revealed, the Son of Perdition. Who opposeth, and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the Temple of God, as God, shewing himself that he is God. — And now ye know what with-holdeth, that he may be revealed in his time. For the Mystery of Iniquity already worketh; only he who letteth, will let, 'till he be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the brightness of his coming. Even him*
whose

whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all deceivableness of unrighteousness in them that perish.

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About thirteen Years after this was wrote, He wrote his 1st Epistle to Timothy: and in This He says, chap. iv. *The Spirit speaketh expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, [i. e. Dæmons] speaking lies in Hypocrisy,—forbidding to marry [and commanding] to abstain from meats, which God hath created to be received with Thanksgiving to them which believe and know the Truth.*

In both these places the Apostle speaks of an Apostacy, or *falling away*, or *departing from the Faith*: and in the latter, he gives the particular Instances, in which this Apostacy should consist,—That some who profess *Faith*, viz. in *Jesus*, should give into, and maintain obstinately erroneous Doctrines, even those Notions which assert the worship of *Dæmons*, i. e. Souls departed, or Saints and Men canonised.

That This should be brought about by means of the Hypocrisy, and deep dissimulation, of notorious *tellers of Lies*, of Men whose *Consciences are seared*. Who can doubt of the meaning of this, who has seen, or known the Arts made use of to raise the Credit of *Image and Saint-worship*? *Lying*
N *Wonders,*

Wonders, pretended Signs, forged Miracles, Apparitions, Voices from Heaven, or from Hell; *Legendary Stories*, Relicks, Juglings, all the Iniquity that a wicked Head, or a deluded Heart, could possibly invent, have been the means of introducing and continuing this unparalleled Scene, or *Mystery of Iniquity*. Who can read the Institution and Growth of *Monasticism*, and not presently think of those whom St Paul condemns for *forbidding to Marry, and commanding Abstinence from Meats*? Had St Paul designed a Prophecy of the Fourth and Fifth Centuries and Onwards, could he have described the great decay and corruptions of Christianity, in more expressive Words? Could he have condemned more expressly the Iniquity of *Image-worship*, or the worship of *canonised Men*, or the Life and Romances of those who erected that horrid Scene of Impiety? Or is not that strange Corruption in Christianity remarkable, considering what the Apostle said so many Hundred Years before it came to pass, as if it were to forbid it?

In the Epistle to the *Theſſalonians* the same *Times* are plainly designed. There was to be a *falling away*, before the SON of MAN came in Power and great Glory; and *the Man of Sin* was to be revealed. What He means by *The Man of Sin*, appears by the following verse, where he is described, as 1. *opposing*, 2. *exalting himself above all that is called*

called God, or is worshiped; 3. as placing himself in the *Temple of God*. 4. as coming with all *Power, Signs, and lying Wonders*; and the utmost degree of unrighteousness. That Tyrannical Power therefore which ἀντίκειται, opposeth or hindreth the true worship of the one God; that maketh itself superior to all regard to God, by enforcing it's own decrees, even in opposition to the word of God, and thus sheweth itself to be *as God*; that exerts itself, and enhances it's Authority by *lying wonders*, and by all deceit and *Unrighteousness*;—Whatever this Tyrannical Power is, is what is foretold by the Apostle; and no one can look into Ecclesiastical History, and remember the particulars here specified, but will see the Events, and see what it was that was the κατήχον, from the Circumstance of the *Mystery of Iniquity's already working* in the Apostles Days.

But if These be thought not circumstantial enough, St *John* in his *Revelations* has described a *Beast*, chap. xiii. (i. e. a Tyrannical State) which *opened his Mouth in Blasphemy against God*—to whom it was given to *make War with the Saints*, [i. e. the worshippers of the One God,] and to *overcome them: to do great wonders, so that he maketh Fire come down from Heaven on the Earth in sight of Men; and deceiveth them that dwell on the Earth by the means of those Miracles which he had Power to do—and causeth all*

*both small and great, rich and poor, free and bond, to receive a Mark in the right-hand, or in their foreheads, and that no Man might buy or sell, save he that had the Mark.—I need not transcribe any more. The Great City which in St John's time reigned over the Kings of the Earth, is so apparently described, that no one reads it without remembering the situation of Rome, and remembering that she is drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, Rev. xvii. 6. Such an exorbitant Power is described by the Evangelist; and such have visibly been the Effects of it in the World; that it is hardly possible to conceive how the Prophet could have described Ecclesiastical Tyranny more clearly. I shall only add, what St John said when he was speaking on this Topic, chap. xiii. 9, *If any Man have an Ear, let him hear.**

The monstrous Corruptions then, that were to grow up under the Name and Cover of Christianity, were apparently foretold: and we at this time of Day see them, and mourn over them: and whilst we see such Events really and literally accomplished, we see with our own Eyes a Confirmation of the Truth of Christianity, as clear and demonstrative, as any Event, exactly tallying with express Prophecies of so many Hundred Years standing, can afford.

In the Prosecution of my Argument, I think, I have made it evident upon what Foundation in the Old Testament Christianity stands: And if *Prophecy*, clearly such, and exact corresponding *Event*, be *Proof*, as it is without dispute, then is Christianity true. But because much Dispute has been about the meaning of some Passages of the Old Testament, cited by the Authors of the New; and Learned Men have been perplexed about those Citations; Some pleading a *Corruption* of the Books of the Old Testament, Others insisting upon *double Completions*, and Others still pretending a strange *allegorical*, absurd, way of Reasoning in the Apostles: I am not willing to leave this point unconsidered; and therefore submit the following Reflections to every candid Reader who feels the Difficulty. Only let it be observed, that whether what I suggest in the following Chapters be assented to, or not, yet Christianity is true and must be admitted as such; and *difficulties* in the Gospels, capable of Variety of Solutions, are to be considered merely as such, wherein Every Man may abound in his own Sense. But before I proceed I must observe, That such a *wilful Corruption* as Mr *Whiston* has contended for in order to get rid of the Difficulty; and such Corruption to be made at the time when it is said by Mr *Whiston* to be made, is as great a Difficulty as that which he endeavours to ac-

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count for. A *Double Sense* of Prophecies, where the Prophet has not declared such a *double* Sense, is making Prophecy usefess; because when Prophecies have no *One* determinate Sense, they will be equally capable of as many Accomplishments as every *Enthusiast* pleases. And the *Allegorical* way of interpreting Prophecies and arguing from them, is, generally speaking, so wild and extravagant, that those who judge of things from the actual Agreement or Disagreement of Ideas, can never be made Converts by such a method of Reasoning. When such Difficulties as these offer at first sight upon each of those Schemes, it will be worth while to examine whether the true Scheme is not something very different from all these: At least thus much must be allowed by the Adversaries of Christianity, that if the Citations of the Evangelists can be reconciled to what I have already proved to be true, and can be shewn to have no Inconsistency, even upon any *possible* Scheme, then it will follow that this Difficulty is of no consequence against the Truth of Christianity itself. But before I proceed to this, it will be proper to consider the Nature of Types, and Typical Reasonings.

C H A P.

C H A P. XII.

Of the Meaning of TYPES in the New Testament, and of Typical Reasoning.

FOR the better understanding the Apo- CHAP.
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stles when they speak of TYPES, let it
be observed,

First, That, *τύπος*, signifies originally any natural Model, or Pattern, or Impression. And in this Sense it is used, *John* xx. 25. *Except I shall see in his Hands the PRINT of the Nails, and put my finger into the PRINT, τύπον, of the Nails—I will not believe.* And so *Acts* vii. 43. *Ye took up the Tabernacle of Moloch, and the Star of your God Remphan, τύπες, Models, or Figures, which ye made to worship them.* Again, ver. 44, *Our Fathers had the Tabernacle of witness in the Wilderness, as he had appointed speaking unto Moses, that he should make it according to the, τύπον, Model or Fashion, that he had seen.* *vid. Acts* xxiii. 25. *Heb.* viii. 5. Hence we may understand what the Apostle says, *Rom.* vi. 17, *Ye have obeyed from the Heart, εις ὃν παρεδίθητε τύπον διδασκαλίας, that FORM of Doctrine, which was delivered to you: Or, to which ye were delivered: i. e. Ye have*
N 4 exactly

exactly followed the Pattern which was set
you.

Secondly, That the word, $\tau\acute{\upsilon}\pi\omicron\varsigma$, hence comes to be applied generally in St Paul's Epistles to signify a *Moral Example*, or *Pattern*. Thus, 1 Cor. x. 6. *Now these things were our, $\tau\acute{\upsilon}\pi\omicron\iota$, Examples*, as is evident from the following part of the verse, *to the intent that we should not lust after Evil things, as they also lusted*. So again, ver. 11. *Now all these things happened unto them $\tau\acute{\upsilon}\pi\omicron\iota$ for Examples; and they were written for our admonition*. Phil. iii. 17. *Brethren, be followers together of me, and mark them which walk so, as ye have us for, $\tau\acute{\upsilon}\pi\omicron\varsigma$, an Example*. And exactly in the same sense, 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3.

There is but One Place more in the New Testament where This word occurs, viz. Rom. v. 14. *Nevertheless, Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is, $\tau\acute{\upsilon}\pi\omicron\varsigma$, the Figure of him that was to come*. In This single Instance the metaphor is carried a little further; and because there is some *General Similitude*, or *Likeness*, betwixt the *Pattern*, and the Thing formed according to it, as betwixt a Seal and it's Impression, or the Picture and the rough Draught, or general Delineation of any thing; Therefore, in this single Instance, the

the word is put for a *General Likeness*, or a *Similitude*. Thus *Adam* was, $\tau\acute{\upsilon}\pi\omicron\varsigma$, a Likeness of *Christ*. Not in *Every* thing: Indeed in very few things. And accordingly the Apostle here mentions many particulars in which there was *no Sort of Likeness* at all betwixt them; though as to the particular case in which he instances here, *viz.* that each of them did something which extended to *Every Body*, there was a *likeness*.

These then being the Only Senses, and the Only Places, in which the Word $\tau\acute{\upsilon}\pi\omicron\varsigma$, is used in the New Testament, The next Step must be to consider, what is meant by the word $\alpha\lambda\lambda\iota\tau\omicron\upsilon\pi\omicron\varsigma$, or *Antitype*, which the Author of the Epistle to the *Hebrews*, and *St Peter*, 1 *Ep.* chap. iii. 21, makes use of. The Former of these says, chap. ix. 24; that *Christ is not entred into the Holy Places made with Hands, which are ἀλλιτυπα the figures, or antitypes of the True; now to appear in the presence of God for us.* $\tau\acute{\upsilon}\pi\omicron\varsigma$, as has been observed already, signifies the *Pattern* by which another thing is made. Now as *Moses* was obliged to make the *Tabernacle*, and all things in it, according to the *Pattern* shewed him in the Mount, (*vid. Heb. viii. 5. Exod. xxv. 9, 40.*) The *Tabernacle* so formed was the *Antitype* of what was shewn to *Moses*. Any thing therefore formed according to a *Model*, or *Pattern*, is an *Antitype*: And thus it signifies in the place

place before us. The Tabernacle, and in consequence, the Holy of Holies in it, being made according to the *Pattern* shewn to *Moses*, it is very properly said, that These were *Figures*, ἀντίτυπα, of the *True Holy Places*; even of that Place into which *Jesus* was entered, and in which the immediate presence of God always was, and is.

St *Peter*, 1 Ep. iii. 21. speaking of *Noah's Flood*, and the Deliverance of only *Eight Persons* in the Ark from it, says, ὃ καὶ ἡμᾶς ἀλίπτουρον νῦν σώζει βάπτισμα, That *Baptism* being an antitype to That, now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of *Jesus Christ*. His meaning is, that *Water* has now a quite contrary effect to what it had in the days of *Noah*. That at that time it destroyed entirely all the World: But now it is the true means of saving all the World. Here then ἀλίπτουρον, signifies, as it does frequently, *contrary, quite opposite*. Nor can St *Peter* be supposed to make the *Water* of the Flood to prefigure the *Water* of *Baptism*, for that would be to make the means of *Destruction* to be intended to prefigure the means of *Salvation*.

Hitherto of the Meaning of the Words, *Type*, and *Antitype*. But because there are Other Words in the New Testament which are thought to imply a future Event prefigured by some forgoing fact, it will be necessary

cessary to consider Them too, that the Reader may the better form a Judgment of this whole Matter. And here, C H A P.
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1. ὑπόδειγμα; which evidently signifies an *Example*, as in *John* xiii. 15. *James* v. 10. 2 *Pet.* ii. 6. But the Author to the *Hebrews* uses it to signify a *Copy* of what is made, or done, according to a *Pattern*. Thus, chap. viii. 5, He says that, *The Priests that offer Gifts according to the Law, ὑποδείματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, serve unto the Example and Shadow of heavenly things, as Moses was admonished of God, when he was about to make the Tabernacle: For see, saith he, that thou make all things according to the Pattern shewed to thee in the mount.* The Tabernacle therefore was the ὑπόδειμα, the *Imitation*, or *Copy* of the things which *Moses* saw in the *Mount*; and consequently when the Priests are said to serve in the *Example* and *Shadow* of *Heavenly things*, no more is meant than this; that They did minister in That which was copied from what *Moses* saw: Whereas as it follows immediately, *Christ hath obtained a more excellent Ministry*; ver. 6. How so? Because He is *set on the right hand of the Throne of the Majesty in Heaven*, ver. 1. He *serves* in Heaven itself.

This will sufficiently explain, what the same Author says, chap. ix. 23. *It was therefore necessary that the Patterns* [it should be

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be rendered, The Copies, the Imitations,] of things in the Heavens, τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς ἄρανοῖς, i. e. The Tabernacle, &c. should be purified with these, but the Heavenly things themselves with better Sacrifices than these. For Christ is not entred into the Holy Places made with Hands, i. e. the Tabernacle, which are the Figures, ἀλίτυπα, of the true; but into Heaven itself. And thus is chap. iv. 11. to be understood, *Let us labour to enter into that rest, lest any man fall after the same example, ὑποδείγματι, of unbelief, i. e. Lest any of US should fall, by our copying after their unbelief; by our disobeying as they did.*

2. Another Word made Use of by the sacred Writers is, σκιά, Shadow. Thus, Hebrews x. 1, It is said, That the Law having a Shadow of good things to come, and not the very Image of the things, can never with those Sacrifices which they offered year by year continually, make the comers thereunto perfect. And in like manner St Paul, Coloss. ii. 17. speaking of New-Moons and Sabbaths, &c. says, Which are a Shadow of things to come. And again, Heb. viii. 5. The Priests under the Law serve to a Shadow of heavenly things. From these and such like general Expressions, some, mistaking the design of the Apostle in this Sort of Comparisons, have asserted that all the Mosaic Rites were Types of, or were designed to presignify future Events; and that

the

the Gospel is to be found in the *Pentateuch*. An Inference as wide from the Apostle's argument as is possible! His Intent was all along to shew the great *Advantage* of the Gospel over the Law of *Moses*; and in order to this he had instanced in several Particulars, in every one of which Christianity had the *Advantage*, as much as the *Substance* has the Pre-eminence above a *Shadow*. They were all, if compared with the Gospel-State of things, mere *Trifles*. If, *the Shadow of things to come*, be supposed to signify, *a prefiguration of future Events*, Which are those Events in Christianity, to which the Jewish *New Moons*, Col. ii. 16, or the Jewish *Meats and Drinks* have a Respect? Or How did the Law of *Moses* made up of commands about *Persons, Times, Places, and Sacrifices*, prefigure a Dispensation, where regard to *Sacrifices, Holy Persons, Times, and Places*, are so far from being any ways eminently enjoined, that they are all declared, in effect, useless? Can a *particular Holy Place* in the Law be designed as a Prefiguration of a State, where *all Places* are *equally Holy*, and a Service offered up *in Spirit and in Truth* in *all places* is declared acceptable? The Law therefore is declared to have so little of the Gospel in it, that it was a perfect mere *Shadow*, without any of the *Truth of things in it*, *vid.* John i. 17. chap. iv. 24.

But

But because these passages are usually urged, as implying a designed prefiguration of something future, I shall therefore more particularly enquire into the Apostle's meaning in each of them. The Author to the *Hebrews*, chap. viii. 5. observes, that *the Priests that offer gifts according to the Law*, ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, *serve to*, [or in,] *that which was made in imitation, and was the SHADOW, of heavenly things*, viz. the Tabernacle. The Apostle had proved in the preceding Chapter, that *Jesus* was a High-Priest, more excellent than any of the order of *Aaron*; and he specifies the particulars in which this Excellency consisted. Amongst the rest, this is One; That the Priests of the Order of *Aaron* offer Gifts in the Tabernacle which was made *by Man*, and made according to a particular *Pattern*, shewn to *Moses* in the Mount, ver. 5. Whereas *Jesus* was a *Minister of the True* [original] *Tabernacle which the Lord pitched, and not Man*, ver. 2. The Former was only a Copy of the Latter; and no more to be compared to it in any respect, than a SHADOW is to the Substance. The Apostle is not saying, that the *Tabernacle of Moses* was designed to *prefigure* that Tabernacle in which *Jesus* ministred: but his Argument is, that *Jesus* is now in those very *Heavenly Places* themselves, from whence *Moses* received the Patterns according to which he was to make

his

his Tabernacle: and consequently that *Jesus* is a much more excellent High-Priest than the Priests of *Aaron* could be, as ministering in *Heaven itself*. And thus the Argument is highly rational and conclusive.

CHAR.
XII.

When the same Author says, chap. x. 1. *The Law having a SHADOW of good things to come, and not the very Image of the Things, can never with those Sacrifices which they offered Year by Year continually, make the comers thereunto perfect*;—His Design is the same in this, as in the former Instance, to shew the *great prebeminence* of the Sacrifice of *Jesus*, above *Those* of the *Law*: That *They could not make the comers thereunto perfect*, whereas *Jesus* by *one offering hath perfected for ever them that are sanctified*, ver. 10, 14; That the Sacrifices therefore of the *Law* were in value, in effect, and in consequence, no more to be compared with this Sacrifice of Christ, than a SHADOW is to a Substance; That they are so far from being of *equal Worth and Dignity* with the Sacrifice of *Jesus*, that though the *Law* might contain some obscure, faint, Intimations of a future Life and the Happiness of good Men, yet it no where gives us any *perfect representation* of them; and consequently the Sacrifices which it *prescribes* for Sins, could not give assurance that *God would remember Sins no more*, as the Sacrifice of *Jesus* once offered has in Fact done, ver. 17, 18.

CHAP. 18. What is there in this which looks like
 XII. prefiguring future Events by the Sacrifices under the *Mosaic* Dispensation.

As for the other Place, *Col. ii. 16, 17*, *St Paul* says, *Let no Man therefore judge you in Meat, or Drink, or in respect of an Holy Day, or of the New Moon, or of Sabbaths, which are a SHADOW of things to come, but the Body is of Christ.* It must be observed, that the Apostle was apprehensive that some Judaizers at *Coloss* might possibly endeavour to pervert them from the Purity of their Faith, and to corrupt them by teaching the Obligation to observe the *Jewish* Rites, which He declares to be *taken out of the way, and nailed to the Cross.* The *Mosaic* Law was *once* the Law of the People of God: But since God has been pleased to send into the World the promised *Messiah*; and He through Death has entered into his *KINGDOM*, the Law of *Moses* is now no longer the Law of the People of God, but something, very different in every respect, is so. *Let no Man therefore Judge you, &c.* ‘ Let
 ‘ no Man therefore condemn you, as if you
 ‘ acted disagreeably to the Law of God, in
 ‘ your not observing the *Jewish* Rites, about
 ‘ *Meats*, and *Drinks*, and *Times*: These
 ‘ things could not give you even faint and
 ‘ languid, or remote Hopes of future good
 ‘ things, of *remission of Sins*, and *Eternal*
 ‘ *Happiness*; but the real and substantial
 ‘ Foundation

‘ Foundation for such Expectations is from *Jesus.*’ This seems to me to be the Apostle’s way of Reasoning; and the context seems to require this. Had the Apostle intended to have spoken of these *Jewish* Rites, as things which were designed to *prefigure* something in Christianity, How comes it that he never mentions what the things are, which were prefigured by them? He opposes *Body* to *Shadow*: and plainly says, that this *Body* is not to be looked for in the Law of *Moses*, but in *Christ*. The *future things* he speaks of, are those which *Jesus* is declared the *High-Priest* of, Heb. ix. 11. And what are They? The Apostle tells us, *He is become the High-Priest of good things to come, having obtained eternal Redemption*, ver. 12. *that they which are called might receive the promise of Eternal Inheritance*, ver. 15. We have sufficient, *real, substantial*, Grounds to look for this through *Christ*; and therefore the Apostle soon after argues, *Col. iii. 1, If ye then be risen with Christ, seek those things which are above.* But in the Law which required observances in relation to *Meats*, and *Drinks*, &c. *future good things*, were so faint and languid, that they can no more be compared to what is revealed by *Christ*, than a *Shadow* can to a *Body*.

There is One word more, made use of by the Author of the Epistle to the *Hebrews*, which must be considered. It is *παραβολή*,

which we translate, a *Figure*. But into the Second, says the Apostle, *went the High-Priest alone, every Year, not without blood—The Holy Ghost* this signifying, *that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing: which was a FIGURE for the time then present, in which were offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as pertaining to the Conscience, Heb. ix. 9.* To understand this, it is necessary to observe, That the Tabernacle of *Moses* is considered as divided into *Two* parts; That into which the Priests went every Day in order to trim the Lamps, to burn Incense, &c. and That most inward part, into which the High-Priest alone was to enter, once every Year. Now the High-Priest being permitted to enter, and that not without Blood, would obviously shew that no one else was to enter into the Holiest during the first Tabernacle. Ἡτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστικότερον, Which Similitude or Comparison, may properly be used likewise even at this very time, under the *present Temple*, which hath it's *Holy of Holies* into which the High-Priest alone can enter, just as the Tabernacle of *Moses* had. The Apostle does not say, that the *Holy of Holies* was a *Prefiguration* of Heaven; for Heaven was *antecedent* to the Holy of Holies, and therefore could not be *prefigured* by that: But all that He means

is, that That Disposition of things was such, as might very naturally help us to conceive in the way of reasoning by Analogy, that the way to Heaven, or to obtain perfection, was not the intent, or design of the Law.

This then being the import of all the Terms made use of by the New Testament-writers, which may seem to imply a *designed prefiguration of future Events* under the Gospel, we may observe,

First, That to argue from *Types*, in the Sense in which that word occurs in the New Testament, can be only to argue from *Examples*, or *Similitudes*; and consequently all Inferences drawn from such Reasonings must be no farther conclusive, than Reasoning from Similitudes are. The Intent of Similitudes is only to help to convey to, or print in, the mind of the Reader, some Ideas more clearly or strongly; therefore to *reason*, or *deduce Consequences* from any Simile, or to *infer* any thing from other parts of the Simile than what are plainly Similar, is to make every thing of any thing; and to expose a Truth to the Laughter, not to prove it to the Understanding, of an Adversary.

Secondly, It cannot be proved to a Gainsayer, that the Rites, or Ceremonies of the *Mosaic Law*, were ever designed to *prefigure* any Future Events in the State of *The Messiah's Kingdom*. No such declared *prefigurations* are mentioned in the Writings of the Old

Testament, whatever strange Notions of such things prevailed amongst Writers, who immediately followed *Jesus* and his Apostles. I grant indeed that the Apostles have argued from the Rites in the *Mosaic* Institution: But the Point is, whether This be done only by way of Illustration, Analogy, and Similitude; Or whether the Sacred Writers have maintained that They were *designed to prefigure* future Events? The chief Passages that I can recollect, which may seem to be urged as *prefiguring* something future, are the following: the meaning of which I shall therefore examine.

1st. *Heb.* chap. iii. and iv. the Author argues, that because God *did rest the seventh Day from all his Works*; and because elsewhere it is said, *If they shall enter into my rest*; Therefore *there remaineth a rest, σαββατισμὸς, to the people of God. Let us labour therefore to enter into THAT REST, καὶ ἀπαύσιον.* ver. 9, 11. Now the entering into the Rest spoken of in the preceding chapter, and likewise in this, being the entering into the Land of Promise, This cannot be applicable to the purpose of the Apostle, if the Land of Promise were not a *Type, or Prefiguration*, of what the People of God, in the *Messiah's* times, were to enter into? But

To This it may be answered, That there is certainly an *Analogy* of things, or a general Likeness in all the Dispensations of Providence:

vidence: There is in the *Natural* World as well as in the *Moral*, such a general Similitude, from whence it is easy to argue by way of Parity or Analogy; and it is very just to compare One thing with another, and to observe the Similitude of God's Actions. But that One of these Dispensations was *therefore* given to *presignify* another that was future, can never be proved, unless it be *expressly declared*. The Land of Promise was to be the place where the *Jews* were to enjoy *Rest* from their Labours: God likewise did himself *Rest the seventh Day from his Works*. Yet, Whoever imagined God's Rest from the Creation to be *prefigurative* of the *Jews Rest in Canaan*? And is it not equally reasonable to say, that God's Rest on the seventh Day *prefigured* the entrance of the *Jews* into *Canaan*, notwithstanding there is no declaration to that purpose; as to say—that the *Jewish Rest in Canaan* prefigured the *Rest* mentioned by *David* in the *Psalms*, or the *Rest* mentioned by the Author to the *Hebrews*, when there is no such previous intimation given?

If it be said, that This *might* be so, though there be no declaration that *in Fact* it was so; it must be owned that this is possible. But then this will be saying, that all *following* Events, as well in the *Natural* as in the *Moral* World, which are in the uniform course of God's Government Similar to any

preceding ones, were designed to be *prefig-
nified*. And in this Sense it is owned, that
the *Rest* of the *Jews* was *Typical* of the *Rest*
of *Christians*.

But the better to understand what I think
to be the Apostle's way of reasoning, let it
be observed,

1st. A Promise was made to the Children
of *Israel* of a Place of *Rest*, i. e. *Canaan* ;
which *some* of *them* could not enter into be-
cause of *Unbelief*.

2^{dly}. *David* likewise says in *his* time, To
Day if ye will bear his Voice, harden not
your Hearts, as in the Provocation, as in
the Day of Temptation in the Wilderness,
Pl. xcvi. 7, 8.

3^{dly}. A Promise was made to *Christians*
by *Jesus* of a Place of *Rest*, and of an *Hap-
py* Immortality. This is asserted, chap. v. 2.
For we εσμεν ευηγγελισμένοι, καθάπερ κακεῖνοι, Not
as it is in our Translation, *Unto us was the
Gospel preached, as well as unto them* ; But,
*We have had the good news of a Rest preach-
ed unto us, as they likewise had*.

The Apostle therefore argues from ana-
logous Circumstances thus ; That as in *Jo-
shua's* time many failed of the *Rest* promised,
because of Unbelief ; and as in *David's* time,
they were called upon to hearken to the
Voice of God, and cautioned against falling
as their Forefathers had done ; So *we* too be-
ing promised a *Rest*, or State of Happiness,
should

should take care that we do not fail *through Unbelief*. What is there in all this like *pre-signifying* future Events?

The Apostle argues here, as he doth in numberless other cases, from the Analogy of things; from a Similitude of particular Circumstances; and this very much tended to help the *Hebrews* to an easy Conception of what he was reasoning about. But then, whenever any one imagines, that where there is an *Analogy* or Similitude of Cases, there is a designed *Prefiguration* of future Events, he must necessarily misguide himself in indulging such groundless Notions, and expose himself and his Cause to those, who will not implicitly believe whatever is covered over with the ill applied words of God.

2. It is in the same manner we must understand St. *Paul*, when he says, *1 Cor. v. 7.* Christ *our Passover is sacrificed for us*: And thus must we understand *John the Baptist*, *John i. 29*, when he calls our Saviour, *The Lamb of God*. There was this Similitude of Circumstances, that *Christ* was slain on the *same Day* that the *Paschal Lamb* was: He died about the very *same time* of the Day, when the Priests began their *Hillel*: Not a *Bone* of the One, or the Other was *broken*; *Exod. xii. 46.* *John xix. 36.* As the *Paschal Lamb* was without blemish, so was *Christ* without Sin. From These, and several other Circumstances which may be

thought of, the Apostle applied the Term of *Passover to Christ*; and argues from a consistent Analogy in cases where the Similitude is plain.

3. Thus are we to account for what St Paul calls *The Baptism of the Children of Israel in the Cloud, and in the Sea*; and likewise for the comparison which the Author to the *Hebrews* makes betwixt *The High-Priest entering into the Holy Place every year with Blood of Others*, and Christ entering into Heaven *itself now to appear in the presence of God for us*, Heb. ix. 24, 25, 26. Not that the One can be proved to *presignify* the Other; or that it can be made appear to any one that does deny it, that the One was originally *designed* by God to *prefigure* the other as a future Event; But the Apostle proceeds according to the Rules of strict Reasoning, and argues analogically, and explains his Sentiments by Similes, which exactly suited the Case. And thus, where his design led him to compare the Two Covenants together, and to shew the Superiority, or greater Excellence, of the Christian above the *Jewish* Institution, he argues from the *real Advantages* which the One had over the Other, by the allowed Maxims of all Mankind.

4. It is by the same *analogical* Reasoning that That remarkable Allegory in St Paul is easily shewn to be strictly *rational*, and to be nothing else but an Argument drawn from
Similitude

Similitude of Facts and Circumstances. Not that *Isaac* was designed to prefigure Christians, who are *the Children of the Promise*, as the Apostle calls them, *Gal. iv. 28*, But that there was a great *Similitude* of Circumstances betwixt *Ishmael* and *Isaac* on the one hand, and the Subjects of the *Two Covenants* on the other: That a *Parallel* might be run betwixt them; and it might be proved against the *Jews* from Facts well known and acknowledged by them, that it was very consistent with the course of God's Providence, that some should be excluded from, and others admitted to his Favours. The Question which *St Paul* is debating is, Whether the *Gentiles* are capable of being admitted to the Favour of God, without becoming subject to the Law of *Moses*. The Principle, which he reasoned from, and which was acknowledged by the *Jews*, because written in their Law, was This matter of Fact,—*Abraham* had Two Sons, whereof the One, born of the Bond-woman was cast out; the Other, was the Son of Promise, and God made good his Promise unto him. Why God should chuse *Isaac* to make him and his Seed the Object of his peculiar favour, and not *Ishmael*, is to us unknown; but so it is in Fact. So in Relation to God's admitting the *Gentiles* into favour, and casting out the *Jews*, *Why* he should do this is a Secret; but it is no more unreasonable than his rejecting *Ishmael*, and conferring

conferring the Promise upon *Isaac*. God has been pleased to make Two Covenants with Mankind; The One with the *Jews*, by which They became his People: The Other, with *all* who are willing to receive *Jesus* to be The Christ. The Former of these may be considered under the circumstances of *Agar*; and this will justly represent the *Jerusalem* that now is, *i. e.* the *Jews*: The Latter may be considered as *Sarah*, and will answer to All that believe in *Jesus*, *i. e.* to *Jerusalem* that is above. Now as *Isaac* was the Child of Promise, so are all that believe in *Jesus*: And as *Ishmael* persecuted *Isaac*, So now the *Jews* persecute the *Christians*: But yet as *Agar* was cast out and her Child, so may the *Jews* be justly cast out by God; and the *Gentiles* be received into his Favour. What is there more *rational* than this way of arguing, and convincing the *Jews* upon principles thus acknowledged by them? It is the same as arguing *a Simili*, or *a pari*: and thus do the Apostles reason like all other Writers, who would convince an Adversary.

The mistaking the Design of the Apostles way of reasoning; and the imagining that the *Mosaic* Rites were originally designed to *presfigure* something or other under the Gospel, (as too many have groundlessly asserted,) has led the Author of *The Discourse of the Grounds and Reasons*, &c. to assert That
 ‘ *St Paul* endeavours to prove, especially in
 ‘ his

‘ his Epistle to the *Hebrews*, that Christianity
 ‘ was contained in the Old Testament, and
 ‘ was implied in the *Jewish History* and
 ‘ *Law*, both which he makes *Types and Sha-*
 ‘ *dows* of Christianity.’ p. 12. In proof of
 this He cites, *Hebrews* viii. 5. x. 1. and *Col.*
 ii. 16, 17.

The Foundation of this I have examined
 already; and to the remark I have made,
viz. That a *Shadow of future things* does
 not signify a *prefiguration* of future things or
 Events, I shall here add, If any one should
 say, that the *Knowledge* which we enjoy in
 this present State, is only a *Shadow* of that
Knowledge which we shall enjoy hereafter;
 would any one conceive our *present Know-*
ledge to be originally designed to *pre-*
signify our future Knowledge? Or might not the
 present Knowledge have been the same
 exactly as it is, supposing no regard were had
 to our *future Knowledge* in the Intention of
 God? Who can possibly mistake the mean-
 ing of such a Phraseology? Or why must the
 Apostolic Writings alone be forced to speak a
 Language unknown to other Authors.

There is no one thing has made the New
 Testament the Subject of ridicule to *Jews*
 and *Infidels*, so much as the absurd Inferences
 which Christians usually have drawn from
 Passages, which visibly contain not one Tittle
 of what is pretended: Nor is it possible to
 conceive what real Injury this has done to the
 Cause

Cause of Christianity. To see the most glaring and eminent Follies and Weaknesses of Men sanctified by Divine Words, and vended as important Truths, or put upon the World as the Revelation of God, is entirely to alienate Men's Minds from Truth, and to make them take refuge in any thing rather than in the Books of Divine Wisdom.

The Author *Of the Discourse of the Grounds, &c.* argues, p. 228. "Are not the Ritual Laws of *Moses* (by being in their own nature, Types and Shadows of future good things)" (these are Mr *Whiston's* words,) Prophecies? And are not the Events and Histories of old time, by being recorded for the sake of some future Truths, and Discoveries which were to be drawn from them, Prophecies also?" I leave Mr *Whiston* to answer these Queries, because they are made upon the foundation of his concessions. But then what is added, being a seeming confirmation of such typical Reasonings, I must consider: "And does not our Saviour," says my Author, p. 229. "himself say so, when he affirms that the Law prophecies; and that he came to fulfil the Law as well as the Prophets?" I answer,

That our Saviour does not say, that "the ritual Laws of *Moses* were Prophecies," or that "the Events and Histories of old time" were "Prophecies," when he says that He came to fulfil the Law and the Prophets;

phets; or when he says *the Law prophesied*. For if the Law of *Moses*, i. e. the *Pentateuch*, contained any express Prophecy of the *Messiah*, or foretold when He was to come; then the Law might in the strictest propriety be said to *prophesy*; and the *Messiah* might say, that He came to *fulfil the Law*; not “the Ritual Laws,” but what was *prophesied* of him in the Law of *Moses*. Suppose that in the *Law of Moses* it were foretold, that a certain Person characterized in a peculiar manner, was to be *hearkened to* in whatever he declared from God: Suppose too, that it was foretold that He should come before such or such great Events should happen in the Commonwealth of *Judea*; and suppose too, that *Jesus* affirmed himself to be this Person;—would it not be literally true, that He came to *fulfil the Law*? and would it not be literally true, to say, that the *Law prophesied*? Why therefore must recourse be had to a *typical, secondary* sense, when a *literal* one is obvious, and very rational, and fully will account for the Expressions? But

2. Suppose that the Meaning of the Expression, *Matt. v. 17. I came not to destroy, but ἀνεγώσαι*, should be, not to *fulfil* a predetermined Event, (as here it is made to signify,) but to *fill up* what was wanting, to assure mankind of an *eternal Inheritance*, to give a more compleat System of Morals than what was in the Law; to give it it's true Sense free from the corrupt Glosses of the *Scribes and Pharisees*—

sees—Supposing This to be it's meaning (and it is certainly a consistent rational Meaning) what even distant view has this to the “ritual Laws” of *Moses*?

3. The Other Text, *Matt. xi. 13.* For all the *Prophets* and the Law prophesied until *John*, cannot relate to the “ritual Laws” of *Moses*; because the Law prophesied in the same Manner that the *Prophets* did. If the *Prophets* therefore did directly prophesy of The *Messiah*, and his Kingdom, The Law must do it in the same manner. Now if we consider this Text, or it's Parallel in *Luke*, chap. xvi. 16, The Law and the *Prophets* were until *John*, we shall easily discover our Saviour's meaning. Not, that no Prophecies extended beyond *John*'s time; for that was false in fact: Nor that the Books of *Moses* said nothing which was to reach beyond *John*'s Death; For That too is a Mistake: But the Meaning is, the Law and the *Prophets* only foretold, or prophesied of the *Messiah*, but *John* pointed him out; He shewed *Jesus* to be the person; He declared the Man then present before them, to be the Lamb of God, the Son of God. *John i. 29—36.*

Thus much concerning *Types*, and *Typical Reasonings*. I concern not myself with what the Antients have in fact said; nor with their Methods of arguing. Had they designed to have exposed Christianity to the common Scorn of all it's Adversaries, I know not how they could

could more effectually have done it, than by abandoning common Sense, and treating every thing ridiculously, and making Types and Prophecies of every thing. And if Christians will persist in such Methods of Reasoning; and will defend such wild arguings as the Word of God, I shall not wonder if Atheists and Deists scoff at their Credulity, and reject that which is supported by manifest Folly, and Absurdity.

I would not by what I have said be understood to deny that there ever were such things as *Types*. It is manifest that there were *many* under the Old Testament. Such were *Zachariah's Staves, Beauty and Bands*, chap. xi. 7, 10, 14. Such was *Hoseah's adulterous Wife*, ch. i. 2. and such were his *Children*, ver. 4, 6. and such were many in *Esaiah*, and *Ezekiel*, that may with ease be produced. The Prophets designed by these to *prefigure* future Events; and it is certain that *Actions*, or *Persons*, may *prefigure* things, as well as *Words* foretel them. But then in all these Instances the Reader sees by the Declaration of the Prophet, that such and such *Actions*, or *Persons*, were *designed* to *point out* an Event; and he is not left to his own uncertain Conjectures about them, after the Events have happened. This is not the Case of those I have been considering, which are never previously declared in the Old Testament to signify something future; and which I think are never made use of in the New for that purpose.

C H A P. XIII.

Of the Meaning of those Words used by the EVANGELISTS, That it might be fulfilled which was spoken by the PROPHETS. Of the Citations made by St Matthew.

CHAP.
XIII.

IN order to account for this Form of Expression, it is necessary to observe that the word, *Prophet*, does not necessarily signify, a *Foreteller of future Events*; but is very frequently used both in profane and sacred Writers too, in many other Senses. As,

1st. It signifies an *Interpreter*, or *Relater*, of the Mind of God. Thus *Exod. vii. 1. The Lord said unto Moses, see I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet, i. e. the Interpreter or Relater of Moses's Will, of whatever he discovered to Aaron*; just as those who made known to others what God himself revealed to them, are stiled his *Prophets*. Thus *John the Baptist* was stiled a *Prophet*, *Mark xi. 32, for all Men counted John that he was a Prophet indeed*: and *Luke xx. 6. for they be persuaded that John was a Prophet*.

2^{dly}. Be-

2dly. Because, to *prophecy*, signifies very often to foretel future Events, the Knowledge of which is out of the Power of Man, hence it comes to signify to *Declare any unknown Event, not barely future, but even passed*. Thus when our Saviour stood before the High-Priest, *Matt. xxvi. 63, Some smote him with the palms of their hands, saying, prophecy unto us, thou Christ, who is he that smote thee.*

3dly. Because that *Prophets* very often were enabled by God to confirm the revelations which they had received by *Signs and Miracles*, therefore that word has been applied to persons so enabled, without any consideration of their declaring the will of God at all. Thus *Luke vii. 16, When Jesus raised the Widow's Son at Naim, The people said, a great Prophet is risen up among us.* And in the Sense now mentioned, joined to that which I first observed, the Disciples in their journey to *Emmaus, Luke xxiv. 19, call our Saviour, a prophet mighty in deed and word before God and all the people.*

4thly. Because that *Prophets* were wont to *interpret* the Will of God, hence it comes to pass, that to *interpret* the Scripture, or to *speak to men to edification and exhortation*, is called *prophecy*, *1 Cor. xiv. 3, 4, 5.*

There is another Sense of the word, I think, in the Old Testament, where *prophecy* signifies no more than *praising God in dances,*

dances, or in peculiar Motions of the Body; This is foreign to my present purpose. But since the significations of the word, *Prophet*, are so various, we must be careful not to join the Notion of a future Event predicted, to that Term, as often as it occurs in the Old or New Testament. I must observe,

Secondly, That the Evangelists sometimes apply to the Messiah passages of the Old Testament, which, as they lie in our present copies, plainly relate to some other *person*, or *thing*, than what they are applied to. This I think to be evident from *Matt. ii. 15*, *Out of Egypt have I called my Son*; which words are manifestly taken from *Hoseab xi. 1*; *When Israel was a Child, then I loved him, and called my Son out of Egypt, &c.* The Prophet is speaking concerning the coming of the Children of *Israel* out of *Egypt*; and tells us, *that they sacrificed to Baalim, and burnt Incense to graven Images*, ver. 2. which sufficiently evinces of whom he is speaking. I add, as a consequence from these Two Observations,

Thirdly, That where the Evangelists apply to *The Messiah* passages of the Old Testament, which obviously relate to Somebody else, and yet quote a *Prophet* for their Citation; it does not follow necessarily, that they mean to appeal to some *Prediction of a future Event*, but only that they appeal to one to whom the Name of *Prophet* is ascribed,
who

who has wrote, besides *Predictions*, many other Events; and many Explications of the Will of God. My Meaning is this: *Isaiab*, e. g. not only *foretold* many things, which according to his *Predictions* came to pass; but he likewise narrated many present, and many past facts; and he likewise declared the Will of God, and the Duties of the people, and told them what they were to do in order to render themselves acceptable to God. Now if any Citation were made from any passage, where only the Obligations of the People to serve God were expressed, it would be very proper to cite, or appeal to the *Prophet*, without considering, or taking into the Notion of Prophet, the Idea of *foretelling future Events*.

CHAP.
XIII.

These Observations being premised, I shall now proceed to examine the Citations of the *Evangelists* from the Old Testament.

Jesus was born of a *Virgin*, says St *Matt.* chap. i. 22, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a *Virgin* shall be with Child. I readily allow to the Author of *The Discourse of the Grounds and Reasons*, &c. ‘that the words do in their obvious and literal Sense relate to a Young Woman in the Days of *Abaz*, as will appear by the context,’ p. 41. And were any one to read *Isaiab*, without knowing, or having heard of the *Evangelist*, it is highly probable that he would

not imagine himself to be reading a Prophecy of an Event, which was not to happen in less than seven Hundred and Forty Years. Mr *Whiston* acknowledges, that ‘ this passage of *Isaiab* as it stands in all the late Bibles, ‘ *Hebrew*, and *Greek*, includes such an additional Clause, as seems no way applicable to the *Messiah*: and so occasions the *Jews* to triumph, as if the Prediction were meant not of a *Virgin*, but only of a Young Woman, in the Days of *Abaz*: For so runs the context in the *Hebrew*: and the present LXX for the main agrees to it.’ *Essay on the Old Testament*, p. 229. And it must be likewise owned, that no *Jew* either antient or modern, in any of their Books, interpret this Passage as a *prediction* of The *Messiah*: Nor does any one in the Series of the Evangelical History *directly and in Terms* cite this Prophecy; which yet it seems highly probable that some or other should, when the Fact was so remarkable, and so well known.

To account for this, Learned Men have usually recurred to, and insisted on, a *Double completion* of Prophecies: They see the words of the Old Testament manifestly relating to somebody else, notwithstanding that they are applied by the New Testament-writers to the *Messiah*; to whom, it must be owned, they are perfectly consonant; nay they more literally agree to Him, than to any one else.

else. But whatever those who already believe the Truths of Christianity may, I am apt to think that no *Unbeliever* can ever be persuaded, or will be converted, by such Notions. A *double completion*, (unless in cases where the Prophet himself, or somebody who has authority from God, expressly declares That to be the Intent of the Prophecy,) it may be said, will make all Prophecy perfectly useless. When any thing is foretold, it is designed to be a *Mark*, or *Character*, by which we may be able to judge of the Event whenever it shall happen. Now when we see the Accomplishment of a Prophecy in *One* person, why should we look for a *Second* accomplishment in *Another*? Or if some similar circumstances may seem to make a Prophecy relate to *several* persons; the natural consequence will be a disregard to all Application of them, because such ambiguity and uncertainty makes it endless to apply them. When a Prophecy has received it's *first* completion, it is ridiculous to apply it a *Second* time to *Another* Person; because by that means we destroy the Use and Design of Prophecy: Since if it be said to have *several* Persons in view, we shall not be able to *prove* to a gain-sayer that it belongs to any *particular* Person, to whom in the Truth of things it is applicable.

What then is the meaning of the Evangelist in this Citation? Or to what End or

purpose was it made, if it be not a Prophecy of the *Messiah*, nor intended to prove that it was predicted, that The *Messiah* was to be born of a Virgin? I answer,

That the Evangelist in citing this Passage, (which as appears by the context, concerned a Child which was to be born *before* the *Land should be forsaken* by *Rezin* and *Pekab*, who then invaded *Judea*, and over-ran it) only cited them as words of *Isaiab* remarkably agreeable to the miraculous Birth of *Jesus*, and not as a Prophecy of his Birth. St *Matthew*, observing the Providential Disposition of things, and seeing the surprising and extraordinary Birth of the *Messiah* in so wonderful a manner, expressed it thus, *All this was done that it might be fulfilled which was spoken of the Lord by the Prophet*: But yet he meant no more than an *accommodation* of the Prophet's words to the case in hand: Or, as Bishop *Kidder* expresses himself, after a long examination of this Difficulty in his *Demonstration of the Messias*, Part 2d. p. 310. 'St *Matthew* applies the prophet's words to the wonderful Birth of *Jesus*.'

The Difficulty, or Objection against this Interpretation, arises wholly from our Unacquaintedness with the *Jewish* Phraseology. The Evangelists were *Hebrews*, and wrote as other *Hebrew* writers did. They did not make a Language of their own, nor use a Phraseology peculiar to themselves; but did

as other *Hebrew* writers did, and followed their method. To understand them therefore, we are not to judge of the sense and meaning of the *Evangelists*, from the common and ordinary sounds of words amongst ourselves; but we must enter into the *Jewish* Phraseology, and see what the *Jews* meant by such and such Expressions, and upon what Principles *They* reasoned. Their ways of speaking, and of quoting, which can be learnt from *Jewish* writers only, must be looked into; and how unnatural soever they may seem to us, yet we must be determined by them, and only by them. Now it is evident from numberless Examples, that the *Jewish* way of writing is exactly agreeable to That of the *Evangelists*; and the Masters of the Synagogue applied Passages of the Old Testament in Senses very remote from that of the Original Author. Every Page of every *Rabbi* almost will supply us with Instances of this kind: And as for the particular Term, *fulfilled*, they very often meant no more by That, than the happening of a *similar* Event; or an exact agreement in particular Circumstances of latter things with former.

In the same manner that perplexing Citation from *Hoseab* ii. 1, *Out of Egypt have I called my Son*, introduced by St *Matt.* chap. ii. 15, thus—*That it might be fulfilled which was spoken of the Lord by the Prophet*—is so manifestly no prediction about

Jesus, that this alone would shew us the true way of understanding these Expressions. Or if any one will assert, that these words are cited from what *Balaam* said, *Numb.* xxiii. 22, or from chap. xxiv. 8, yet still every one of the places refers to the Children of *Israel's* coming out of *Egypt*; and it cannot be proved to any one that will contradict it, that these are Prophecies of future Events.

The only reason why such Passages in the Prophets have been deemed Designations, or Predictions, of future Events, in the *Messiah's* times is, because they were introduced by the Evangelists as if they pointed out such or such particular Events. *Jesus* and his Parents were in *Egypt* until the Death of *Herod*, THAT it might be fulfilled which was spoken of the Lord by the Prophet. If we examine the Prophet alone, it must be confessed that He is speaking of the Iniquity, and Ingratitude, of the Children of *Israel*; and says, *When Israel was a Child I loved him and I called my Son out of Egypt.* When the LXX, and *Jonathan*, and the Arabic Version render it, not *my Son*, as it is in the *Hebrew* and *Vulgate*, but, *His Sons*,—it is evident that They all understood this of the Children of *Israel*: and the immediate following words will force us so to understand them, *They sacrificed unto Baalim, and burnt incense to graven Images. I taught EPHRAIM also to walk, taking them by the Arms;*

Arms; but They knew not that I healed them, ver. 2. 3. The plain Reason of the Transition from the singular number to the plural, from *a Child, Him, my Son,* to *They and Them* in the following verses, is, because the Prophet is actually speaking of a *People* under the name, or Person, of a *Child*.

The Prophet therefore manifestly speaking of a different Subject, and Occasion, from what the Evangelist is speaking when he made use of the Prophet's words, unless the nature of the Evangelist's Language necessarily forces one to understand him as if he designed to declare an Event foretold, we ought in common Justice to put another meaning upon his words. Now the Particle *ὅτι*, *That*, very frequently signifies only the Event, not the End or Design. Thus *John* ix. 39, For Judgment I am come into the World, *ὅτι οἱ μὴ βλέποντες βλέπωσι*, THAT *they which see not might see, and they which see might be made Blind*. Just in the same manner has the same Apostle applied a passage of *Isaiab*, chap. xii. 37, 38. *But though he had done so many Miracles before them, yet they believed not on him, ὅτι*, THAT *the saying of Isaiab the Prophet might be fulfilled which he spake, Lord, who hath believed our report. Not that Jesus came into the World to blind, or with design to blind the People; but on the contrary to open Men's Eyes: Nor that God designed, that the Jews should*
not

not regard the Miracles of *Jesus*; but in reality that they *should* pay a regard to his Miracles, or else they would have had no Sin in refusing to pay a regard to them. But in the event of things it thus happened, that the Miracles of our Lord were the *Occasions* of their Obstinacy; and the words of *Isaiab* as exactly suited their Case, as if they had been a Prophecy upon that very generation. So here in relation to the Application of the words of *Hoseab*, there was as exact a suitableness of the Terms made use of by the Prophet to the case of *Jesus*, as if it had been in express Design and words foretold, that *Jesus* was to go down into, and return from *Egypt*.

Neither will the word, $\omega\lambda\eta\rho\omega\theta\eta$, *fulfilled*, determine us to such a Sense, as if the Evangelist designed to speak of a Prediction of future Events accomplished. It is confessed, that the word *may* signify That: But when the Prophet was manifestly speaking in the words cited, of quite another thing; and a serious Searcher after Truth cannot discover any Intention in the Prophet to speak of a *future* Event, it is but reasonable to put such a Sense upon the Evangelist's words as will make the whole consistent. If therefore we interpret the Citation as a mere Accommodation of borrowed words, and this will render the whole Intelligible, it is very fit and proper so to do. Thus when the Evangelist says,

says, *Matt. ii. 18, Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In Rama was there a Voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her Children, and would not be comforted, because they were not.* If we look into *Jeremiah*, it is plain, that the Prophet is speaking about the *Dispersion* of the *Jews* in *other* Countries; and promises, chap. xxxi. 16, that *They shall come again from the Land of the Enemy.* And ver. 17. *And there is hope in thine end, saith the Lord, that thy Children shall come again to their OWN BORDER.* To fulfil therefore this Prophecy, *Children*, (suppose That word really to mean Infants of *two Years old and under*, which are the *Children* in *St Matthew*) were not to be *murdered*, but to be kept *alive*, and to be brought back to their *own* Country, or *Border*. This therefore cannot possibly be a Prophecy of a future Event relating to the murdering the Infants by *Herod*; but must be only the Application of a passage of the Prophet, where the words exactly suited the present occasion.

Mr *Le Clerc* has well observed in his Notes upon *Matt. ii. 17.* ‘ Les Juifs avoient ac-
 ‘ coûtumè de dire qu’un passage de l’écriture
 ‘ s’accomplissoit, toutes les fois qu’il arrivoit
 ‘ quelque chose, a quoi l’on pouvoit l’appli-
 ‘ quer. Ainsi l’Evangéliste ne veut dire autre
 ‘ chose, si non qu’il arriva alors une chose, dont
 ‘ un

CHAP. ' un pouvoit dire ce que Jeremie avoit dit au-
XIII. ' trefois dans une autre occasion.' *i. e.* The

Jews were wont to say, that a passage of Scripture was accomplished, as often as any thing happened to which they could apply it. Thus the Evangelist intended no more, than that a certain thing happened of which one might say what Jeremy said at another time, upon another Occasion. And Bishop Kidder's words are so perfectly consonant to this, that I cannot but give them to the Reader.

" It is to be considered that a Scripture
 " may be said to be fulfilled several ways :
 " v. g. Properly, in the Letter, as when
 " that which was foretold comes to pass ; or
 " again, when what was fulfilled in the Type,
 " is fulfilled again in the Antitype. Or else
 " a Scripture may be said to be fulfilled
 " more improperly ; v. g. by way of Ac-
 " commodation ; as when a like Event hap-
 " pens to any Place or People to what fell
 " out some time before. The Sorrow and
 " the Mourning that now fell upon the
 " Coasts of *Bethlehem* and *Ramah*, was
 " very bitter and grievous, and like that
 " which is reported to have befallen those
 " Places, by *Jeremy*, upon another occa-
 " sion : And then those words are made use
 " of by way of *Allusion* to express this Sor-
 " row by. The Evangelist does not say,
 " That it might be fulfilled ; but then was
 " fulfilled ; q. d. Such another Scene of Sor-
 " row

“ row appeared then, upon the Murder of C H A P.
 “ the *Innocents*, as was that which *Jeremy* XIII.
 “ mentions upon another sad Occasion.
 “ This is a way of speaking used in the New
 “ Testament. What the Prophet *Isaiab*
 “ says of the Hypocrites of his time, (*Isai.*
 “ xxix. 13,) is applied by *Jesus* to those who
 “ were like them: *Ye Hypocrites, well did*
 “ *Isaias prophesy of you, saying, This people*
 “ *draweth nigh unto me with their mouth,*
 “ *and honoureth me with their lips, but their*
 “ *heart is far from me.* These Men were
 “ Hypocrites like those in the Prophet’s
 “ time; and therefore the Words of the
 “ Prophet are accommodable to *them* though
 “ they were spoken of *Other* men. Again,
 “ the words of the same Prophet, which
 “ were spoken to those of his own time, are
 “ said to be fulfilled in those who lived in
 “ our Saviour’s, and are accommodated to
 “ them. *In them* is fulfilled *the Prophecy of*
 “ *Isaias*, says our Saviour; *Matt.* xiii. 14. com-
 “ pared with *Isai.* vi. 9. St *Paul* applies the
 “ same words to the *Jews* of his time, and at
 “ the same time allows them to have been
 “ spoken of their Fathers: *Acts* xxviii. 25.
 “ It were easy to give more Instances to this
 “ purpose. Compare *Matt.* xiii. 34, 35.
 “ with *Pf.* lxxviii. 2. *Matt.* xxi. 13. with
 “ *Jer.* vii. 11. And this is a Liberty to be
 “ allowed to, and that is *taken by*, all Wri-
 “ ters. St *Matthew* was an *Hebrew*; and
 “ wrote

CHAP. " wrote (it is commonly believed) in the
 XIII. " Hebrew Tongue, and for the Use of the
 " Hebrews, and in their Style and manner
 " of writing. He must be a Stranger to
 " the Hebrew Writers, that does not know
 " that nothing is *more common* among *them*
 " than such Accommodations of the Text
 " upon all occasions. They *abound* in such
 " Applications: I may say their *Midrashim*
 " do very much *exceed* in them. The *Jews*
 " of all Men in the World have no cause to
 " object against our Evangelist on this Ac-
 " count. And this which I have said in the
 " *last* place, I take to be alone a full Answer
 " to the Objection of the *Jews*," *Kidder's*
Demonstration of the Messias. Part II.
 p. 215, 216.

And indeed this way of speaking was not unknown to the best Heathen Writers. Thus in *Ælian*; Diogenes Sinopenfis *used continually to say concerning himself, that he FULFILLED, and underwent all the curses of Tragedy: For he was a Vagabond and had no home.* Ὅτι αὐτὸς ἐκπλήροι καὶ ὑπομένει τὰς ἐν τῆς τραγωδίας ἀρας. vid. *Le Clerc's Supplement to Hammond*, chap. iv. 14.

To *fulfil* therefore does not necessarily signify the completion of an Event foretold, but only such a Resemblance of Circumstances, that the words of the Prophet may be literally and exactly applied to the case in hand: Or that they suit as exactly, as
 if

if the Prophet had had this particular point in View. CHAP. XIII.

The Author of *The Discourse of the Grounds, &c.* has very justly observed, p. 209, that “the Learned are at a loss how to account for many Quotations,” made by the New Testament Writers, “which neither agree to the *Hebrew* or *Septuagint.*” And He thinks that “the Citations must be accounted for from the *Jewish* manner of making Citations so as to serve the purposes for which they were produced,” p. 215. It is very plain at first sight, that they vary in their Quotations very much from the *Hebrew*, and likewise from the *LXX.* Thus (to instance in Two or Three,) *Matthew*, chap. i. 23, has it, *Behold, a Virgin shall be with child, and shall bring forth a Son, and καλέσσι, They shall call his name Emanuel.* The *Hebrew* has it, *Thou shalt call,* and so the *LXX,* καλέσεις, The *Targum* of *Jonathan,* *She shall call.*

So again, *Matt.* ii. 6. Καὶ σὺ βηθλεὲμ, γῆ ἰδδα, ἑδαμῶς ἐλαχίστη ἔστι ἐν τοῖς ἡγεμόσιν ἰδδα· ἐκ σὲ γὰρ ἐξελεύσεται ἡγόμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. In the *Septuagint* of *Micah*, ch. v. 2. Καὶ σὺ βηθλεὲμ, οἶκος Ἐφραθᾶ, ὀλιγοςὸς ἔστι τῶ ἔναι ἐν χιλιᾷσιν ἰδδα· ἐκ σὲ μοὶ ἐξελεύσεται (Alex. ἡγόμενος,) τῶ ἔναι εἰς ἄρχοντα τῶ Ἰσραὴλ, Or as the *Alexandrian* copy has it, ἐν τῷ Ἰσραὴλ. And if we compare the Evangelist with the *Hebrew*, it stands thus, *And thou, Bethlehem Ephrata,*

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art little to be among the thousands (or Governors) of Judah. *Out of thee shall come forth to me, who shall be a Ruler in Israel.* Which words are very different from those which the Evangelist made use of in his Citation. And though this be a real Prophecy of a Ruler which was to be born at Bethlehem, and was understood by the Jews, and applied to the *Messiah* expected amongst them, yet the *Sense* of the Prophecy, and not the very words, are cited.

Again; *Matt. ii. 18.* Φωνὴ ἐν Ραμᾷ ἠέσθη, Ἰρῆνῃ καὶ κλαυθμὸς καὶ ἰδυρμὸς πολλὸς; Ραχὴλ κλαίσει τὰ τέκνα αὐτῆς, καὶ ἐκ ἤθελε παρακληθῆναι, ὅτι ἐκ ἐσσι. Here again, the Evangelist varies in two or three Instances from the words of the Original, by adding the word, *Weeping*, and by leaving out after those words, *would not be comforted*, these, viz. *for her Children*.

These, and many other Instances of this kind, shew that the Evangelists sometimes *applied* the Words of the Old Testament, which suited the Occasions they were speaking about, without regarding the Original Intention and View of the Prophet; and at other times they regarded the *Sense* of Prophecies, without tying themselves up to the very Expressions which the Prophets used. Now supposing their Citations to be, as generally they are, mere *accommodations* only, this very naturally will account for the *changes* of words, or the differences which seem so irreconcilable.

conciliable. In such cases, words may be left out, or put in, or may be applied differently from what an Author originally designed: Nor is any thing more usual than for all sorts of people, by small changes of words, to accommodate Scripture Passages to Things which the Writers themselves never had in View. Nor would this meet with any difficulty in the present Instance, were it not for those strong Expressions made use of by the Apostles; which our Unacquaintedness with the Genius of the Language, and of the People which used them, makes appear so harsh and disagreeable. But to proceed,

The Evangelist says, *Matt. ii. 23. And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.*

It is I think on all hands agreed, that none of the writers of the Old Testament have said one word about the *Messiah's* being called by This Name. Nor has any one of them so much as intimated that He was to dwell at *Nazareth*. It must be therefore mere conjecture now in every one that attempts a Solution of this difficulty. Some indeed are more happy in this than others: and it must be owned an easier thing to refute a former Conjecture, than to find out a new one. That which seems to me to be the best, and most probable account is this, that since the Prophets spoke of the

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mean,

mean, and low, and despicable state of *The Messiah*; that He should be in the Language of *Isaiab*, chap. liii. 3. *despised and rejected of Men, a Man of sorrows and acquainted with grief*; that He should be cut off, as *Daniel* has it, chap. ix. 26.—Since This was to be the State of the *Messiah*, the Providence of God so disposed things, that *Jesus* should live in a Town, from whence it was supposed that *no good thing could come*: *John* i. 46. That He should be treated with contempt, and reproach, even upon Account of the Place he lived in: and that by this circumstance, what was said concerning him in the Prophet should be verified.

Matt. iii. 3. The Evangelist observes, *This is he that was spoken of by the Prophet Esaias, saying, The Voice of one crying in the wilderness, prepare ye the way of the Lord, make his Paths strait.* The place of *Esaias* alluded to, is chap. xl. 3. *The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord, make strait in the desert an high way for our God*: and this *St Matthew* applies to *John the Baptist*, and says, *This is he that was spoken of by the Prophet Isaiab.* Every one of the Evangelists apply the same passage in the same manner, *Mark* i. 3. *Luke* iii. 4, 5. *John* i. 23. except that this last tells us, that the *Baptist* himself applied it to himself, saying, *I am the voice of one crying in the Wilderness, &c.*

If we look into *Isaiab*, chap. xl. We find that the Prophet is speaking of *Comfort to Jerusalem*, and that her *Iniquity is pardoned*, for she hath received from the Lord's hand double for all her Sins. Upon this declaration of *pardon*, he bids them *prepare a way* for God to return to them for to visit them in Kindness, and to shower down his Blessings upon them. But what has this to do with *John the Baptist*, who prepared indeed a way for the Lord, but not as the Prophet was speaking, for *pardon* of Iniquity, but to render *double* upon Jerusalem for all her Sins? It was indeed to be a Forerunner of the *Sceptre's departing from Judah*, and of the *Destruction of Jerusalem*, and of the long Captivity of his people, which lasts even to this day, and not of any prospect of comfort or pleasure to the *Jews*. These words therefore, as applied to *John*, seem to be nothing but an accommodation; and considering his Circumstances in the *wildernefs*, and his being the Forerunner of the *Messiah*, nothing could be more applicable than they are.

The Evangelist indeed says, *This is he that is spoken of by Isaiah*. But yet it is no more absurd to apply to him in particular the words which in their original are general, and relate to a future *comfort to Israel*, than it is in other Instances to apply general words to particular occasions, which they will natu-

rally and obviously suit. I will name an Instance which may in some Measure explain my meaning. There is in *Plato's Alcibiades 2dus*, a very remarkable conjecture of *Socrates*, concerning a Person who should some time or other come into the world, and teach mankind, *ὡς δεῖ πρὸς θεοῦ καὶ πρὸς ἀνθρώπου διακείσθαι*, *How Men should behave themselves towards God and Man.* *Alcibiades* asks him, *πότε ἔν παρέςαι ὁ χρόνος οὗτος, καὶ τις ὁ παιδεύων*, *When that time will come? and who it was that should thus instruct Mankind?*—*Socrates* answers, *οὗτός ἐστιν ὃ μέλει περὶ σε*, *It is He who now takes care of you*: And soon after says, *that He has a wonderful concern for you.* *Alcibiades* declares his readiness to wait for that Time, and expresses his hopes that *That Time will come, εἰ διὰ μακροῦ*, *in a little time.* Now, should any one say, that when *Jesus* appeared, and did in fact what *Socrates* said, *οὗτός ἐστιν*, *This is he that is spoken of by Socrates*, The common Use of Language in all countries would bear him out, and justify the Expression: much more would the particular Idiom of the *Jews*, whose way of citing their sacred Books is known to be exactly in this manner.

When *St Mark* chap. i. 2, 3. cites this place of *Isaiab*, he joins to it a Passage of *Malachi* (from chap. iii. 1.) without giving us any notice that One part of what he cites is taken from *Isaiab*, the other from another Prophet.

Prophet. It is indeed in some copies, as we read it, *In the Prophets*. But the antient reading was, *In Isaiah the prophet*; Or as others, *In the Prophet*. vid. *Mill.* in loc. But not to enter into this, I would observe that *St Mark*, when he cites even a literal Prophecy which was really accomplished in *John*, yet he does not strictly observe either the *Original*, or the *Septuagint*; but gives us the true sense of *Malachi*, though he varies a little from his Words.

The next Citation is *Matt.* iv. 13, &c. *Jesus leaving Nazareth, came and dwelt in Capernaum, which is upon the Sea-coast in the Borders of Zabulon and Napthali. That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the Land of Napthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of Death, light is sprang up.* This Citation is taken from *Isaiab*, chap. ix. 1, 2; and if the real Meaning be, what the judicious *Mr Mede* maintains, p. 101, The Sense of the Prophet is this: That as the first time He made vile the land of Zabulon, and the land of Napthali, so in the later time he hath, or shall, make it glorious, even the way of the Sea beyond Jordan, Galilee of the Gentiles. Which way was this done? The people which walk in darkness have seen great light;

light; to them which dwell in the land of the Shadow of Death light is sprung up. This is what the Prophet has said; and this the Evangelist produces on account of *Jesus's* dwelling in *Capernaum*, which is in the Province of *Galilee*. The point is, whether this be a *Prophecy*, that the *Messiah* was to dwell in *Galilee*, Or, is it only an *Accommodation* of the words of *Isaiab* to the accidental retirement of *Jesus* to those parts? Those who contend for it's being a *Prophecy*, connect the whole together thus: That as the Land of *Zabulon* and *Naphtali* were the first that were subdued by *Tiglath-Pileser*, 2 *Kings* xv. 29, so that Land should first have the Honour of the *Messiah's* Presence: And this they think is clearly asserted in the following verses, *For unto us a child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, [the Father of Ages,] the Prince of Peace. Of the Increase of his Government and Peace there shall be no End, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even for ever and ever.*

But then on the other hand it may be said, that the Evangelist has left out those words upon which this Interpretation is in some measure founded, and which might lead the Reader

Reader of the Gospel to such a Notion, viz. *at the first time He made vile*: And likewise those other words, *and afterwards did more grievously afflict*, or as the words may be rendered, *so in the later time be made glorious*: That, This was never understood by the Jews in our Saviour's time in this manner; For their notion was, *Search and look; for out of Galilee ariseth no prophet*, John vii. 52. and again, *ver. 41. shall Christ come out of Galilee*: That, All this passage may be understood literally of the several Invasions of the Land of *Judea* by the *Assyrians*, viz. " that at first God lightly afflicted the Land
 " of *Zabulon* and *Naphtali* by *Tiglath-*
 " *Pileser*; Then He did it more grievously
 " by *Salmaneser*, who carried *Israel* away
 " into *Assyria*: *2 Kings* xvii. 6. and that the
 " people of *Jerusalem* who were in the ter-
 " riblest apprehensions, had seen great light
 " and freedom from their fears, *they that*
 " *dwelt in the Shadow of Death, upon them*
 " *the Light hath shined*:" That consequently this can be no more than a mere Application of the Prophet's words to the Occasion of *Jesus's* preaching and living in *Galilee*; where the Words of *Isaiab* in an eminent manner suited the circumstances of our Saviour's conversation in those parts.

It is certain that the words cited *Matt.* viii. 16, 17. are nothing but mere accommodation of the Phrase of *Isaiab* to the present

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XIII.

sent Occasion. *They brought unto him many that were possessed with Devils, and he cast out the Spirits with his word, and healed all that were sick, That it might be fulfilled which was spoken by the Prophet Esaias, saying, Himself took our Infirmities, and bare our Sicknesses.* The Evangelist has here followed the *Hebrew* literally, and not the *LXX*, which is very different. In *Isaiah* there is not one word of *casting out Devils*, or of any *miraculous cure of Sicknesses*. When the prophet speaks of *the Servant of God*, *Isai. lii. 13.* and says, *chap. liii. 4, Surely he hath borne our Grievs, and carried our Sorrows,*—the natural and obvious sense of the words is, that he is tender-hearted and compassionate, full of pity and concern for the Misfortunes of Others. This Disposition being so very remarkable in our Lord, and He always shewing himself ready and willing to cure *all* that were brought before him, the Evangelist *applied* the Words of the Prophet as exactly suiting his present Purpose. It is true indeed that they are introduced by saying,—*That was fulfilled which was spoken by Esaias*; Yet it is plain no more is intended by the Evangelists here, than that the Prophet's words were very pertinent to that Occasion; because we find them applied by *St Peter*, in his *1 Ep. chap. ii. 24.* to quite a different purpose, *viz. to Jesus's bearing our Sins upon the Cross*; and it is contrary

trary to the Nature of all Language to imagine the same Words intended to signify *Two* Things, so different, and remote from each other as these are.

When a Prophecy is literally to be completed, and a certain Event is foretold, it is easy to see in the Prophet himself such an account of things as will manifestly point out some certain Event. A Person known by the Name of *the Messiah*, was expected and plainly foretold. The Prophet *Haggai*, plainly declared that *the Desire of all Nations should come—and that the Glory of this latter house should be greater than of the former*, chap. ii. 7, 9. *Malachy* (many years after *Haggai*) declared, *Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in: Behold, he shall come, saith the Lord of Hosts*, chap. iii. 1. and Again, chap. iv. 5. *Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful Day of the Lord.* Here is an express Prophecy of a particular Person, stiled the *Messenger* of him *whom they seeked*, and likewise a Prophecy of Him *whom they seeked for*; who was to come into *His Temple*; and this was to be done *suddenly* after that *Messenger's* coming. Thus far was plain and clear Prophecy; and every Man had a right to demand

mand who this Messenger was? *Jesus*, in *Matt. ii. 10*, tells us expressly, that this Messenger was *John the Baptist*. *This is he of whom it is written, Behold, I send my Messenger before thy face, which shall prepare thy way before thee.* The Event of things alone could shew the Truth of all this; and that would prove the Difference betwixt the General Application of suitable Words, and the real completion of an intended Event.

Where the Prophet's words are such as that the Reader sees a Prediction of something future, He must look for the Event, and judge from thence. In the present Instances; Here is an express declaration, that God would send his Messenger, and that then presently after should the Lord, whom the Jews sought, come into his Temple. The following verses tell us what should be the Effect of his coming. *Who may abide the Day of his coming; and who shall stand when he appeareth; for he is like Refiners Fire, and like Fullers Sope: and he shall sit as a Refiner and Purifier of Silver: and he shall purify the Sons of Levi—that they may offer unto the Lord an Offering in Righteousness.* In the latter prophecy, it is declared, that God would send *ELIJAH the Prophet*, before the great and terrible Day of the Lord: and that *Elijah should endeavour to turn the Heart of the Fathers and of their Children, lest* God

God should come and smite their Land with a Curse. When the time came, that Two Persons should appear just under the characters and descriptions here mentioned, it would be very right to compare their Actions with the Prophecy, and to see if they corresponded. Now our Saviour directly avowed, *John* the *Baptist* to be the *Messenger*, this *Elijah* who was to *prepare the way of the Lord*. Nor does any thing occur to the contrary, except that any one should enquire, 1st. How *John* was *Elijah*? 2. How is it, that *John* himself denied himself to be *Elias*? or 3dly. How is it, that after *John* was beheaded, our Lord said, *Elias truly shall come first, and restore all things*? To the 1st. How *John* was *Elijah* the *Prophet*, or as the LXX hath it, *Elias the Thibite*? I answer, that *John* came in the *Spirit and Power of Elias*, *Luke* i. 17. There was a great Similitude in their Tempers, Manners, Zeal, Sanctity, Way of living; and nothing is more usual than to call by the same names different Persons of so very like dispositions. Thus *Cato* is put for a rigidly just and wise Man: Thus *Virgil*,

Alter erit jam Tiphys, & altera quæ ve-
bat Argos
Dilectos Heroas.

To the Second Difficulty, That *John* denied himself to be *Elias*, John i. 21, I answer, That the *Jews* by their question, and in their notions, meant the *very Person* of *Elias* the *Thibbite*, who was to appear upon Earth again: and *John* denied himself to be *Elias* in *that* Sense: but then he added that he was the Person *who was to prepare the way of the Lord*; which was declaring himself to be the *Elias* of *Malachi*, and all that was meant in that Prophecy. He was the *Elias* of the Prophet, though not the imaginary *Elias* of the *Jews*.

To the Third Difficulty, It is in *Matthew* xvii. 11, *Elias cometh first, and shall restore all things*; Or as *St Mark* has it, chap. ix. 12, *Elias coming first, restoreth all things*: and *Jesus* adds immediately, *He is come already*, Matt. xvii. 12, which the Apostles plainly understood of *John the Baptist*; which shews that they understood our Saviour, not of one who was to come in times then future, but of one who was already come; even of *John the Baptist*, who had performed what the *Elias* of *Malachi* was to perform.

There was then an express Prophecy of a *Messenger* that was to appear before the *Messiah*; and *Jesus* determines *John the Baptist* to be that Person, when he says, *This is he of whom it is written*. He cites the Prophecy where such and such things were

were foretold; and which plainly designed *One*, fixed, and certain Event. But when *St Matthew*, speaking of the same *John*, chap. iii. 3, says, *This is he that was spoken of by the Prophet Esaias*,—and then applies some words of *Esaias* which do not appear to have any such determined Meaning, or which would not lead the Reader to expect a fore-runner of the *Messiah* in the particular place referred to; it is much more natural to think, especially since the words will bear that Interpretation, that the Evangelist only quotes words which were very proper to the Occasion, but does not thence intend to infer any determined Event foretold.

The next citation that we have is, *Matt.* xii. 15—21. *And great multitudes followed him, and he healed them all, and charged them that they should not make him known. That it might be fulfilled which was spoken by Esaias the Prophet, saying, 'Behold, my Servant whom I have chosen, my beloved in whom my Soul is well pleased: I will put my Spirit upon him, and he shall shew Judgment unto the Gentiles. He shall not strive nor cry; neither shall any Man hear his Voice in the Streets. A bruised Reed shall he not break, and smoking Flax shall he not quench, 'till he send forth Judgment unto Victory. And in his Name shall the Gentiles trust.'* *Esai.* xlii. 1—4.

St *Matthew* here designed to shew the remarkable Meekness, and Freedom from all Ambition, that was in *Jesus*; and he founds his Observation upon this, that when he healed distempered People, he *charged them that they should not make him known*. This conduct of our Saviour so exactly agreed to what was said in *Esaiab*, that the Evangelist cites the whole Passage, and by it declares that He was a Person of no Contention, or Ambition, or Strife; that he was not in the least addicted to an affectation of popularity, and fame, but quietly retired from the noise of Glory. It is not the Design of this Citation to prove, (as the Author of *the Discourse of the Grounds and Reasons of the Christian Religion*, asserts, p. 6.) That it was foretold in *Esaiab*, that *Jesus should give such a charge* to those whom he cured: It would be hard to *prove* (except from the Targum) that *Esaiab* was at all speaking of the *Messiah*. But supposing him speaking of the Children of *Israel*, as the LXX conceived; or of himself, as *Grotius* imagines, the Passage was pertinently applied to *Jesus*, who was of so remarkably meek a Disposition.

In the same manner our Saviour himself speaks concerning the People who did not understand his Parables, *Matt. xiii. 13, 14, 15. Therefore speak I to them in Parables, because they seeing see not, and hearing they bear not, neither do they understand.* And

in

in them is fulfilled the Prophecy of Esaias, which saith, *By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this People's heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them.* The place of *Isaiab* alluded to is, chap. vi. 9, 10. *And he said, Go tell this People, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this People fat, and make their Ears heavy, and shut their Eyes, lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed.* Who can reasonably conceive, That a particular action of *Isaiab*, and such a one as immediately concerned *him alone*, and which *he alone* was directed to do, should be designed likewise for the particular Circumstances and Times of *Jesus*, and the People with whom *Jesus* had to do? These are plainly general words, which equally may concern all times; and are certainly applicable to all times: since it is true at all times, and in all places, that People's hearts are gross and dull, and their Eyes and Ears they close, wheresoever or whensoever they are governed, as the Bulk of Mankind always have been, by vices and strong

strong prejudices. The *fulfilling* therefore this *Prophecy* of *Esaias* means no more than this, that what was said of the People of his time, was equally true of, and equally applicable to, the People of the age in which our Saviour lived.

The next citation likewise shews the Truth of this Observation. *All these words spake Jesus unto the Multitude in parables, and without a parable spake not he unto them. That it might be fulfilled which was spoken by the Prophet, saying, I will open my Mouth in parables, I will utter things which have been kept secret from the Foundation of the World.* Matt. xiii. 35. These words occurring nowhere but in the lxxviiiith *Psalms*, whatever is the Prophet's name in some copies, it is certain that *Asaph* was meant, because they are expressly his words: and *Asaph* here is stiled a *Prophet*; not one that foretells future Events, but in the laxer sense of the word, One who has explained or declared the mind of God. 2dly. The *Parables* of the *Psalmist* are very different from the *Parables* made use of by our Saviour; The One were nothing but short Sententious narrations of past Facts; the others were obscure speeches involved in Similitudes. In citing therefore the words of the *Psalmist* in so very different a sense, The Evangelists in effect, declared, that he only accommodated those words to the present design, though he introduced

roduced them as if he had cited a real Prophecy, and were relating it's accomplishment.

3dly. Ὅπως πληρωθῆ, THAT it might be fulfilled, does not therefore signify any purposed *Design*, or *Intention* in *Asaph*, but only signifies such an *Event*, *cui verba illa excellentius, imo magis proprie congruerent*, says *Grotius*, to which those words would even more properly agree. For, 4thly. *Asaph* was speaking of such things as, *We have heard and known, and our Fathers have told us*; and then recounts the Wonders done by *Moses* in *Egypt*, and in the *Wilderness*; and descends to the times when *David* was taken from the *Sheepfolds* to feed *Jacob* his *People*; and proceeds no farther. What is there in this which can possibly relate to *Jesus*, I mean *intentionally*, and by way of foretelling a determined *Event*? and yet here are the Terms, *That it might be fulfilled which was spoken by the Prophet*, which shews that the *Evangelist's* meaning was, only to make use of words which suited as well the *Occasion*, as if in *Fact* it had been prophetically foretold of *Christ*, that he should speak in *Parables*.

But this will appear even stronger from the next citation, *Matt. xv. 7*; where *Jesus* speaking of the hypocrisy of the *Pharisees* and *Scribes*, who could even make void a *Law of God* by their *Traditions*, says, *Ye Hypocrites, well did Esaias Prophecy of you, saying, This People draweth nigh unto me*

with their Mouth, and honoureth me with their Lips, but their heart is far from me: But in vain do they worship me, teaching for doctrines the Commandments of Men. The Difference of the Citation from the *Hebrew*, and from the LXX, is not material: but the Point is, How did *Isaiab* prophesy of the People who by their notions about the things which were really, or pretendedly, vowed to God, were guilty of a Breach of the fifth Commandment? In what sense is this true, when in *Isaiab*, there is no more relation to the thing to which his words are applied by *Jesus*, than there is of any thing how remote soever? To talk of *Secondary Completions* here, is to frustrate all Prophecy; because it is impossible ever to know when a Prophecy is fulfilled, if as often as *similar* Circumstances arise, we imagine that the Prophecy had Them in view, and make so many New Completions. Besides, in the present Case, as often as Religious Hypocrites appear, so often will this of *Isaiab* be completed. *Jesus* therefore plainly meant no more, than that those words of the Prophet suited that present Generation of Men as exactly, as if *Isaiab* had had them in his immediate View, and had designedly spoken of them.

This will help us to understand the Evangelist, chap. xxi. 4, 5. Where *Jesus* sending his Disciples to fetch an Ass and it's Colt by her, it is said, *All this was done that it might be*

be fulfilled which was spoken by the Prophet, *Tell ye the Daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an Ass, and a Colt the Fole of an Ass.* Those words,—*Tell ye the Daughter of Zion*,—are not in *Zechariah*: and the words which are in the Prophet,—*He is just and having Salvation*—however literal concerning *Jesus*, are here omitted by the Evangelist. In *St John's Gospel*, chap. xii. 15, it is cited thus, *Fear not, Daughter of Zion, Behold, thy King cometh sitting on an Ass's Colt.* In *Zechariah ix. 9*, the whole verse is, *Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt, the Fole of an Ass.*

That which makes it very probable, that these words related originally to *Zorababel*, or some Person who came from *Babylon*, is, that he is called in the Prophet, not as the *English* render it, *having Salvation*, or as in the Margin, *saving himself*, which is less agreeable to the Original; nor as the *Vulgate* hath it, *Salvator*, and the LXX, σωζων; but passively σωθη, *saved*, One that was of the Line of *David* who was *saved* during their Captivity and Destruction. Now this being omitted in the Citation by the *Evangelist*, makes it probable that he took only from the Old Testament what was suitable to his

Narration, not intending to relate a Prophecy of a designed Event, but such an Analogy of Circumstances as was very remarkable.

However, if any one imagines, that this is properly a Prophecy of the *Messiah*; that a *Saviour* is foretold, who was to enter *Jerusalem* in the manner here described; that This *King* was to *speak peace to the Heathen* —and his *Dominion* to be *even to the Ends of the Earth*, ver. 10. if any one, I say, understands this Passage in this manner, it is literally fulfilled in *Jesus*; and consequently it is a Character, which if it relates to the *Messiah*, did agree to *Jesus* exactly.

The chief thing which seems to me to have led many into mistakes about the meaning of the Evangelist's words, in several places, is, the taking redundant particles, or such as design mere *accidental Events*, or perhaps *Occasions* only, for such as denote *Design*, and *Intention*, and the Reason of things. Thus, *Matt. xxvi. 31. Then said Jesus unto them, All ye shall be offended because of me this night: γέγραπται ΓΑΡ, FOR it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.* The Particle, *FOR*, does not here denote a *Cause* why the Disciples were to desert their Master; Nor doth any Prophecy imply an *Intention* of God, that They should be obliged to be dispersed that night: But the particles, in all such Instances, are, *Connective* only:

only: Or else if the *reason* be here meant, it is not *because* it is *written*, but *because* in the Course of things, as the Prophet says, if the Shepherd be killed, the flock will be dispersed; which words occur in *Zechariah* vii. 13. *Smite the Shepherd, and the flock will be scattered.*

Psaln cx. is cited by our Lord to shew that The *Messiah*, or which is all one, *The Son of David*, was to be a Person greater than *David* himself was, *Matt.* xxii. 42—45. *What think ye of Christ? whose Son is He? They say unto him, The Son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, 'The Lord said 'unto my Lord, sit thou on my right hand, 'till I make thine Enemies thy footstool,' If David then call him Lord, how is he His Son? Mark* xii. 35, 36, 37. *Luke* xx. 41—44. The principle here was acknowledged, that *The Messiah* was to descend from *David*; and the *Psalmist* by the Spirit declared, that this *Lord of David* was to have *Enemies*; and so long too, that God at length should take his Cause into his own hands, and place this *Lord of David* at his right hand, 'till These should all be subdued. The Truth of this the *Jews* in our Lord's time could not comprehend, it being inconsistent with their Ideas of things: But since the promulgation of the Gospel in the World, and the Knowledge of it's Progress, we can see how this is

fulfilled, and that an Event was here designed to be foretold.

The next citation is, *Matt. xxvii. 9, 10.* Judas having returned the thirty pieces of Silver which he had taken to betray his Master, *The chief Priests took council, and bought with them the Potters field, to bury Strangers in. Then was fulfilled that which was spoke by Jeremy the Prophet, saying, and they took the thirty pieces of Silver, the price of him that was valued, whom they of the Children of Israel did value, and gave them for the Potters field, as the Lord appointed me.* The place supposed to be alluded to, is *Zechariah xi. 12, 13.* *And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of Silver. And the Lord said unto me, Cast it unto the Potter: a goodly price, that I was prized at of them. And I took the thirty pieces of Silver, and cast them to the Potter in the house of the Lord.* If this be the place alluded to, there is indeed mention made of *Thirty Pieces of Silver*, and likewise of *the Potter*: but there is scarce any agreement in any other Circumstances. The personal Action of *Zechariah*, and the Personal Action of *Judas*, have indeed this resemblance, that each of them brought the thirty pieces of Silver into *the house of God*. But then *Zechariah* was the person prized at that value; and to that *Jesus's* Price corresponds:

responds: so that *Zechariah* answers to both *Judas* who betrayed our Lord, and to our Lord too; which is so involved and intricate, and so impossible to be conceived as a character of a future Person, that it is incredible that the Apostle should cite it as a Prophecy of a determined future Event.

I do not enter into the Difficulty of accounting for the citation as out of *Jeremiah*, which no where occurs in *Jeremiah's* Books. St *Jerom's* Observation is, that *these words were in an apocryphal Book of Jeremiah's* verbatim. *Legi nuper, says he, in quodam Hebraico volumine quod Nazarenæ Sectæ Hebræus mihi obtulit, Hieremiæ apocryphum, in quo hæc ad verbum Scripta reperi.* If the Apostle really cited this, He did no more than St *Jude* did, in citing *Enoch's* Prophecy. Nor could this be made an Objection, were it not that the word *fulfilled*, used by the Evangelist, is deemed to carry with it the meaning of an *Event foretold*, accomplished. Whereas, supposing that That term signifies no more than to be *verified*, or that something in One case answers very well in another, Or that there is a *suitableness* of things—the difficulty vanishes at first sight. This is certain, that if St *Matthew* cited the place in *Zechariah*, he cited it different from the *Hebrew*, and from the *Septuagint*, which agree together; and since the citation agreed *verbatim* with the *Apocryphal* Book which

Jerom saw, it is most probable that from thence it was taken. However let the reader weigh well Mr *Mede's* Solution, p. 786. where he shews that the ixth. xth. xith. chapters of *Zechariah*, most probably are the Prophecies of *Jeremiah*, as they are quoted here by our Evangelist.

There is but one place more which may look like citing a Prophecy: and That is *Matt. xxvii. 35.* *And they crucified him, and parted his Garments, casting Lots; that it might be fulfilled which was spoken by the Prophets, They parted my Garments amongst them, and upon my Vesture did they cast lots.* This is cited from *Psalms xxii. 18.* *They part my Garments amongst them, and cast lots upon my vesture.* And every one of the Evangelists has taken notice of this remarkable coincidence of things, *Mark xv. 24.* *Luke xxiii. 34.* *John xix. 23.* *David* seems to be speaking of Himself, and the distressed and forlorn Condition he was in: Nor is there any internal mark throughout this *Psalms*, which would lead an attentive reader to imagine, that he was speaking of the miserable condition of *another* Person under his own character.

The only reason therefore why this *Psalms* is deemed a *Prophecy* of the *Messiah* is, that several passages of it are cited by the New Testament writers, and are applied to *Jesus*. But unless it can be proved that the Term,
fulfilled,

fulfilled, implies *always*, and *necessarily*, a preceding Event designed to be accomplished; Or that the inspired Writers intended to declare, that such a place was designed as a *Prophecy*, it will be very difficult, if not impossible, to make any use of such Passages to satisfy an Infidel that they contain *Characters*, or Marks of a future Event. In the present case, it seems very probable, that the Apostles meant no more than this, That what was but *figuratively*, or perhaps literally, true of *David* in some of his Misfortunes, was literally true of *Jesus* at his Crucifixion.

These, I think, are all the passages in *St Matthew*, which seem to look like Prophecies cited on account of the Events which happened in our Saviour's Life: And from These, if we examine what are cited in the Other Evangelists, it will not be very difficult to discover the true Import of their Citations. If the Prophet cited be speaking of himself; or of his Contemporaries; or of his own Times; or of past Times, (unless it be in such a manner as that the Reader may plainly perceive that He is speaking of future times;) the Application of such Citation to our Saviour ought to be deemed no more than Allusion, or Resemblance of Facts, and not as determinate future Events to be accomplished in, or by, the *Messiah*. Nor ought any one to argue from such Allusions, Applications

plications, or Resemblances, as if They were *The Grounds and Reasons of the Christian Religion*; but only to consider them as Accommodations of Scripture-Language to a present Occasion. I cannot conclude this Chapter better than in Dr *Nicholl's* Words, in his *Conference with a Theist*. Part III. p. 10, &c.

“ I would have you consider, says he,
 “ Whether or no several of these passages
 “ which you refer to, and others in the New
 “ Testament, be not brought in by way of
 “ *Allusion*, or *Accommodation*, rather than
 “ Prophecy? Now unless you were sure that
 “ all those places of the New Testament,
 “ you are wont irreligiously to expose, can-
 “ not possibly be understood this way, you
 “ do a very great piece of Injustice to these
 “ Writers. For why should not St *Mat-*
 “ *thew*, or St *Paul*, quote a Passage of *Isaiab*,
 “ or the *Psalms*, and apply it to another
 “ Sense, as well as You or I make the like
 “ Use of a Verse of *Virgil* or *Ovid*? Sup-
 “ pose I should bespeak the Apostles, those
 “ first famous Propagators of our Christian
 “ Faith, in the Words of *Virgil's* Invocation
 “ of the Sun and Moon, *Virg. 1. Georg.*—
 “ *Vos ó clarissima Mundi Lumina*—You
 “ would not look upon this to be any great
 “ Solecism. Now why has not St *Paul* the
 “ liberty to do the like, when he quotes a
 “ passage of the sixth Psalm, which is un-
 “ derstood

“ derstood of the Sun and Moon, and ap-
 “ plies it to the Preaching of the Apostles?
 “ *But, I say, have they not heard? yes,*
 “ *verily, their Sound went into all the Earth,*
 “ *and their words unto the Ends of the*
 “ *world.* Rom. x. 18. So our Saviour
 “ makes use of *Isaiab's* Words to the Jews
 “ of old, to Jews of his time; *This people*
 “ *honoureth me with their Lips, but their*
 “ *heart is far from me,* Matt. xv. *Isai.*
 “ xxix. 13. There is hardly any Body will
 “ deny, but that these Texts may fairly be
 “ accounted for by way of Accommodation.
 “ And I see NO GOOD REASON but why
 “ several of the Texts you have mentioned,
 “ may be explained the SAME WAY. Sup-
 “ pose, I say, when St *Matthew* quotes that
 “ Text of *Hosea*, in his relation of Christ's
 “ coming back from *Egypt*, he had only a
 “ mind to use the Prophet's words, *Out of*
 “ *Egypt have I called my Son*, rather than
 “ in plain words to say, *And thus God's Son*
 “ *came back out of Egypt*, you will not be
 “ able to make good the contrary against
 “ me. Nay in what fitter words could the
 “ Tragical Effects of *Herod's* barbarous
 “ Murder of the Infants be expressed in,
 “ than those of the Prophet which St *Mat-*
 “ *thew* chose? *In Ramah there was a voice*
 “ *heard, lamentation and weeping, and great*
 “ *mourning; Rachel weeping for her chil-*
 “ *dren, and would not be comforted, because*
 “ they

CHAP. XIII. *they are not.* Yes, you will say, these Passages cannot be quoted by way of *Allusion*, because they are brought in with this clause, *That the Scripture might be fulfilled*, which shews they are meant for Prophecies. But I cannot think that the *Jews* always when they used this Phrase in quoting a Text of Scripture, thought that Text was a Prophecy of what it was applied to. I only take it to be an Instance of the *Religious way of speaking*, which the *Jews* above all Nations used. For as they were wont to attribute the common Actions of Life to *God's* doing, and to entitle Things *Great* and *Remarkable* to *God*, reflecting thereby an Honour upon *God himself*; so I suppose they designed a respect to the Scripture, by seeming to attribute a *Propheticalness* to every part of it which they quoted. Not that they thought every Passage so alledged, to be truly *prophetical* of that they *accommodated* it to, but only that they made use of this *honourable* Expression to shew their great regard to *God's word*. I doubt not but this Phrase, *That the Scripture might be fulfilled*, and the like, were used first in quoting *real Prophecies*; but that this, (as all other *honourable* Expressions) by long use sunk in it's value, and was more vulgarly applied, so that at last it was given to Scripture *only accommodated*.

“ There

“ There are an HUNDRED INSTANCES of
 “ this Nature to be given in ALL Lan-
 “ guages. I shall instance but in one out of
 “ the Bible, which is very near of-kin to
 “ this we are speaking of; and that is the
 “ Signification of the word *Prophet*. In it’s
 “ first and ordinary Signification, we all
 “ know, that it signified an *Inspired Mes-*
 “ *senger of God*; and yet in process of time
 “ it came to denote *Poets*. *Tit. i. 12.* and
 “ *Singers of Psalms. 1 Sam. x. 10. 1 Cor.*
 “ *xiv. 1.* Now if *Prophecy* could at last
 “ come to signify only *Singing*, why might
 “ not the Phrase, *Fulfilling of Scripture*, or
 “ *Prophecy*, signify only *Quotation*.”

CHAP.
XIII.

C H A P. XIV.

*Of the Citations made by St Mark, Luke,
 and John, which are not taken Notice of
 by St Matthew in his Gospel.*

THE only one Citation which St *Mark*
 has, except what I have already con-
 sidered in the preceding Chapter, is, chap.
 xv. 28; *And he was numbred with the Trans-*
gressors. And it is introduced thus; *And the*
Scripture was fulfilled which saith, &c. The
 Citation is from the famous *liiid. chap.* of
Isaiab, And the Question is natural which
 was put by the *Eunuch* to *Philip*, *Acts viii.*

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34. Of whom speaketh the Prophet this? Of himself, or of some other Man? But This Chapter is so remarkable in every respect, that it will be worth our while, to examine it, and particularly to enquire whether the Citations from it are real Prophecies of, or only Accommodations to the *Messiah*. Now

First, The *Jews* of old understood this Section of the Prophet as a Prophecy of *the Messiah*, as appears by their *Targum*; and they interpreted the latter part of the preceding chapter, and this whole chapter, concerning Him, and what he was to do for their Nation. The Modern *Jews* indeed deny, that This can be applied to *The Messiah*; and pretend that it is designed to represent the miserable State of their Nation enslaved by the *Gentiles*. But whatever it relates to, it is impossible it should relate to That; since there are such Characters of the *Servant of God* here described, as in no sense can belong to the *Jewish* Nation. How can the *Jews* be said to *have done no Violence, nor to have any deceit in their Mouths*, ver. 9, when they are constantly taxed, not only by *Isaiab*, but by all the Prophets, with numberless Transgressions? What can be the meaning of that Assertion, *He was wounded for OUR Transgressions, He was bruised for OUR Iniquities*, ver. 5, if the *Jewish* Nation be *The Servant* thus treated?

Secondly,

Secondly, There are in this chapter very different things spoken of this *Servant* of God: He was *oppressed and afflicted, brought as a Lamb to the Slaughter; cut off out of the land of the living; He made his grave with the wicked, and with the rich in his Death: And yet His days are to be prolonged; the pleasure of the Lord is to prosper in his hand; He is to be exalted and extolled, and to be very high.* These things, which are so different, belonging to one and the same person, if we can fix upon any one in whom they all center, He may be most certainly deemed the person here spoken of. Now,

Thirdly, These things, so very different as they are, do in fact agree to the Person of *Jesus*, and to no one else, without the most violent wracking of every Expression. The Language used by *Isaiab*, is the Language of the whole *New Testament*: and the circumstances of this *Servant* of God are exactly such as our Saviour was in. *He hath no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of Men, a Man of sorrows and acquainted with grief; and we hid as it were our faces from him, he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted, &c.*

The

The chief things in this chapter which may raise any difficulty, are,

First, That the person spoken of by *Isaiab* is said, *to make his grave with the wicked, and with the rich in his death*, ver. 9, whereas *Jefus* did exactly the *contrary*: He was with the *wicked* (i. e. the two Thieves) *in his death*, and with the *rich*, i. e. *Joseph of Arimathea*, in his *Grave*. It is in the original, ויתן את רשעים קברו ואת עשיר במתו. Now this, if I mistake not, signifies quite a different thing, viz. that he shall give, i. e. repay, or, recompense upon, the *Wicked* his *Grave*, and upon the *Rich* one, in, or, by his *Death*. Thus the *Arabic*, He compensated. *Ezekiel* uses the same word in the same sense. ויתןם בראשם נתתי. *I will recompense their way upon their Head*, chap. ix. 10. And thus, *Deut.* xxi. 8. ואל תתן דם and do not lay innocent blood to the charge of thy people.

It is remarkable that in this Text, the *Wicked* are spoken of in the *Plural* number; the *Rich* is in the *Singular*, as spoken of *One Person* only: And when mention is made of the *Grave*, there is no Preposition to the word, קברו, as there is afterwards when the *Rich one's* *Death* is spoken of. In this last case it is, במתו, in, or by, his *Deaths*. It is a true Fact, that the *Wicked*, the *Priests* and *People*, suffered *Vengeance* for bringing *The Messiah* to his *Grave*; and it is as true, that He that condemned him, and

and so unjustly caused his Execution, was re-
paid in his *Deaths*, i. e. the calamitous Cir-
 cumstances that attended him to, and in, his
 Death; for he was stript of what he had,
 exiled, and at last reduced to such extremity
 as to *murder himself*. So that this part of
 the Prophecy was literally fulfilled in the sad
 sufferings of all those who were concerned in
 the putting our Saviour to Death. And let
 me add, that if the word, עשיר, here used,
 signifies only, *The Rich one*, in *Hebrew*, yet
 if we look into the *Arabic*, (from whence
 much light is often brought to the *Hebrew*,)
 we find that this word signifies not only to
 be *Rich*, but to *associate*; to join in *Custom*,
Manners, *Actions*; *familiarly to converse*,
 and *act with Others*. And thus was this
 Prophecy literally fulfilled in Him, whose
 grievous Miseries, and Death by his own
 Hands, sufficiently explains what is here
 said.

Eusebius, speaking of *Pilate's murdering himself*, says, *It was by the divine Justice falling upon him*, that he thus suffered. lib. ii. ch. 7. *Nicephorus* cites *Josephus* in proof, that from the time of the murder of our Saviour, there was a continued series of *Seditions*, *Quarrels*, *Battles*, 'till at length the *City and Country was destroyed* by *Vespasian*. He then adds, *That it was for what the Jews did against Christ that they felt the Divine Vengeance*. *Nay*, says he, *the very*

S Judge

Judge of our Saviour, Pilate, suffered severely under Tiberius; but under Caius, afterwards, he was involved in such distresses, and was reduced to such necessity, by adverse circumstances, as to become his own Murderer; the Divine Justice (as one may reasonably conjecture) not long after pursuing him, as it did Annas and Caiaphas, and the Scribes and Pharisees, who suffered their Deserts for the Unjust Death of Christ. lib. ii. ch. 10. Orofius tells us, that Pilate was under such Distresses by Caligula, that, murdering himself, he sought, by the Quickness of his Death, to make a short End of his Misfortunes. lib. vii. ch. 5. All looking upon this manner of the Death of Pilate, as an Act of divine Vengeance. I shall therefore leave it to the judicious Reader, Whether this be not the literal, exact meaning of this Passage in the Prophet.

There is another Interpretation of this Place of the Prophet, which supposes the Word, בַּמָּוֶת, *Bemothav*, not to signify *in*, or *by*, his Death, but to signify his Sepulchre; as if the Word came from בַּמָּה, *Bamah*, and the first Letter were a radical one, not a Preposition; and it supposes too, that this Word relates to the same Person as the Other word, *Grave*, does, in the former part of the Verse. It was the ingenious Interpretation of *Forsterius* first, thus to explain this Passage of the Prophet, as if the word
here

here used signified a *Sepulchre in a High Place*, to denote the honourable Burial of *Jesus* with *Joseph of Arimathea*. *Mercer* recites this Notion of *Forsterius* as *pious*, and *well meant*, but would not either reject, or admit it. But since *Mercer's* Time, This Interpretation has crept into other Lexicons.

No doubt *במה*, *Bamah*, signifies an *High Place*; and hence it is put for a *Chapel* or *Altar* built in an *High Place*: and it's Plural *במות*, *Bemoth*, is used for *Altars* so built. But still I no where find, that this Word either in it's *singular* or *plural*, when put by itself, ever signifies a *Grave*, or *Sepulchre*. That *Sepulchres* were sometimes built in *High Places*, appears plainly from *Isaiab*, chap. xxii. 16, where he mentions *Shebna*, as *hewing out a Sepulchre on High*. And *Ezekiel* speaks of the *Carcasses of their Kings*, as we render it, *in their High Places*. In the First of these Passages, *Shebna* is said to *hew out his Sepulchre*, or *Grave*, *קברו*, *Kibro*, *on high*. But then the Word, *במה*, *Bama*, is not here used, but another Word: Or if it had been used here, it would not have signified a *Sepulchre*, but only the place where the *Grave* was. As to the other Passage taken from *Ezekiel*, the Sense is very obscure; and though the Word, *Bamotham*, here occurs, yet it may signify, as the LXX have rendered it, not *High Places*, but *ἐν τοῖς ὄνοις*, *when they were slain*. And in-

deed had it been designed to signify, *in their High Places*, the Original would have been, **בְּבִמּוֹתָם**, *Behamotham*, not as it now stands, *Bamotham*, vid. *Pf.* lxxviii. 58. where, *in High Places*, is, *Bebamotham*.

Thus much I thought proper to say on these Words, on which Interpreters have differed. The former Interpretation, which makes it relate to *Pilate* and his *Death*, is literal; This Other, how well meant soever, seems too much forced. However, I could come into This, much sooner than admit such a *Transposition of words*, as *Le Clerc* abroad, and *Mr White* at home, have, in their Notes on this Place, contended for. But I proceed.

Secondly, It is said of this *Servant of God*, that *He shall be cut off from the Land of the living*: and yet, *He shall see his Seed, He shall prolong his days*. How will this agree to *Jesus of Nazareth*, who was *cut off* indeed, as was said, but he died a young Man, and left no *Posterity* behind him?

This Difficulty arises solely from the different Use of the Word, *Seed*; which is properly applied to what is *sown* in the Ground; figuratively it is applied to *Offspring*, and to *Doctrines* taught, and to *Disciples* made to such *Doctrines*. *Doctrine* is represented under this Image in the Parable of our Saviour, *Matt.* xiii. And *the Seed which fell on the good Ground is He that beareth the Word and understandeth it, and which beareth Fruit.*

So that in the Prophecy, *seeing his Seed*, is, *seeing his Doctrines* taught, and spreading, and many *Disciples* arising to him.

Thirdly, *He shall prolong his days*. The Characters of *The Messiah* are, in the Sacred Books, seemingly so contrary, and inconsistent, that it is not to be wondered, that the careless among the *Jews* were so incredulous as they were, at the Time when our Saviour appeared. He was to *die*, and yet his *Throne was to endure for ever*. In this Passage, *He was to be cut off from the land of the living*; and yet he was to *see his Seed*, and to *prolong his Days*. We now can see plainly, How our Saviour accomplished all this, by his *Resurrection* from the dead, and by his having *all Power in Heaven and in Earth*.

It follows, ver. 11. *By his Knowledge shall my righteous Servant justify many*. It should be rendered, *By the Knowledge of Him*, or, *by knowing him*. By a full Persuasion that He is *The Christ*, shall many be treated as Righteous; for he shall *bear their Infirmities*.

The following Verse is hence Easy; *Therefore will I give him a part among many*. So it is in the Original, and so in the LXX, κληρονομήσει πολλούς :) and *He shall divide the Spoil with the Strong*. The word here translated, *strong*, signifies likewise resolute *adversaries*. The meaning therefore of the

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word is this; I will give him his portion, or share, in *Many*; and notwithstanding adversaries resolutely may oppose him, yet he shall acquire his share, or portion, *viz.* Many Followers, *because he poured his Soul unto death.* The Expression is here merely figurative; and because what is forced from avowed Enemies is called, *Spoils*, therefore the *persons* which the Messiah was to gain over to himself, notwithstanding those who violently opposed his Measures, are here called, *Spoils*.

When therefore St Mark says, *He was numbered with the Transgressors*; and in St Luke our Saviour says, *I say unto you, that this that is written must yet be accomplished in me,* And he was reckoned among the Transgressors, *for THE THINGS concerning me have an End,* Luke xxii. 37.—It seems very highly probable, that *the things* in this chapter of *Isaiab* were particularly in view. It is certain that our Lord expresses himself in Terms which imply an Event fulfilled, *viz.* τελεσθῆναι, and τελεῖσθαι, *to have an accomplishment, to be accomplished*: And the whole Section of *Isaiab*, is concerning a person described in so particular a Manner; and it was of Old understood concerning the *Messiah*; and not being applicable to any one else, it is most reasonable to conclude that this is strictly a Prophecy of the Christ.

Luke

Luke iv. 18—21. We meet with a remarkable Instance, which will plainly shew us the method of citing used by the Evangelists. *Jesus* in the Synagogue at *Nazareth* read this passage of *Isaias*; *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.* When he had read this passage, he closed the Book, and began to say unto them, *This day is this Scripture fulfilled in your Ears.* Having heard his words with pleasure, they desired to see him do such mighty works at *Nazareth*, as he had done at *Capernaum*: Upon which he makes this answer, ver. 24, *No Prophet is acceptable in his own country*; assuming to himself the Title of a *Prophet*. These places clearly shew us,

1. That the word, *Prophet*, carries not with it always the Notion of a *Foreteller of future Events*; but signifies, *One who discovers, or relates the Will of God*, let it be by predictions, or any how else.

2. The Scripture of *Isaiab* was *that day fulfilled* no otherwise, than as *Jesus* in fact did preach *the acceptable year of the Lord* in one Sense, as *Isaiab* had done before him in another Sense. Not that our Saviour

meant any double completion of Prophecies ; but he *applied*, or *accommodated* the words of *Isaiab* to the present occasion ; and they were equally true in both instances, in that which the prophet used them, and in that which *Jesus* used them : and consequently the term, *fulfilled*, does not signify a designed event accomplished, or that *The Messiah* was in the intention of Providence to preach upon these words in the Synagogue at *Nazareth*, but only this, that the words of *Isaiab* are this day *verified*.

The reason why I conclude this to be a mere accommodation only, is, that *Isaiab* speaks of such a day, wherein the *Jews* were to *build up the Old Wastes*, to *raise up the former Devastations*, to *repair the waste Cities*, the *Desolations of many generations*, ch. lxi. 4. What has this to do with the appearance of another Sort of *Liberty* ; with a *freedom from captivity* to which the *repairs of Cities* that have long lain *waste*, can have no manner of relation ? *Jesus* preached up a Kingdom of a *spiritual* nature ; a *Kingdom which was not of this world* ; and consequently such a one in which there was no need of *fenced Cities*, and *walled Towns* for the Security of his Subjects : The *deliverance* which he *preached*, was to such as were *captives* to Sin and Death ; and the *acceptable year* was That, in which the *Redeemer* was to arise to the people of God. The words
of

of *Iſaiab* were very proper to make the Subject of his Diſcourſe upon, becauſe they ſuited the preſent purpoſe: and he uſed them not by way of *Argument* or *Proof*, that he was deſigned in thoſe words, but only took occaſion to ſpeak to the point he had in View from thoſe words. In like manner,

Luke xx. 17. When Our Lord had ſpoke the parable of the *Vineyard*, and under That had ſignified, that the Kingdom of Heaven was to be taken away from thoſe *Huſbandmen* who had ſo much abuſed the Lord of it; He ſaid, *What is this then that is written; The Stone which the builders re-jected, the ſame is become the head of the corner.* St *Matthew*, ch. xxi. 42, has added the following verſe of the *Pſalmiſt*, *This is the Lord's doing, and it is marvellous in our Eyes.* Thus indeed it was written, and thus they might read it in the *Scriptures*: but then this is only a mere *Similitude*, or *Comparison*, uſed by the *Pſalmiſt*, and from Him juſtly applied to the preſent Occaſion by our Saviour.

In the laſt chapter of St *Luke*, *Jeſus* is repreſented as proving himſelf to be *The Chriſt*, from *Moſes* and *all the Prophets*, chap. xxiv. 25—27: and again, as opening the *Scriptures*, ver. 32: and again, ſaying, *that all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalms concerning ME.* Then opened

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opened *be their* understanding, *that they might understand the Scriptures; And said unto them; Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day, ver. 44—46.* It were indeed to be wished that St *Luke* had been more explicit in this Discourse; and that he had cited the Texts which *Jesus* cited to his Disciples on this Occasion. But since he has not done this, I shall only observe, that there is no necessity to confine the Scriptures, which our Lord produced *concerning himself*, to such passages only as related to his *Death and Resurrection*, as Mr *Mede* has done: It seems to me much more probable, (if I may be allowed to conjecture, where only conjecture can be had) that Our Lord *opened their understandings* as to several Prophecies, which in the nature of the thing could not be cited as Evidence, before their real accomplishments. He might perhaps shew them, that The Messiah was to be a man of Sorrows, to suffer, vid. *Acts* xxvi. 23. and to be *cut off*, and so *to enter into his Glory*: He might give them a clear Insight into many Prophecies which were *soon* to have their accomplishments; and which were alluded to, when mention was made of him, of whom *Moses in the Law, and the Prophets did write*. He might explain very express and literal Prophecies of himself, which are no where mentioned in his Life; nor indeed could they
be

be mentioned there, for reasons which shall be given hereafter. And if this were really the case, then what St *Luke* has here said, will be only a general Relation of the grand fundamental Characters of *the Messiah*, which were recorded before his appearance in obscure, and (by reason of the prevailing prejudices they laboured under,) unintelligible terms; and which now our Saviour elucidated to them.

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These I think, are all the Citations in St *Luke* which may look like Prophecies distinct from what I have already considered.

The very same manner of Expression goes through St *John's* Gospel, and confirms what has been so often observed already, that the Accomplishment of designed Events, is not always meant by the terms, *fulfilling, it is written, &c.* but usually, a *Suitableness* or *Resemblance* of Circumstances. Thus,

John vii. 37, 38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink; He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living Water.* It is certain that this is no where said in so many words in the Old Testament, notwithstanding it is introduced in that manner, *The Scripture hath said:* Which plainly shews, that This, and such like Expressions, are not to be taken

CHAP. taken in the utmost rigour; and since it is
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in common Justice, no more should be supposed to be meant by them, than we should suppose in the like circumstances in any other writers. The Thing intended is indeed said, though the very words of the Old Testament are not cited. Thus, *Isaiab* xliv. 3, *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy Seed.* And *Ezekiel* xxxvi. 25—27. *Then will I sprinkle clean water upon you—A new heart also will I give you, and a new Spirit will I put WITHIN You—I will put my Spirit WITHIN you.* These places will amply justify our Saviour's manner of Expression; and plainly shew that the Phrase, *The Scripture saith*, (if this be to be referred to the subsequent words and not to the precedent ones in this place) means no more than a general Expression of the Sense, not the words of Scripture.

In the xiiith of St *John* 37—41, we meet with Two citations from *Isaiab*; The one from, chap. liiii. 1. the other from, chap. vi. 9, 10. They were occasioned by our Saviour's Miracles done before the People; and yet his gaining few or no Profelytes. This, says the Evangelist, was done, *that the saying of Esaias the Prophet might be fulfilled which he spake, Lord, who hath believed our Report, and to whom hath the Arm of the*
the

the Lord been revealed. This I have already observed is part of a Prophecy concerning the *Messiah*: The Other, taken from chap. vi. and cited on this occasion, is a mere Accommodation of the Prophet's words. Therefore *they could not believe* because *that* Esaias said again, *He hath blinded their Eyes and barded their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. These things said Esaias, when he saw his Glory and spake of him.*

Esaiab chap. vi. had a vision, wherein he saw the Glory of God, as it is described, ver. 1—4. And as our Saviour was to come, and did come *in the Glory of God*, *Esaiab* is said to see the Glory of *Jesus*, because he saw the Glory in which *Jesus* was to come. But this by the by. Here it is necessary only to observe, that the Particle, **THAT**, in those words—*They believed not on him, THAT the saying of Esaias might be fulfilled*,—does not signify any thing more than the accidental *Event*, as it very often does. And again; **THEREFORE** *they could not believe*, **BECAUSE** *Isaias had said, &c.* only denotes the *occasion* of that People's Sin. Our Saviour was no more than the *Occasion* of their crime, since He did all that was fit and proper to be done to *open their Eyes*, and to give them an understanding of the Scriptures. But it was with this People in
our

our Saviour's days, as it was with those in *Esaiah's* time; the means that were used to reclaim them, were the very occasions of hard-heartedness and Impenitency. But of this I have spoke already upon occasion of the Citation in the *xiiith* of *St Matthew*.

In the next chapter, *xiii. 18*, *Jesus says, I speak not of you all: I know whom I have chosen: But that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his heel against me.* This Citation is taken from *Psalms xli. 9*, and is plainly nothing else but the Application of the words of the *Psalmist* (which originally were spoken of either *Absalom*, or *Achitophel*), to the Case of *Judas*: Just as the Citation, chap. *xv. 25*, from the *Psalmist*, *Pf. xxxv. 19.* or *Pf. lxix. 4.* *They hated me without a Cause*, introduced thus, *That it might be fulfilled that is written in their Law*, means only the Similitude of Events to *David* and to *Jesus*. It is usual to call That a *fulfilling* of Scriptures, where things fall out exactly so that the Scripture words may literally be applied. Where can we find in the Old Testament, that *none of those whom God had given to Christ should be lost* but only the *Son of Perdition*? And yet this happened, *That the Scriptures might be fulfilled, John xvii. 12.* Where is it said, that *The Messiah should just before he died, say, I thirst?*

yet

yet this too is said to be done *that the Scripture might be fulfilled*, chap. xix. 28, because *Pf. lxxix. 21*, it is said, *And in my Thirst they gave me Vinegar to drink*. Wherever in the general Providence of God things are brought about, that there is a very great resemblance of them, (no matter whether foretold or not) these things are said to be *fulfilled*. Nor is it any thing but our unacquaintedness with the Genius of the Scripture-Language, which can make us mistake it's true import. When it is said, chap. xix. 20, *that these things were done that the Scriptures might be fulfilled*, A Bone of him shall not be broken, Is there any such Event directly foretold of *The Messiah*? Not one; But only it is said of the *Paschal Lamb*, *Exod. xii. 46*, *neither shall ye break A Bone thereof*. And *David* says, *Pf. xxxiv. 20*, *God delivereth the Righteous, He keepeth all his Bones, not one of them is broken*. And in Allusion to One, or Other, of these places, it is, that the *Evangelist* observed of what happened to our Saviour, that the Soldiers broke none of his Bones.

Not that the *Paschal Lamb* was Prophe-
tick of the *Messiah*, or that any one could collect from what happened to that *Lamb*, that the like was to happen to *The Christ*; But in the Event of things, matters were so ordered by Providence, that a *Bone* of *Jesus* was not broken; just as it was com-
manded

manded that not a *Bone* of the *Passover* was to be broken. There was in this a Similitude of cases; and the Scriptures may be said to be *fulfilled*, not only when a *Prediction* is made good in the Event, but when a General promise is made good to a particular *Person*; and likewise when similar cases happen to what had already come to pass.

But then what occurs in the next verse, chap. xix. 37, *And again another Scripture saith, They shall look on him whom they pierced*, must be taken in a very different way, as being a real Prophecy. It is in *Zachary* xii. 10, *They shall look on Me, not on Him*: so the *LXX*, the *Vulgate*, the *Chaldee Paraphrase*, the *Arabic*, and *Syriac Versions*.

Zachariah is speaking of a time when *Jerusalem* was to be a *cup of trembling* to all people—all that burden themselves with it shall be cut to pieces.—*The Governors of Judah were to subdue all around them*: In that day shall the *Lord* defend the inhabitants of *Jerusalem*—In that day I will seek to destroy all *Nations* that come against *Jerusalem*. And then it immediately follows, *I will pour upon the House of David, and upon the inhabitants of Jerusalem the Spirit of Grace and Supplication, and they shall look upon ME whom they have pierced, and they shall mourn for HIM as one mourneth for*

for an only Son, &c. Did any one circumstance of all this happen to the *Jews* about the time of the Death of *Jesus*? Or rather was not every thing the reverse of what *Zechariah* says; and instead of *all Nations* being *destroyed* that came about *Jerusalem*, *Jerusalem* itself was *destroyed*: instead of a *Spirit of Grace and Supplication*, the *Jews* have had their *Hearts hardened* against *The Christ*: Instead of *mourning* for him whom *they pierced*, they *Curse* Him, and his Followers, even to this day? It is certain that this whole Prophecy plainly relates to a time yet future, when the times of the Gentiles shall be fulfilled, and the *Jews* shall be received again: And as this is perfectly consistent with the whole Tenor of Scripture, we must wait the Event with patience, and pray for those happy times, when Christ shall come with Clouds, and every Eye shall see him, and they also that pierced him. Even so Amen. Revel. i. 7.

However it is fit to observe that the reason of the Citation in the Evangelist is grounded upon the single word, *pierced*. The *Jews*, in times still future, are to look upon a Person whom once they pierced. And St *John* here declares that *Jesus*, pierced as he was, was that Person spoken of by the Prophet: Nor could the whole Prophecy have been accomplished at any time, had

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not

not the Person spoken of by the Prophet, been so treated.

These I think are all the passages, which seem to be cited, as *Prophecies*, out of the Old Testament. They are not brought, nor intended as *Proofs* of *Jesus's* being *The Christ*: But in all those cases where real Prophecies are cited, they are intended to be *Marks*, or *Characters* of the *Messiah*, which in Fact agreed to *Jesus*. When the Evangelists tell us what the *Proofs* of Christianity are, they say, *Many other Signs truly did Jesus in the presence of his Disciples: But these are written, that ye might believe that Jesus is the Christ.* *John* xx. 30, 31. And *St Luke* says, chap. xxiv, *Jesus of Nazareth was a Prophet mighty in Deed and Word before God, and all the People.* And *John* xv. 24, Our Saviour himself says, *If I had not done among them the Works which none other Man did, they had not had Sin.* Which *Proofs*, what They were, and how they made out the point for which they were produced, I have already shewn.

C H A P. XV.

Citations made

Of the ~~PROPHETS~~ cited from the
 OLD TESTAMENT in the Acts of
 the APOSTLES.

IT has been already observed, that the Apo-
 stles in proving that *Jesus* was *The Christ*,
 chiefly did insist upon the Fact of his *Resur-*
rection from the Dead, and upon the *Signs*
and Wonders he did, whilst alive, amongst the
Jews. But as They likewise cite the Old
 Testament in their Discourses, it will be
 worth while to examine their Citations from
 thence, that we may the better judge of these
 matters. I shall therefore proceed to examine
 the meaning of their Quotations; that from
 a view of the whole we may be able to de-
 termine, what they cite as *Prophecy*, and
 what as mere *Allusion*, or *Application* of
 words to the Design in hand without re-
 garding the Original Intent of the Author
 cited.

And *First*. When *Judas* had hanged him-
 self, *Peter* says, *Acts* i. 16—20, *This Scrip-*
ture must needs have been fulfilled which the
Holy Ghost by the Mouth of David spake be-
fore concerning Judas,—Let his Habitation

be desolate, and let no Man dwell therein, *Pf.* lxxix. 25, And His Bishoprick let another take, *Pf.* cix. 8. Now notwithstanding the Introduction made by *Peter* in this Discourse, yet he seems to mean no more than the Resemblance of things, or an Accommodation of the *Psalmist's* words to the Occasion; and not that the Spirit actually had *Judas* in his View. *Ἐδει πληρωθῆναι*, may mean no more than, *it is very fit and proper* to apply the words of *David*, which he spake long ago *as if* he were speaking concerning *Judas*, and which agree as exactly to the Case in hand, as if they were a Prophecy fulfilled.

It is proper to observe, that the words may be as justly rendered, *It is fit that This Scripture should be fulfilled, concerning Judas, which the Holy Ghost by the Mouth of David spake before:* and then it will be more Natural, and easy to see the Accommodation.

But if the words agree so exactly, and the writers tell us, those words were to be fulfilled, why are they not to be admitted as a direct Prophecy? The reason why I understand them otherwise is, That each of those *Psalms* from whence the Citations are made, relate to other Persons, and other Times; and notwithstanding a single verse or two, may very exactly suit the Case of *Judas*, or of any other wicked Man, yet the whole plainly shews, that the *Psalmist* spoke of his own self,

self, and of the wicked that used him ill. He speaks of *Many*; in the *plural* number; and not of *One* single Person, as it should have been, had it been a designed Prophecy of *One* single Person. Let THEIR Table become a Snare, before THEM—Let THEIR Eyes be darkened, and make THEIR Loins continually to shake. Let THEIR Habitation be desolate—For THEY persecute, &c. *Pf.* lxxix. 22---26. which plainly shews that the *Psalmist* was not speaking of *One* Person only. And so, *Psalms* cix, where so many Imprecations occur, had *Judas* been the designed Subject of them, it is very strange, that no more of them should be applicable, or that no History of *Judas* should have confirmed any of the other Curses. Or if this be not sufficient, how can we know what was personal to *David*, and to his times, and what not, when all the Imprecations recited in this *Psalms*, might very naturally be said by *David's* own Enemies; and might contain no more than their wishes and curses against him? There is no footsteps of *Prophecy* in the *Psalms* itself, nor would any suspect such a thing from reading it, were it not for this Application by the Apostle: and since it is so common for *Jewish* Writers to use the term *fulfilled*, where nothing more is meant than *accommodation* of words to an Occasion, it is most reasonable I think, so to interpret it here.

The next citation made use of by St Peter, *Acts* ii. 16—21, was occasioned by the Descent of the Holy Ghost, and His enabling the Disciples to speak with Tongues. *This is that which was spoken by the Prophet Joel; And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall prophesy, and your Young Men shall see Visions, and your Old Men shall dream Dreams; And on my Servants, and on my Hand-maids, I will pour out in those days of my Spirit, and they shall Prophesy. And I will shew Wonders in Heaven above, and Signs in the Earth beneath, Blood, and Fire, and Vapour of smoke. The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.* This Citation from *Joel*, chap. ii. 28—31, varies in several particulars both from the *Hebrew* and the *LXX*, but in nothing that affects the *Sense* of the Apostle, or that makes his meaning dubious.

Joel's Prophecy, does, I think, chiefly extend to a time yet future; when God shall bring again the captivity of Judah and Jerusalem; when he shall gather ALL Nations—and will plead with them for his People: when he will raise the Children of Israel, out of the place whither they are sold—and will judge all

all the Heathen round about : when Judah shall dwell for ever, and Jerusalem from Generation to Generation, chap. iii. 1, 2, 7, 12, 20.

CHAP.
XV.

One of the great and Glorious Blessings of these happy Times was to be this, That God would *pour out his Spirit upon all flesh*, &c. St Peter, observing the miraculous *Effusion of the Spirit* at the Feast of *Pentecost*, very justly applied *Joel's* words to That Time, and to That Occasion ; and takes Notice of this Event, remarkable as it was, as a Sample of what was to be hereafter. His meaning therefore is, ‘ This talking in several Tongues ‘ is nothing more than what *Joel* said should ‘ come to pass *in the last days* ; and you have ‘ no more Reason to impute this to *Drunkenness*, ver. 15, than you would have, were ‘ those times *fully* come of which he has ‘ prophesied, when God will so eminently ‘ *pour out his Spirit.*’

This will appear more clear, if we consider that the Prophecy of *Joel* takes in *all* the Time from the Prophets days to the final Restoration of the *Jews* : And therefore what properly concerns the *pouring out of the Spirit*, relates to what St Peter has applied it ; though in Times still future it was to receive a more perfect Accomplishment, in a more full *pouring out of the Spirit.*

In the same Discourse the same Apostle argues from the *Psalms*, that *Jesus* was to

rise again from the Dead. For DAVID, saith he, SPEAKETH CONCERNING HIM; I foresaw the Lord always before my Face, for he is on my right-hand that I should not be moved. Therefore did my Heart rejoice, and my Tongue was glad: moreover also, my flesh shall rest in hope, because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption. Thou hast made known to me the ways of Life; thou shalt make me full of joy with thy Countenance, Acts ii. 25—28. This citation is made from Psalm 138: 6—11, and from it St Peter argues thus: Men and Brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day. Therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the fruit of his Loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his flesh did see Corruption.

St Paul has urged the same Argument to the Jews of Antioch in Pisidia, Acts xiii. 35—37. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see Corruption. For David after he had served his own Generation by the will of God, fell on sleep, and was laid unto his Fathers,
and

and saw Corruption: But he whom God raised again, saw no Corruption.

CHAP.
XV.

There are but *Two* ways to account for this; and as Learned Men are divided, it is very just that the Reader should weigh their several Schemes, and judge for himself in an affair of this nature.

Those who look upon the words of the *Psalmist* as a real *Prophecy*, observe that both *St Peter*, and *St Paul*, assert, that *David* speaketh concerning the *Christ*: That *David* is called expressly a *Prophet*, ver. 30: That he is said to *see this beforehand*, that God intended to raise up *Christ* to sit on his throne; and that from his *seeing this before*, he is said to speak of the Resurrection of *Christ*, ver. 31: That supposing *We* are not able to see any thing like a *Prophecy* in the Original, yet *St Peter* being an *Apostle* of *Jesus*, and being a *Prophet* himself, could not but be a fit Interpreter of a *Prophet*: that the same Spirit which influenced *David*, did likewise influence *St Peter*; and consequently, the *Apostle* could not but be acquainted with the true meaning of the *Psalmist*: That the words, taken in their first and obvious sense, were not true of *David*; for he in fact *after he had served his own generation, by the will of God fell on sleep, and was laid with his Fathers*, and saw corruption: But then they were literally true of *Jesus*, for *he whom God raised again saw no corruption*, *Acts* xiii.

CHAP. xiii. 36, 37. From these Considerations they
 XV. have been induced to believe this passage of
 the *Pfalmist* to be a real Prophecy of the
 Christ.

But then on the other hand it may be observed, That the words appear to be originally spoken by *David* of himself: That the *Pfalm* hath nothing in it which can induce a Reader to think, that another Person is spoken of: That the words do not necessarily imply more than this, that God would certainly protect *David* from his Enemies, and not suffer them to kill him: That it is in the Original, *Thou wilt not leave me, לאל, TO the Grave, nor suffer thine only one to see the Pit*: That in the Translation used by the Apostle, it is exactly according to the Original, *εις αδου*, not *εν αδου*; and it is impossible to render the word, *εις*, *to*, or *into*, by *εν*, *in*: That as to the other word, *Corruption*, the same word signifies *the Pit*, or *Grave*, in *Hebrew*; and that so it ought to be rendered according to the customary way of speaking amongst the *Hebrews*. When therefore St *Peter* says, that *David* speaketh here concerning *The Christ*, He may mean no more than this, that *David's* words are verified in *Jesus*: that they suit *Jesus*, and his Case, even better than they did his own: That the *Jews* did usually cite in such a manner, and do to this day say, *That is it which was spoken*, when they relate similar
 Facts:

Facts: That it is very hard to conceive, that God should give us such Prophecies of future Events, as should require the help of an *inspired Prophet* to discover them; and even after that he has discovered them, no one can see that they were Prophecies, but merely and solely upon his Authority: That such a Prophecy therefore can never be urged to an *Infidel*, because before *St Peter's* authority is proved, the Prophecy is nothing; and after his Authority is proved, the Prophecy is needless.

CHAP.
XV.

The Truth is, *David* had had Assurance given him, that his *Throne* should be *established for ever*. The Apostle therefore argues, that the Time was come when this Prophecy should be fulfilled; that *The Christ*, who was to descend from his Loins, was to sit upon his Throne, and to *reign for ever*. He therefore could not be given up to death, so as to be detained by it, and see corruption, as *David* himself did, but must *rise again*, as in fact *Jesus* did: and thus was the promise made to *David* literally fulfilled.

In the *iiiid* Chapter of the *Acts*, 22—24, *St Peter*, proving to the *Jews* from the Miracle done upon the Man that was Lame from his Mother's Womb, that *Jesus*, whom they had killed, was *The Christ*; and telling them likewise, that they must be converted, and turn to Him, if they would have their Sins blotted out, says, *Moses truly said unto*
the

the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People.

When he had cited this from *Moses, Deut. xviii. 15—19*, *St Peter* instantly adds, *Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these Days.* The Exposition of these words will help us to understand what our Saviour said, *For all the Prophets and the Law prophesied until John, Matt. xi. 13*; or as *St Luke* has it, chap. xvi. 16, *The Law and the Prophets were until John*: Or as it is said in another place, *Moses wrote of Me, John v. 45*; and again, *John i. 45, We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth the Son of Joseph.* In order to the understanding this, let it be observed,

1st. *St Peter* asserts, that a certain particular Person was to arise like unto *Moses*, who was to be hearkned to. Whether the word which we render in *Deuteronomy*, *like unto me, Chamoni*, was designed to signify only a general *Similitude* of Power and Authority; Or whether it were to be understood of a proper *Equality*, the Event alone could

could determine. And consequently when- ever any Person laid claim to be hearkned unto, and proved himself to be *like to Moses*, then the precise Idea of that, *chamoni, like to me*, could be determined.

2dly. The words of *Deuteronomy*, were spoken by God to *Moses* in Mount *Horeb*, and were occasioned by that majestic dreadful appearance of God in the Mount, when *the Lord spake unto the assembly of Israel out of the midst of the fire of the Cloud, and of the thick Darknefs*: when the People desired *Moses*, *Deut. v. 22—28*, to go near, and to bear all that the Lord our God shall say, and promised to bear, and to do whatever God should speak to him. This Resolution of the People being approved by God, He promised them a Prophet, *like unto Moses*, to whom they were to hearken upon pain of his Displeasure.

This being the Occasion of the words, and they being spoken immediately after that the Children of *Israel* went out of *Egypt*, just upon the giving them the Ten Commandments, and consequently very near *Forty* years before his death, if *Moses* himself has given us any criterion by which we may judge of the meaning of his Expressions, we may be able to determine with certainty, what is the precise meaning of this Prophecy. Therefore,

3dly. Much about a year after this Promise of a Prophet *like unto Moses*, and consequently about thirty-nine years before his Death, *Aaron* and *Mirjam* spoke against him, and occasioned this Declaration of God, *Numb. xii. 6—8. If there be a Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a dream. My Servant Moses is not so, who is faithful in all mine house: With him will I speak Mouth to Mouth, even apparently, and not in dark speeches, and the Similitude of the Lord shall be behold.* This will be explained from *Exodus xxxiii. 11; And the Lord spake to Moses face to face, as a Man speaketh to his friend.* This therefore is made the peculiar character of *Moses*: and in this point neither *Joshua*, nor any of the *Jewish prophets* which succeeded him, could pretend to be *like unto Moses*. Either they did not see the glorious presence of God; Or they did not hear him speak distinctly: God did not converse with them; but they received the Intimations of his pleasure by Visions, or Dreams, or by obscure and enigmatical Expressions.

4thly. It appears by the last chapter of *Deut. ver. 9, 10*, That the *Jews* themselves understood this Prophecy as I have explained it, and never imagined it applicable to either *Joshua*, or to the succeeding Prophets. For it is there said, *Joshua, the Son of Nun, was full*

full of the Spirit of Wisdom, for Moses had laid his hands upon him, and the Children of Israel bearkened unto him, and did as the Lord commanded Moses. And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face. And indeed whenever any Prophet did arise, they only expounded those Laws which *Moses* gave; or they were sent on some particular Occasions to particular persons; or they attempted the reformation of the people's Manners; or they tried to bring them back to an exact observance of the Law; or else to put the people upon endeavouring to live up to the Spirit, and Intent, of the Law; Or, lastly, they foretold some future Events, discovered to them by Visions, or Dreams, or by Angels: But they never acted *like Moses*, in that which was the distinguishing character of *Moses*, viz. to give a Law to the People of God; and to be a *Mediator* betwixt God and his People; and to propose a Covenant betwixt God and Them, by that means to bring them to God.

Since then *Moses* himself has given us such a criterion, by which we might judge of the meaning of those words, *like unto Me*—if we find that *Jesus* was *like unto Moses* in those things which were the eminent characters of *Moses*, and that no one else was *like* him in them, we may be assured that *Jesus* was that *Prophet* foretold by *Moses*.

In

CHAP. In proof of this we are only to ob-
 XV. serve,

1. That *Jesus* came to erect the Kingdom of God, and to publish the Laws of it to Mankind: and declared their acceptance with God to depend upon the performance, or non-performance, of those conditions which are specified in the Gospel. Herein he was a *Legislator* like unto *Moses*.

2. *Jesus* spoke only that which he had SEEN with his Father: He was from the beginning with God. *John* i. 1. The only begotten Son which is in the BOSOM of the Father, he hath declared him, ver. 18. Again, chap. iii. 13. No Man hath ascended up into Heaven, but he that CAME DOWN from Heaven, even the SON of MAN which is in Heaven. All which places imply the perfectest intimacy with God: that he was admitted to the secret designs of God, and was commissioned to reveal them to Mankind.

3. *Jesus* was the Mediator of a Covenant as well as *Moses*. The conditions of our Salvation were offered by him to us from God: and That, not as *Moses* did, by barely repeating the words of God, but by being such a Mediator as gave himself a ransom for all. *1 Tim.* ii. 6. He is a Mediator of a new covenant in his blood. *Heb.* ix 15. As this was the part which *Jesus* performed, it was very right, and literally true, to say, that
Moses

Moses wrote of him, or that the Law prophesied of him. CHAP. XV.

The Author of the *Discourse of the Grounds, &c.* p. 28. seems to be of Opinion, That this Passage of *Moses* “ implies an “ Establishment of an Order and Succession of Prophets in analogy to the Heathen Diviners: and suitably to the words “ of *Moses* there were great numbers of Prophets among them, who not only in the “ most important Affairs of Government, “ but in the discovery of lost Goods, and in “ telling Fortunes, shewed their divine Inspiration.”

For the Proof of this, we are referred to *Stillingfleet's Origines Sacræ.*

The Arguments produced by that Learned Man, are These. The *First* is taken from the Occasion of the words in question. “ God, says he, prohibits them to *hearken after the manner of their Neighbour Nations to Observers of Times, and Diviners; and then brings in the following words, as the reason of that Prohibition, That God would raise them up a Prophet, &c.*” To which I answer,

That Dr *Stillingfleet* has evidently mistaken the meaning of *Moses*. *Moses*, ver. 9. gave the *Israelites* in charge, that *when they came into the land which God should give them, there should not be among them a Diviner or Wizard, &c.* For all that do

these things are an abomination unto the Lord, and BECAUSE of these abominations the Lord doth drive them out before thee. And ver. 14. *These Nations which thou shalt possess, hearkened unto observers of times, and unto Diviners: But as for thee, the Lord thy God hath not suffered thee to do so.* The very next words are those in debate; which if they signified a *Succession of Fortune-tellers*, they would directly contradict, not only the words immediately preceding, but likewise the Reason of the Prohibition. All that consult *Wizards*, or that use Divination, are an *abomination* unto me, says God; and I will not suffer thee to do so: And then the immediately following words are, *I will raise up unto you Men that may use Divination; and for This reason, that you may consult and hearken to them.* Could *Moses* thus immediately, and thus glaringly contradict himself?

Besides; What concerns such as use *Divination*, &c. is the Repetition of a Law from *Leviticus*, which was given at quite a *different Time* from this promise which was made of a Prophet like unto *Moses*; and as it was given much *later* in Time, it cannot be the *reason* of a *prior* Promise, given upon a different occasion.

Dr *Stillingfleet's* *Second* reason for interpreting these words as he has done, is, as he himself owns, only for a *Probability* that such may be the meaning, *viz.* "The Op-
" position

“ position lies between the Order of true
 “ Prophets among the *Jews*, and the false
 “ ones which should arise in the midst of
 “ them; as appears from the charge which
 “ follows against false Prophets, and the
 “ rules to discover them, ver. 20—22.”

But then if *this* be the meaning of the words, it is certain that the Succession of true Prophets must have been *constant*; or at least true Prophets must have been raised up as often as false Prophets appeared: There must have been real Prophets ready at hand to disprove all Pretenders to Prophecy; which is neither agreeable to History, as far as appears; nor was it necessary in itself, because *Moses* had laid down rules to try false Prophets by.

His other Reason is really worse; *viz.*
 “ There is no other Place in the whole
 “ *Pentateuch* which doth *expressly* speak of
 “ a Succession of Prophets.” As if This place *expressly* spoke of a Succession? I conclude therefore that *Moses* spoke of *One* particular Prophet: The words are express of *One only*: *One, like unto Moses*: And such was *Jesus* in those very distinguishing characters of a *Legislator*, *Mediator*, and *Revealer* of the Will of God; and consequently *Jesus* may be said to be *wrote* of, or *spoke* of, by *Moses*.

When St *Peter* says, *Acts* iii. 24. *Yea, and all the Prophets from Samuel, and those*
 U 2 *that*

that follow after, as many as have spoken, have likewise foretold of these days;—He means, not that every one of the Jewish Writers after Samuel, to Malachi, wrote of the days of The Messiah. But Some did it; as many as have spoken of the days of The Messiah, spake what is now beginning to be accomplished in these days in and by Jesus of Nazareth.

The next citation taken from *Psalms* cxviii. 22. is either a General Form of Expression, or perhaps a common proverbial Speech, and applied by St Peter, *Acts* iv. 11. to our Saviour, as our Saviour applied it to himself, *Matt.* xxi. 42. *This is the Stone which was set at nought of you builders, which is become the head of the corner.*

Acts iv. 25—28. Peter and John, being dismissed with Threats by the Jewish Sanhedrim for preaching Jesus to be the Christ; and being come to their own company, and having declared what the chief Priests and Elders had said unto them, they all lift up their voice to God, and said, Lord—*who by the mouth of thy Servant David hast said, Why did the heathen rage, and the People imagine vain things? The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a Truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people*

people of Israel, were gathered together, for to do whatever thy hand, and thy counsel determined before to be done. To make out this to be the citation of a Prophecy, it must be proved that the Spirit of God had this particular Event in view; and that the *Second Psalm* was all a prediction of what was to happen to, and under, the *Messiah*. God no doubt foresaw, and in his Wisdom determined, what afterwards happened to the *Messiah*: He knew how *Jesus* would be treated by *Herod*, and *Pilate*, by *Jews*, and *Gentiles*: But that *David* had this particular fact in View, or that he prophesied of the *Messiah* in these words which here the Apostles apply, would be very difficult to prove to any One, because he speaks of his own Person and Times; and the vain attempts of the Heathen to oppose the Lord and his anointed. It is true, that this Psalm is very often cited by the Apostles. *Tbou art my Son, this day have I begotten thee*, is cited, *Acts* xiii. 33. *Heb.* i. 5, and chap. v. 5, and constantly applied to *Jesus*. *Acts* xiii. 33, It is applied to our Saviour's *Resurrection*, as appears by the context. *God*, says the Apostle, *raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people: And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their*

children, in that he hath raised up Jesus again, as it is also written in the 2d Psalm; Thou art my Son, this day have I begotten thee. In the Epistle to the *Hebrews*, chap. v. 5, these same words are applied to our Lord's being in possession of his *High-Priesthood*. So also Christ glorified not himself to be made an High-Priest; but he that said unto Him, Thou art my Son, this day have I begotten thee. In the *First* chapter of this Epistle it relates to his Exaltation into his Kingdom above all *Angels* as well as Men: Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent name than they; For unto which of the Angels said he at any time, Thou art my Son, this Day have I begotten thee? Now these Words containing the *Decree* of God, to establish in the House of *David* for ever his Kingdom; and our Saviour, by his *Resurrection* and *Exaltation*, being vested with all Power in *Heaven and Earth*, and thus enabled to rule for ever, and being of the Seed of *David*, — These places contain an Explication of a *Prophecy*, and are declarations of the *Manner* in which it was accomplished. *vid.* My *Paraphrase and Notes upon the Epistle to the Hebrews*, p. 242, &c.

As to the citation made, chap. viii. 32, 33. I refer the reader to what I have said in relation to the liii of *Isaiab* in the beginning of the preceding chapter.

In the xiiith chapter, St Paul has a very remarkable discourse at *Antioch in Pisidia*; where, ver. 33, he cites the *Second Psalm*, which I have already considered: and going on with the evidence for the Resurrection of our Saviour, he appeals, ver. 34. to *Esaiab* lv. 3. *And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure Mercies of David.* He doth not mean that *these words* signify, or were intended to signify, that the *Messiah* was prophesied of as *not to see corruption*; but that God having made with *David* an everlasting Covenant, and having promised him great things, He would faithfully observe his promise to him. *Jesus* therefore being the Person promised, and in whom the Mercies to *David* were to be made good, *Jesus*, I say, being crucified and buried, he must be brought to life again, and must be made capable of Action, or else the promise made to *David* must cease. Here therefore is a Prophecy appealed to; but not a Prophecy of the Resurrection of *Jesus*; not a Prophecy that the *Messiah* was *not to see corruption*; but a Prophecy of quite a different nature, which the Apostle, having joined to it the known death of *Jesus*, argues from, and sufficiently explains how the mercies of God to *David* were fulfilled in the resurrection of *Jesus*. What he adds from *Psf. xvi. Thou shalt not*

suffer thine Holy one to see corruption, has been already considered in this chapter.

There are Two more Citations made by *S. Paul* in this Discourse, which are so plainly mere accommodations, that no one can easily mistake them. After He had declared that Remission of Sins was preached unto the Jews of *Antioch* through Christ, He cautions them against Infidelity thus; *Beware, therefore lest that come upon you, which is spoken of in the Prophets,* “ Behold, ye despisers, and
“ wonder, and perish, for I work a work in
“ your days, a work which you shall in no
“ wise believe, though a man declare it unto
“ you,” ver. 40, 41. This Citation is made neither according to the *Hebrew*, nor according to the LXX, of *Habakkuk*: And the very next words of the Prophet, ch. i. 5, 6, shew, that He was speaking of his own generation, and of his own Times, *For lo, I raise up the CHALDEANS, that bitter and hasty Nation, &c.*

The Other, ver. 47. was occasioned by the *Jews* being filled with *Envy, blaspheming and contradicting Paul*. Upon which He and *Barnabas* turned to the Gentiles, *i. e.* to the *religious Profelytes* who were of *Gentile Extraction*, and not of the Seed of *Abraham*; and They justified what they did from those words of *Isaiab*, ch. xlix. 6, *I have set thee to be a light to the Gentiles, that thou shouldst be for Salvation unto the Ends of the Earth.* It was certainly prophesied, that the *Messiah*

was to be a Prince or Governor of the *Gentiles*: and *Jesus* had commanded the Apostles to make Disciples to Him out of *all Nations*, *Matt.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47. But then the Prophet in the cited place was speaking most probably of himself; and the Apostle argued thus in effect, that since *Jesus* had commanded Disciples to be made of *Gentiles*, and *Isaias* was to be a Light to the *Gentiles* as well as to the *Jews*, it could not but be right to preach the Gospel to them; and therefore he applied to Himself the words of *Isaiab*, and introduced them thus, *For so hath the Lord commanded us.*

That the *Gentiles* of all Sorts, and of all Nations were to turn to God, and to be admitted into the Kingdom of the *Messiah*, was very fully and expressly declared by the Prophets. *Isaiab* says it very clearly, *There shall be a root of Jesse, which shall stand for an Ensign of the People: To it shall the Gentiles seek*, ch. xi. 10, &c. Again, ch. lvi. 7. *Mine House shall be called an House of Prayer for All People.* And again, *Malachi* i. 11. *From the rising up of the Sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered up to my name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.* When *Paul* and *Barnabas* had declared what Miracles and Wonders God had wrought among the
Gentiles

Gentiles by them; and James had observed from Peter's Account of his preaching the Gospel to Cornelius, that God had visited the Gentiles to take out of them a people for his Name, Acts xv. 14; St James goes on to observe, *To this agree the words of the Prophets, as it is written, After this I will return, and will build again the Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doth all these things.* In these words it is certain that James only follows the Sense of Amos, ch. ix. 11, 12, not his words, either according to the Original, or the LXX. The Prophet is speaking concerning a time still future, when the Jews were to be planted in their Land, so as no more to be pulled out of it, ver. 15; and this was to be done after that the House of Israel had been sifted among all nations like as corn is sifted in a Sieve, ver. 9. In this Time (whenever that shall be) God promises to raise up the Tabernacle of David, and that the Gentiles should seek after the Lord, and should be called upon by his Name. St James, observing how the Light of the Gospel was spread among the Gentiles, puts them in mind that this was all along designed by God to be accomplished in his due time; and that this prophecy of Amos plainly intimated so much: and

and therefore that He approved what *Paul* and *Barnabas* had done.

CHAP.
XV.

As for the Citation, *Acts* xxviii. 26, 27, It has been already considered.

These I think are all the Passages cited from the Prophets, which may seem to be, or actually are, urged as Prophecies of the things for which they are cited. How seldom, and how often they are so, I have shewn. But it will be asked, For what End are many of them brought? Or why did the Apostles use such a Style as might so easily lead the unwary Reader into Mistakes? I answer,

They used a Style and Phraseology which was THEN common among the *Jews*; and which was understood by them, as easily as our *European* Phraseology is understood by us. There are numberless Expressions in the *New Testament* and in the *Old* too, which when rightly understood, and as the Writer really meant them, signify nothing like what ignorant People take them for, or what some Men of Letters wrest them to. The Powers that be, are *ordained of God*: God *hardned* Pharaoh's Heart: God's *deceiving* Prophets: *Calling*: *Election*: *Predestination*: *Grace*: -- These and a thousand other Instances of hard words occur, which are, and have been understood, universally almost, in a manner different from what they were designed to signify.

If the Question be, Why did the Apostles use such Citations? I answer, In some Instances

stances merely to illustrate their Narrations :
 In other, The Terms of the Old Testament
 were very exact and suitable to their design :
 In Some, there is Event foretold directly :
 In Others, They argue from a prediction in
 Justification of what they did. In All, they
 suppose their Readers, or their Hearers, to be
 capable of understanding what they say, and
 of having common Judgment to compare
 things together, and to discriminate *Prophecy*
 really such, from mere *Accommodations*.

When therefore The Author of *the Discourse of the Grounds and Reasons, &c.* observes, that the Evangelists *prove the several parts of Christianity from the OLD TESTAMENT*, p. 6. and argues thus because they use the Term, *fulfil*, or use Citations from the Old Testament, He very much mistakes the meaning of that Term, and likewise the Design of the Apostles in their references : For since some of them are Illustrations only, and some, Accommodations of their words to the point in hand ; and *all* are introduced in the same manner, as if they had been Prophecies ; The Rules which I have laid down will sufficiently, I think, determine, which are the One, and which are the Other ; and will shew the Mistake of those who put one uniform Sen'se upon a word which has evidently several meanings as it is applied.

C H A P. XVI.

Why the Prophecies which Christians very usually insist on Now a-days, are never mentioned in the New Testament; whereas Others, which seem more remote and difficult to be understood, are therein often mentioned.

IT may seem very strange, That there should be in the Old Testament several very remarkable Prophecies, which all Christians now apply to *The Messiah*, and with which they always combat the *Jews*; which notwithstanding never once are cited by the New Testament Writers, nor any reference is Ever made unto them. The famous One concerning *Shiloh*, *Daniel's Seventy Weeks*; *Haggai's Second Temple*, are never once so much as hinted at, much less are they cited and applied, as one at first sight might reasonably expect, considering that they seem so very fit to determine the Dispute about *The Messiah*.

C H A P.
XVI.

But however strange this may appear at first sight, very good reason may be assigned for this conduct in the Gospel Writers. Thus to instance in particulars;

The

The *First* Prophecy I mentioned is, Gen. xlix. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, 'till Shiloh come, and unto him shall the gathering of the People be.*

It is nothing to the purpose to observe, that the *Chaldee* Paraphrasts, who lived before the Controversies arose about this Text, did *All* of them understand this passage of the *Messiah*. The modern *Jews* will always deny their Authority, whenever it is *against* them; and to appeal to *Rabbies*, where Reason and Argument alone should be considered, is not to convince the understanding, or to confute any Errors, but to bear Men down with names and authorities, which never satisfy or convince the Mind.

In this Prophecy the word which we translate, *Sceptre*, שֵׁבֶט, signifies all these things; a *Rod*; a *Staff*; a *Lance*; a *Sceptre*; and a *Tribe*. The Three former of these cannot be intended here, because they have nothing similar, or relative, to what is expressed by the term, *Lawgiver*. The 4th. Sense, *viz.* *Sceptre*, i. e. The Mark or Ensign of Supreme Authority, cannot here be meant; because the Royal Power never was in any of the Tribe of *Judah* before *David's* Time; nor was any of that Tribe in possession of the Kingdom *after Zedekiah*. The last Sense therefore seems to be the true one; and the meaning is, *The Tribe of Judah shall not fail.*

Nor

Nor a Lawgiver from between his Feet: CHAP.
XVI.
 What we render, *Lawgiver*, is one who decrees, or determines any thing, or exercises Jurisdiction.

From between his Feet: It is a Phrase taken from the Image under which *Judab* is represented in the preceding verse, *viz.* of a *Lion*, who with his *Feet* seizes his Prey, and holds it secure, that no one dares deprive him of it. The Tribe of *Judab* shall last, and he shall no more part with his right of *Jurisdiction*, than a *Lion* would with his Prey from between his *Feet*.

'Till Shiloh come, and to Him the Gathering of the People be. What the word, *Shiloh*, means, is hard to say, it never occurring but in this place. But as almost all the *Jewish* Interpreters antient and modern understand this, and interpret it of, *The Messiah*; and the Event of things has so remarkably shewn that the *Jews* were dispersed soon after the Appearance of *Jesus of Nazareth*, One cannot but conclude this a Prediction of the *Messiah*. The meaning of the whole Prediction is, 'That *Judab* should continue a *Tribe*; and there should be in That, and in that *Tribe* alone, Dominion and Jurisdiction 'till the *Messiah* come, (or He for whom the Dominion was reserved, as the LXX,) and the People be gathered to Him; and then *Judab* was to cease to have these Privileges.' Now it is obvious that within
 a very

a very few Years after the Death of *Jesus*, and whilst *the People were gathering to Him*, The Tribe of *Judab* ceased to be a *Tribe*, and lost all Jurisdiction. It was wrested out of the *paws* of this *Lion*, with infinite Labour and Hazard; and they have never had the least pretence of Power near Seventeen Hundred Years. The *Jews* at this day know not their own Genealogy; nor are they able to prove from which of the Twelve Patriarchs they are descended.

The reason now is manifest, why this Prophecy is not alleged by *Jesus*, or by the Apostles. For the Epistles and all the Gospels, (except St *John's* Gospel and *Jude's* Epistle) were wrote before the *Jews* were dispersed, and consequently before this Prophecy was fulfilled. Now whilst the *Jewish* State continued, it was possible, (for ought any one could say to the contrary at that time) that somebody else might have arose, and might have laid claim to the title of *Shilob*. But when once the Temple, and the State, were entirely destroyed, the Prophecy had it's Event; and then, and not 'till then, it might very justly have been quoted as fulfilled.

The same reason holds good, and is sufficient, I think, to satisfy any one, why *Daniel's Weeks* are never cited. *Daniel* was very clear, chap. ix. 24—26, that *Seventy Weeks were determined—to bring in Everlasting Righteousness, and to seal up the Vision,*
and

and Prophecy, and to anoint the most Holy. Thus much was accomplished in, and by, the Death of *Jesus*. But then, very soon after that the *Messiah* was cut off, the People of the Prince that should come, should destroy the City and Sanctuary, &c. Now whilst the City and the Sanctuary remained untouched, this Prophecy being only in part fulfilled, and the rest remaining unaccomplished, it could not be urged by the Apostles in favour of *Jesus*, 'till all was fulfilled by the Destruction of *Jerusalem*.

So likewise what *Haggai* says, that the Desire of all Nations should come into that Temple, chap. ii. 7.—This could not be urged before that Temple was destroyed; because it was no sure Evidence that such a Person was the *Messiah*, because he laid claim to that Title during the Temple; but it would be Evidence that he could not be the Christ, if he had not come whilst it stood. This I think to be sufficient reason why these Prophecies are never cited by the Authors of the New Testament, The History of the Acts ceasing several Years before the Destruction of *Jerusalem*; and indeed All the Books of the New Testament being wrote before that time, except St *John's* Gospel, and St *Jude's* Epistle.

C O N C L U S I O N.

I HAVE in the preceding Chapters endeavoured to pursue one single Thread of Reasoning, omitting many other Arguments which have their weight. But that the Reader may perceive the connexion of the whole, I here sum up the Argument in a few words.

The *Jews* were, *at* and *about* the times when *Jesus* appeared, in great Expectation of One, whom they called, The *Messiah*, and who was to have an Universal Dominion; and this Expectation was founded upon their *sacred Books*. There was a Promise made to *Abraham*, and to *David*, that one should arise of *David's Seed*, who should reign for ever.

And in *Daniel*, there is express Prophecy that God would erect a *KINGDOM*; and there is an account of *One like the Son of Man*, to whom God is represented as giving an *everlasting Dominion*, that all *People, Nations, and Languages, should serve Him*: and likewise there is clear Prophecy, that in a certain Period of time *Messiah* should be *cut off*.

Jesus, when he appeared, declared to the People, that God was, by means of Him, erecting the *Kingdom of Heaven* foretold: That He was *That SON of MAN*, *That Messiah*, or *Christ*, whom they expected: and This He did, not *once* or *twice*, but some *Hundreds of times*, during his Life: in effect, every time that

that he discoursed of *The Kingdom of Heaven*, of *The SON of MAN*, or of *The Christ*, he appealed to these Prophecies of *Daniel*.

To shew That He did not do this as an *Impossor*, but as one really sent from God, He worked many *Miracles*; He foretold his own *Death*, and *Resurrection*; and He *rose again* just as He had foretold: which plainly proves that He was influenced by a Power from on High. These Facts being true; and the Events exactly corresponding to the Prophecies of *Daniel*; and, since our Saviour's times, Events exactly corresponding to the Prophecies of the New Testament, as we ourselves can see, and make a Judgment upon *Seventeen Hundred Years Experience*, it is undeniably certain, that *Christianity is True*.

The only *Objections* which have the appearance of weight in them, are taken from *mistaken Notions* of some Expressions in the New Testament writers; or else from a wrong Judgment of the Apostles methods of arguing. But they are absolutely nothing, if understood as it must be allowed They *MAY* be; and if there be but a *Possibility* that they *may* be understood as I have explained them, the Truth of Christianity stands unshaken; because the force of the Arguments produced against it, lies entirely upon a Supposition that it is *impossible* to reconcile the Old and New Testament together in those Points.

Would

Would to God that *Christians* would be content with the *Plainness* and *Simplicity* of the Gospel! That They would be persuaded to make no other Terms of Communion, than what *Jesus* himself has made! That They would not vend under the name of Evangelical Truth, the absurd and contradictory Schemes of ignorant, or wicked Men! That They would part with that Load of Rubbish which makes Thinking Men almost sink under the weight, and gives too great a handle for Infidelity! That They would distinguish betwixt *Human* Opinions and *Revealed* Truths! That They would see the difference betwixt Authority and Reason! That They would look upon *Jesus* as the *Author* and *Finisher* of Faith! That They would think, that they are not qualified to make any other Terms of Acceptance with God, than what are already published by our Saviour! That They would look upon All serious Christians, as Members of the One Body of Christ! That They would cease from unchristian and inhuman Damning, Persecuting, Burning one another, for not assenting to the words of Men, as to the words of God! And *Christianity* would soon become the Joy of the whole Earth, and *Infidelity* would lose it's main, I may say, it's only Support.

F I N I S.







