













A GENERAL AND CONNECTED

VIEW

OF

THE PROPHECIES,

RELATIVE TO

THE CONVERSION, RESTORATION, UNION, AND FUTURE GLORY

OF THE HOUSES OF

JUDAH AND ISRAEL;

THE PROGRESS, AND FINAL OVERTHROW,

OF

THE ANTICHRISTIAN CONFEDERACY

IN THE LAND OF PALESTINE;

AND THE ULTIMATE GENERAL DIFFUSION OF

CHRISTIANITY.

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BY THE REV. GEORGE STANLEY FABER, B. D.

VICAR OF STOCKTON-UPON-TEES.

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"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered." Dan. xii. 1.

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TO THE

HON. AND RIGHT REVEREND FATHER IN GOD,

SHUTE BARRINGTON, LL.D.

LORD BISHOP OF DURHAM;

MY LORD,

To complete the plan of my *Dissertation on the 1260 years*, there was wanting, a general and connected view of the various prophecies which treat of the wonderful events about to take place at the expiration of that period. Prevalent as the powers of darkness may be during their allotted season, they are destined to be at length destroyed. Their destruction will synchronize with the restoration of the Jews, and will usher in that glorious state of things so frequently and so exultingly described by the ancient prophets. The lost ten tribes will be united with the tribe of Judah; and the blessings of pure Christianity will be very generally diffused throughout the world. Such, we are led from holy Scripture to believe, will be the magnificent close of the great period of 1260 years.

Without presuming to inquire too curiously into the state of the millennial Church and the nature of the Messiah's earthly reign, it is not difficult to conceive, how materially the face of society would be changed, and how wonderfully the general condition of mankind would be meliorated, were the Gospel

cordially embraced and faithfully acted upon, if not absolutely by *all*, yet by an incalculably great *majority*. At present, to say nothing of the huge multitudes involved in the darkness of Paganism or the mists of Mohammedism, the greatest exertion of Christian charity, the most laborious attempt to hope against hope, will leave no *conviction* in the minds of the truly serious, that even in countries professing the religion of the Messiah *the majority* are faithful followers of their Lord. We are compelled to acknowledge, by the melancholy testimony of our very senses, that too many have a name that they live, and are dead; that not merely lukewarmness and indifference and a disregard to the spirit of Christianity are prevalent, but that numbers, in consequence of their actual criminality, can be distinguished from Pagans only by *an appellation*, in *their* cases, *an empty geographical appellation*. Now let us suppose this state of things to be reversed; let us picture to ourselves either *the whole*, or *nearly the whole*, of mankind as being Christians not in word only, but in deed: and we may perhaps form some conception of the nature of the Millennium. What the narrow primitive Church was in spirit and in practice, the immense millennial Church would likewise be. *Behold how these Christians love each other*, would again become a true remark: Where universal affection prevailed, where selfishness was as much extinguished and evil lusts and passions were as much subdued as among the first believers, wars and dissensions, both public and private, would be no more. Where holiness of conversation, springing from grateful love to God through Christ, was predominant, the various miseries arising from vice and immorality would be unheard of. The world, in a degree, would be brought back to a Paradisaical state;

and, when the minds of men ceased to be agitated by bad dispositions, and their bodily strength to be undermined by intemperance and excess on the one hand and by poverty and wretchedness on the other, it is natural to suppose, that their lives would be extended to a much longer period than they are at present.

But some perhaps may ask, *How can these things be?* To such a question the believer finds it not very difficult to give an answer. It was by an abundant effusion of the Holy Spirit, not by any natural inherent goodness of their own, that the primitive Christians were made to differ from others. It is by the agency of the same Spirit (I speak throughout of his *ordinary* operations), that every believer of the present day thankfully acknowledges, with Scripture and the Church, that a new heart is created within him. And it is by a yet more abundant effusion of the Holy Ghost both on Jews and Gentiles, as we are expressly taught in prophecy, that the great mass of mankind will truly and effectually be gathered into the fold of Christ in the days of the Millennium. There is no difficulty in conceiving, had it been agreeable to the purposes of the Most High so to have ordered matters, that all men in the apostolic age might have been made like-minded with the primitive believers; and that the Gospel might have been universally received, instead of being universally opposed. There is no difficulty in conceiving, that the heart of a Nero or a Dioclesian might, through the Spirit, have been as effectually turned to the knowledge and love of the truth, as the heart of a Peter or a Paul. Consequently, there is no difficulty in conceiving, that the Holy Spirit, who was pleased only to operate to a certain extent in the days of the Apostles, may hereafter operate so generally as to render *nearly the whole* of mankind

similar, perhaps even superior, in holiness and genuine piety to the first Christians. All this, I repeat it, may easily be conceived; for who shall presume to *limit* the extent of God's operations? And, whether I be right or wrong in expecting a miraculous interference of the Divine Word, we are certainly led from prophecy to believe, that some such general diffusion of holiness will assuredly take place, and with it (what is indeed its natural consequence) a general diffusion of happiness.

This period, we are taught to expect, will be introduced by the most dreadful political convulsions that the world ever witnessed. Before "the greatness of the kingdom under the whole heaven," to adopt the language of Daniel, "shall be given to the people of the saints of the Most High," the tyranny of the two little horns must be broken, and the empire of the great Roman beast, in his last form and under his last head, must be dissolved. In the midst of the expiring struggles of God's enemies, the Jews must be restored and converted. And thus at length, when this tremendous tempest shall have exhausted itself, the glorious day of millennial happiness shall dawn upon a long benighted and distracted world.

What part *we* may be destined to take in these awful events, may well afford matter of anxious anticipation to all of us, more especially when the present situation of Europe is considered with a reference to prophecy. That some prevailing maritime power of faithful worshippers will be chiefly instrumental in converting and restoring a part of the Jewish nation, seems to be declared in Scripture more than once with sufficient plainness: but I am persuaded that your Lordship will agree with me, that we may employ ourselves much more profitably in labouring to diffuse

the knowledge of the Gospel and to increase among us the number of the truly pious, than in speculating upon the probability or improbability of *our* being the maritime power in question. We live in times, which *might* produce seriousness even in the most unthinking; and I am willing to hope, that there actually *has* been of late years a considerable increase of genuine religion among us. Our situation peculiarly fits us to be the ark, as it were, of God's Church. We must beware of making *him* our enemy, and then we need not fear what man can do unto us. But, however matters may terminate, your Lordship will have the satisfaction of reflecting, that *you* have not been silent; that you have raised your voice, as a watchman of our Israel; and that, in the solemnity of what you have conceived might be a last address, you have borne your testimony against any relapse into a superstition, from which our pious forefathers separated themselves, and which is destined to fall in the course of God's righteous judgments, ere the glorious kingdom of the mountain shall commence.

I have the honour to be

Your Lordship's most obliged

and dutiful humble Servant,

GEORGE STANLEY FABER.

February 25, 1808.



## PREFACE.

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THE plan, which I have pursued in the following work, is the same as that which I adopted in *my Dissertation on the 1260 years*. It was finished in the spring of *the year 1806*: and, instead of altering the text, such events as have since occurred, that appeared worthy of our observation, I have animadverted upon in the notes.

The longer I have considered the subject, the more I am confirmed in my former opinions. The passing train of events, the long period of time during which the abominations of Popery have been suffered to prevail from whatever precise era the appointed *three times and a half* ought to be computed, the very spirit of the age itself, all serve to shew, that we cannot be very far removed from what Daniel calls *the time of the end*. At least, whatever may be thought of the other particulars, this last, I mean *the spirit of the age*, seems to me sufficiently decisive. “When the Son of man cometh,” said our Lord, “shall he find faith on the earth?” The present age has been boastfully termed *the age of reason*: and, when we consider the *sense* in which it has been so termed, we can scarcely avoid esteeming the appellation synonymous with *the age of unbelief*. Individual unbelief indeed has existed in all ages of the church: but never was there an age, in which infidelity has been so widely and so systematically diffused; never was there an age, to which the emphatic question of Christ so closely applied, as the present. Nor am I at all singular in my opinion. The question of our Lord, as it has been well observed by a late eminent divine, certainly “gives us reason to expect, that, at the coming of the Son of man, faith shall

scarcely be found on earth. It is obvious therefore to conclude, that, in proportion as the faith decays, the coming of Christ is drawing near. The scoffers of the last days may insolently demand of us, as it was foretold they should, *where is the promise of his coming?* and object, that there is no sign of it, for that *all things continue as they were*. But this cannot now be said with truth. All things do *not* continue as they were. There hath been a marvellous change of late in the affairs of this world and in the state of religion, with which all serious men are alarmed, justly apprehending that some still greater event is to follow. The signs of the times, to those who can read them, are many\*.”

Some have supposed, that *the 1260 years* are already expired, and that their expiration took place about the commencement of the French revolution. As yet I have seen no sufficient reasons to induce me to assent to this opinion. According to the most natural interpretation of Dan. xii. 6, 7, the interpretation adopted by Mr. Mede and other eminent expositors, the interpretation which best harmonizes with parallel prophecies, the Jews will begin to be restored so soon as *the three times and a half* shall have expired. But the Jews have not begun to be restored. Therefore we scarcely seem warranted in supposing that *the three times and a half* have expired. However this may be, I have little doubt that the wonderful shaking of nations during these last eighteen years is preparatory to the return and conversion of God's chosen people, and to the final overthrow of his congregated enemies.

In citing the various prophecies which relate to these events, I have adhered to no one translation in particular, but have given that version of them, by whomsoever proposed, which appeared to me best to express their true meaning. Any material variation from the established translation is noticed and defended in the margin. On this account, as well as for another reason, I have found it expedient to cite the prophecies in question at full length. In our common version, one and the same

\* Jones's Works, Vol. vi. p. 358.

connected prediction is frequently broken into apparently unconnected parts by the arbitrary division of chapters. Hence, the general design of the prophecy is greatly obscured; and by cursory readers, who pause at the termination of each chapter as if the subject were there completely finished, can scarcely be understood. In the following work, what I conceive to be parts of one prophecy are arranged accordingly; and several chapters are frequently commented upon collectively, as jointly forming only one complete whole. The usual method of treating the subject by selecting detached texts, instead of considering the unbroken predictions of which these texts are mere parts, has always appeared to me extremely defective. I have therefore departed from it, and think myself fully justified in doing so.

At one period it was the humour of the day to *spiritualize* the prophecies, as it was called: that is to say, those prophecies, which in their plain and obvious acceptation relate to the restoration, the conversion, and the future glories, of the house of Israel, were referred to the original propagation and final universal extension of Christianity. . . But, according to such a mode of exposition, there is scarcely any thing which the ancient prophecies may not be made to declare. Its extreme licence affords a sufficient confutation of it. I entirely think with the late Bp. Horsley, that the plain literal meaning of the prophecies which respect the future fortunes of the Jews ought to be strenuously maintained by all who study them. They are occasionally indeed written in the language of symbols; and, when this is the case, they must no doubt be interpreted accordingly. But the literal *application* of them is not thereby affected. The political and spiritual revival of the house of Israel may be exhibited to us under the imagery of *the birth of a child* or of *a resurrection from the dead*. But, although the language in this particular be metaphorical, the proper house of Israel, not the Gentile Church of Christ, must be intended, unless we wholly depart from the obvious sense of the prophecy. The literal mode of exposition recommended by Bp. Horsley, in opposition to the licence of *spiritualizing*, has been adopted by Mr. Bicheno, as well

as by myself: and, though I cannot agree with him in all points (if I could, the present work had been superfluous), I certainly think, that in his treatise on the restoration of the Jews he has thrown much light, perhaps more light than any of his predecessors, on the subject.

In a work written on the plan of the present one, it was impossible to avoid a certain degree of repetition: but I could not give up the plan, because I am persuaded that it is best calculated to attain to the knowledge of the truth. In my preliminary general statement, I have detailed, in one unbroken narrative, what I conceive may be collected from prophecy relative to the great events which will take place after the expiration of the 1260 years. But this, unless supported by proofs, would be no better than a sort of theological romance. The proofs therefore follow in their order. Each prediction is given at length, and each is separately considered. Now, since all these predictions relate to the same period, though there is a considerable degree of variety in them, there must likewise be much sameness; and of this character of the predictions the several commentaries upon them must unavoidably partake. The subject however is of so much importance, that, by those who *really* wish to study it, I shall readily be excused for discussing it so largely.

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A GENERAL AND CONNECTED

VIEW, &c.

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A general Statement of what may be collected from Prophecy relative to the restoration of Israel and the overthrow of Antichrist.

THE *restoration of Israel and the overthrow of Antichrist* are so closely connected together, that it will be found impossible to treat of the one without likewise treating of the other. In a former work \* I have briefly considered them both: but, the object of that work being an examination of the prophecies which relate to the *whole* period of *the 1260 days*, it was necessary to discuss what is only *the catastrophe* of the great drama with a proportionable brevity. Yet even that part of the subject appeared to be of so much importance, as justly to merit a distinct and more ample consideration. Hitherto I have confined myself almost entirely to the prophecies of Daniel and St. John: now I purpose to take a wider range, and to collect into one point of view the various scattered predictions, which foretell that *the whole house of Israel* shall assuredly be restored, and that the power of *Antichrist* shall at the same period be broken for ever. But first, that the subject may be rendered more clear and less intricate, I shall give a general statement of what may be gathered from them relative to those two great events †.

\* *A Dissertation on the prophecies that relate to the great period of 1260 years.*

† I think it superfluous to crowd my margin with references, as all the prophecies, upon which this general statement is founded, will be given at large and commented upon hereafter.

*The era of the restoration of Judah* seems to be very definitely marked by Daniel. He teaches us, that at the close of *the three times and a half* or *the 1260 days*, God will cease to scatter his holy people, or (as Mr. Wintle renders the passage) will accomplish the scatterings of his holy people; in other words, that he will begin to bring them back into their own land\*. And, in order (as it were) that we may not possibly misunderstand him,

\* "Until how long shall be the end of these wonders?—It shall be until a time, times, and a half; and, when he shall have finished to scatter the power of the holy people, all these wonders shall be finished." (Dan. xii. 6, 7.) Since then *all the wonders contained within the period of the three times and a half* are finished when *the scattering of the holy people* is finished, the most natural meaning of the passage seems to be, that *the period of their scattering will come to a close*, and consequently *they themselves will begin to be restored*, when *the three times and a half shall have expired*. But they have not yet begun to cease to be a scattered people; therefore *the period of their scattering* has not come to a close: and, since *this period* expires when *the period of three times and a half* which contains the wonders expires, we can scarcely avoid inferring, that we cannot as yet have arrived at the termination of *the three times and a half*. In short, as it appears to me, *the only certain badge of this termination is the commencement of the restoration of Judah*. But see the matter fully discussed in my Dissert. on the 1260 years, Chap. III. and in my reply to Mr. Bicheno.

Some, I believe, have imagined, that *the holy people*, whose scattering is to be finished at the end of the 1260 years, are not *the Jews*, but those pious witnesses who are appointed to prophesy in sackcloth during that period. The whole context however of the prediction shews this opinion to be erroneous. The revealing angel introduces it by informing Daniel, that he will make him understand what shall befall *his people in the latter days*, or (as the original expression ought rather in that passage to be translated) during *the succession of days*. (Dan. x. 14.) Such being the case, since the prophecy reaches to the very *time of the end*, and to *the overthrow of Antichrist*, we must necessarily suppose, that it will conclude with foretelling *the restoration of the Jews*; otherwise the most remarkable event in the history of Daniel's people would be omitted. Indeed the very expression *to scatter* shews, that *they* alone can be intended; for in none of the predictions relative to the tyranny of *Popery* are *the witnesses* ever said to be scattered, nor in fact were they ever scattered in any such remarkable manner as *the Jews*.

I am no way singular in drawing the preceding conclusion from this prophecy of Daniel.

"*The Jews*," says Mr. Mede, "*shall be carried captive over all nations, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled*: that is, until the monarchies of the Gentiles should be finished. For these *times of the Gentiles* are that last period of the fourth kingdom prophesied of, *a time, times, and half a time*: at the end whereof the angel swears unto Daniel (Chap. xii. 7.), that *God should accomplish to scatter the power of the holy people*. This is that *fulness of the Gentiles*, which being come, St. Paul tells us, *the Deliverer shall come out of Zion, and all Israel shall be saved*. Rom. xi. 26. (Treatise on Daniel's Weeks. Works B. III. p. 709). I make no question but these *times of the Gentiles*, with which *the Jews'* tribulation shall end, are either the times of the four monarchies in general (that is, the times of that prophesied dominion of the Gentiles), or, (which is all one in

he further informs us, that this shall come to pass at the same time that an expedition into Palestine is undertaken by *Antichrist*, who is there destined to perish; and that this expedition shall take place at a period denominated *the time of the end*, which, as may be easily collected from other parts of the book of Daniel, denotes *the period of 75 years which commences at the expiration of the 1260 years, and extends to the beginning of the Millennium\**. Thus are we in a manner doubly informed, that *the Jews* will begin to be restored, when *the 1260 years* shall have drawn to their close.

As for the order and manner of *the conversion of Israel*, his *general restoration*, and *the final expedition and overthrow of the Antichristian faction*, we have reason to believe, so far as can be collected from prophecy, that they will be as follows.

Either before or about the expiration of *the 1260 years*, the eyes of *one great division of the scattered Jews* will be opened; and they will joyfully embrace the faith of that Redeemer, whom they have so long rejected and despised. In effecting *first* their conversion (possibly *before* the end of *the 1260 years*), and *afterwards* their restoration † (certainly when *the 1260 years* shall have *fully* expired), some *mighty maritime nation of faithful worshippers* will be principally instrumental. To *this great division of Judah*, destined to be brought to the knowledge of the

event) those last times of the fourth kingdom of *a time, times, and half a time.*" Works B. iv. epist. 12. p. 753. See also epist. 8. p. 744.

"Mr. Lowth," says Mr. Wintle, "has recounted a number of passages in the prophets, which indicate *the restoration of the Jews* in the latter days, or when the fourth monarchy shall expire.—At this decisive period, or after *the 1260 years of the reign of Antichrist* (Popery) and the addition of another short term for *the restoration of the Jews*, will be the end of these wonders or marvellous things inquired after in the last verse." (Wintle on Dan. xii. 7.) "Though the reign of *Antichrist* seems here fixed for 1290 years, which is a term of 30 years more than was mentioned at Ver. 7, this excess in the opinion of some is the time allotted for the collecting of *the Jews* from their captivity among all nations, or the several countries of their dispersion; and at the close of Ver. 7 there does seem to be a further period alluded to for *this purpose*, after *the time, times, and a half, or the 1260 years.*" Wintle on Dan. xii. 11.

\* See my *Dissert. on the 1260 years*, Chap. III.

† Dan. xii. 1, 6, 7. relates to *the restoration*, not *the conversion*, of *Judah*. The former commences at the close of the 1260 years.

truth while yet in the land of their dispersion, *the maritime worshippers* will be sent, the appointed messengers of God, in swiftly-sailing vessels: and, reverently obedient to the divine command, they will bear them safely in a mighty fleet, as a present to the Lord of hosts, to the place of his holy name, even mount Zion. *The Jews* therefore, who are thus converted and brought back by sea, must clearly be such *Jews*, as shall be scattered either through the dominions and colonies of *the maritime power*, or through those of *other smaller maritime nations* in alliance with and professing the same faith as *the great naval power* itself.

At the period when these matters are transacting, *the Ottoman empire* will have been overthrown, and *the great confederacy of Antichrist* will have been completed. It will consist of *the Roman beast under his last or Carlovingian head*, *the false prophet* or *the ecclesiastical power of the Papacy*, and *the subordinate vassal kings of the Latin empire*. To these Daniel adds *a state*, which he describes under the character of *a king that magnified himself above every God*, and which from the account of its actions is plainly the grand contriver and director of *the whole confederacy*\*. Hence we are naturally led to conclude, that *this state* will at that period be identified with *the last head of the beast*†. *The state* in question I have elsewhere shewn to be *Antichristian France*: and recent events have but too amply confirmed the conjecture, that its chief would sooner or later acquire the empire of Charlemagne‡. As yet indeed he has not assumed the title of *Emperor of the Romans*; but he has become virtually and effectually *the Emperor of the West*, the lord of the destinies of France, Germany, Spain, and Italy. With our own eyes we may now behold the rapid forma-

\* Having thus specified *the members* of which *the Antichristian confederacy* is composed, I shall refrain hereafter, in order to avoid needless repetition, from particularizing them. Whenever therefore I speak of *the Antichristian confederacy*, or *the Antichristian faction*, the reader is desired to understand me as speaking *conjointly* of all these different members.

† See my *Dissert. on the 1260 years*, Vol. II. p. 359—365. (2d. Edit. p. 400—408.)

‡ See my *Dissert. on the 1260 years*, Vol. I. p. 317—351. (2d. Edit. p. 346—383.)

tion of *that conspiracy of federal kings*, of which he openly avows himself *the head*; and which, after the effusion of *the sixth vial* and the overthrow of *the Ottoman empire\**, will begin to be gathered together by secret diabolical agency to their destruction at Megiddo. We need only look to what is passing on the great stage of *the Latin empire*; and we shall require no comment on *the predicted confederacy of the beast under his last head, the false prophet, and the kings of the Roman earth*. St. John teaches us to expect such a *confederacy* after the sounding of *the third woe-trumpet*, after the horrors of *the symbolical harvest*, while *the blazing sun* of military despotism is scorching with an intolerable heat the degraded Latin empire, in *the last days* of blasphemous infidelity; and we now see the commencement of its formation.

While *the faithful maritime power* is engaged in converting *one great division of the Jews*, with a view perhaps † to their ultimate restoration; *the Antichristian confederacy* will take under its protection *another great division of the Jews*, and will prepare to direct its arms against Palestine, in order to restore them in *an unconverted state* (and *that* for mere political purposes) to the country of their forefathers. Daniel has given us a wonderfully minute account of the progress of *this Antichristian confederacy* to Palestine; which, as might naturally be expected from the circumstance of *the maritime power* commanding at sea, is plainly by land. *Antichrist*, in his attempt to invade the holy land from his empire in the West, must necessarily pass through Turkey. In whose hands Greece and Asia Minor will then be, no one can

\* That *the exhaustion of the waters of the Euphrates* means *the subversion of the Ottoman empire*, is sufficiently manifest from the analogy of the apocalyptic language. If *the issuing forth of the four angels from the Euphrates with an innumerable body of cavalry, under the sixth trumpet*, denote, as it plainly does, *the rise of the Turkish monarchy*; then, unless we suppose St. John to be utterly inconsistent with himself, *the exhaustion of that same Euphrates* must denote *its subversion*. But see my *Dissert. on the 1260 years*, Vol. II. p. 344 et infra. (2d. edit. p. 381.)

† It is possible, that *the maritime power* may at first attempt to convert *the Jews* without any specific design of restoring them. Its restoration of them may be undertaken in consequence of *Antichrist's* project of restoring *the unconverted Jews*. But respecting such points as these we can at present merely conjecture.

at present with certainty determine : but this we know, that *the Ottoman empire* itself will have been previously overthrown at the beginning of the effusion of *the sixth vial*. In this attempt, *Antichrist* will meet with some opposition from *a king of the south*, and with a most determined and formidable resistance from *a king of the north*, who will come against him like a whirlwind with chariots and horsemen and many ships ; with *the last*, most probably to prevent his crossing into Asia. Yet, in spite of all their attempts, he shall enter into the countries, overflowing them like a resistless torrent ; and, the prophet specially adds, *shall pass over* ; meaning, perhaps, over the streights which divide Asia from Europe, and which *the northern potentate* shall vainly attempt to block up with his ships. *This great northern power* I have already conjectured to be *Russia*\* : and, the more I have since thought upon the subject, the more I am inclined to adhere to my first opinion. What state is meant by *the king of the south*, we have not as yet, I think, sufficient grounds to determine.

*Antichrist*, having now passed over the streights, rapidly advances into the glorious land or Palestine, overthrowing and pillaging many countries by the way. Such then being his route, he must necessarily enter into the holy land from *the north* : accordingly this dreadful invasion is more than once described as proceeding from *the north*. Like a vast flight of locusts, his armies cover the face of the whole country, devouring and wasting, with their accustomed rapacity, all the productions of nature.

Unsated by victory, he still meditates new conquests. After placing his allies, *the unconverted Jews*, in Jerusalem and its vicinity, he now directs his steps towards Egypt. Edom, and Moab, and the chief of the children of Ammon however, escape out of his hand. For this they have to thank, not his moderation and clemency, but merely their local situation. A map will best explain the reason of their security. The districts, which those nations formerly occupied, lie so far to the east, as

\* See my *Dissert. on the 1260 years*. Vol. 1. p. 356. (2d. Edit. p. 400.)

to be entirely out of the way of any army which is passing from Judea into Egypt. But over other countries, more closely adjoining to Egypt, he will stretch forth his hand: and, while Egypt is unable to escape his marauding rapacity, those, whom Daniel calls *the Lubim* and *the Cushim*, shall be compelled to attend his steps, and probably either augment his armies \* or perform the most menial offices in his camp.

In the midst of his African conquests, he is troubled by *tidings out of the east and out of the north*. What *these tidings* are, Daniel does not positively determine: but the subsequent context shews, that they must relate to the approach of some new enemies, and to some disagreeable intelligence respecting Jerusalem. From these *data*, and by the assistance of other parallel prophecies, we may form no improbable *conjecture* at least respecting *those tidings out of the east and out of the north*, which are described as so grievously troubling *Antichrist*. We left *the great maritime power*, preparing to bring by sea its allies, *the converted Jews*, as a present to the Lord of hosts, to mount Zion. Now, in whatever part of the world *this power* may be situated, whether far beyond the eastern or the western Cushean streams, it is plain that its navy can only approach Palestine by the way of *the Mediterranean sea*. Such then will indisputably be its course. The maritime expedition at length reaches Palestine: but *the converted Jews*, and their *naval protectors*, find themselves opposed by *the unconverted Jews*, and the troops which *Antichrist* had left behind him to garrison Jerusalem and other strong-holds. Apparently after no trifling bloodshed, and (if I judge rightly from some prophecies) when *the converted Jews* had suffered very considerably, the eyes of their *unconverted brethren* will unexpectedly be opened; they will look upon him whom they had pierced; and, throwing off the base yoke of *Antichrist*, they will cordially join such of their nation as had embraced Christianity, and had allied themselves

\* We have already beheld the tyrant take into his pay, as body guards, those foreign mercenaries, the Mamelukes.

to the *faithful maritime power*. At the period when these events happen, and that they *will* happen is revealed with sufficient clearness, we may suppose *Antichrist* to be in Egypt and Libya: for to what other time, in the course of his whole progress, can we with equal propriety ascribe them? Thus situated, he would plainly receive the intelligencé from *the north* and from *the east*. From *the north and the north-east* he would learn, by means of some light vessels, first that the navy of *the maritime power* was approaching, and afterwards that it had safely reached the coast of Palestine: from *the east* he would learn, by means of his own fugitive troops which had been stationed in Judea, that *the maritime power* had completely succeeded in its first attempt, that it had brought back a large body of *converted Jews*, and that those who had been restored by *Antichrist* in an unconverted state had suddenly embraced the faith of protestant Christianity, and had revolted from him to their already *believing brethren* \*. Unless we admit, that either this, or something like it, will be the case; we shall find it no easy matter to account for the fury with which *Antichrist* is represented, as *returning* into Judea which he had *already* subdued, and as *besieging* Jerusalem which he had *already* given to his allies *the unconverted Jews*. For, that certain *unbelieving Jews will* be converted in Jerusalem, is plainly asserted by Zechariah: and, that the city will afterwards be besieged and taken, is asserted both by Zechariah and Daniel. But *all those Jews*, who are restored by *the maritime power*, will return in a *converted* state; as is manifest from the language used by Isaiah and Zephaniah. By whom then can *the unconverted Jews* have been restored, except by *Antichrist*, who will make himself master of the whole land of Palestine? And why should he afterwards besiege them in Jerusalem, except on account of their conversion mentioned by Zechariah, and their revolt from his cause? For, if they had not revolted from him after

\* A map will explain, how to any person in Egypt news from Palestine must come from the north and the east.

their conversion, no reason can be assigned why he should so bitterly attack them.

Troubled with such unpleasant tidings from the east and from the north, *Antichrist* hastily quits Egypt and Libya, and retraces his steps to Judea. Going forth in the height of his fury, he threatens to destroy all such as should oppose him: and, calling in the aid of Popish bigotry, he sanctifies his expedition by representing it as a holy crusade against heretics; and, with banners blessed by *the false prophet* who (as we have reason to believe from the Apocalypse \*) will be his attendant †, he devotes many to utter extermination under the blasphemous pretext of religion. His wonted success at first attends him. He besieges Jerusalem now occupied by his enemies, and takes it. Here he exercises his usual barbarity; a barbarity, increased ten-fold by the defection of his late allies. The houses are rifled, and the women are ravished, by his licentious soldiery. Half of the inhabitants are made captive: but the other half are permitted still to remain in the city, under the control most probably of a strong garrison. Thus does he plant the curtains of his tents between the seas in the glorious holy mountain: and thus is Jerusalem, now for the last time, trodden down of the Gentiles.

During these disasters, the troops of *the maritime power* appear to have retreated towards the sea-shore, in order that they may be able to regain their ships, if all further resistance should prove fruitless. Here they would doubtless be joined by the great body of their allies, *the first converted Jews*, and by such of those that were *afterwards* converted, as were able to effect their escape from the rage of *Antichrist*. To this devoted host the tyrant now directs his attention. Anticipating an easy victory over his last enemies, either by suddenly cutting them off from their ships, or by compelling them to re-embark, and with proud exultation looking forward

\* See Rev. xix. 19, 20.

† Mr. Whitaker conjectures, that the seat of *the Papacy* will be finally removed to Jerusalem. (Comment. on Rev. p. 443.) I think his conjecture by no means improbable. The remarkable passage, contained in Rev. xix. 19, 20, seems at least to favour the belief, that the power of *the Papacy*, no less than that of *Antichrist*, will be broken in Palestine.

to the uncontrolled empire of the civilized world, he leaves Jerusalem, and advances with his whole army to Megiddo. Between this town and the sea we may suppose the troops of *the maritime power* and *the Jews* to have taken their position, hopeless probably of victory from their vast disparity in numbers to the huge hosts of their enemy. But the battle is not always to the strong, nor the race to the swift. At this anxious moment, the glory of the Lord is suddenly manifested in the midst of Jerusalem, and Jehovah himself becometh a wall of fire around her. The Almighty Word of God goeth forth, like a man of war, in the greatness of his strength; and all his saints, the innumerable armies of heaven, are with him. His awful commission is from the Most High. For, after the manifestation of the glory, the Lord of hosts sendeth him unto the nations that have spoiled his ancient people; that he may shake his hand over them, that they may become a spoil unto those whom they had made their servants, that they may know that the lord of hosts hath sent him, that they may learn that he who toucheth *Judah* toucheth the apple of his eye. The tremendous vision halts for a moment on the mount of Olives; which, like Sinai of old, acknowledges a present God, and with a mighty earthquake cleaves asunder in the midst. It then advances to the valley of Megiddo, and hovers over the heads of the palsied troops of *Antichrist*. The divine Word displays himself to the assembled nations. The faithful look up with awful wonder, knowing that their redemption draweth nigh. Every eye seeth him; and they also, his kindred after the flesh, which pierced him, now behold him in his glory. He cometh with clouds: and all kindreds of the Latin earth wail because of him. He descendeth in his wrath: he treadeth the wine-press in the fury of his indignation: his garments are sprinkled with the blood of his enemies.

It appears, from comparing various prophecies together, that the overthrow of *the Antichristian confederacy* will be effected partly by supernatural and partly by natural agency. Christ will indeed tread the wine-press alone, for to his sole might will the victory be owing: yet will he likewise use the instrumentality of others. While he

miraculously smites his enemies with a dreadful plague, so that their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth; he will send likewise among them a great tumult from the Lord, so that they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. *Judah* also, summoned to the dreadful task of vengeance by his God, shall take an active part in the destruction of his enemies: for, in that day, the Lord will make the governors of *Judah* like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left. Thus will *Antichrist* come to his end, and none shall help him: thus will *the beast now under his last head* be taken, and with him *the false prophet* that wrought miracles before him, with which he deceived them that had received the mark of *the beast* and them that worshipped his image. These both will be cast alive into a lake of fire burning with brimstone: and the remnant will be slain with the sword of that Almighty Conqueror who sitteth upon the white horse, the sword that proceedeth out of his mouth; and all the fowls will be filled with their flesh.

There has been so long a suspension of the visible interpositions of Providence, a suspension nevertheless expressly foretold by Isaiah \*, that we are apt in the present day to feel a sort of hesitation in admitting that they will ever be renewed. *The Jews* perpetually required a sign of the Lord, at the period of his *first advent*: *we*, on the contrary, can scarcely bring ourselves to interpret literally even the most express predictions, relative to his miraculous and personal manifestation at the period of his *second advent* †. Few have felt the influence of this prejudice more than myself: and nothing but a laborious comparison of prophecy with prophecy has enabled me to subdue it. Yet, while I now fully assent to Mr. Mede's opinion, that there will be some such praterna-

\* See Bp. Horsley's Letter on Isaiah xviii. P. 96.

† "The time for *the restoration of the Jews*," says Bp. Horsley, "is no otherwise defined than as the season of *our Lord's second advent*." (Letter on

tural manifestation, I cannot think that he assigns to it its proper place in the succession of events. He supposes, that it will be *the cause* of the conversion of *the Jews*: whereas, according as matters appear to me, they will be

Isaiah xviii. p. 16. See also p. 14.) His Lordship might have added, with Mr. Mede, on the authority of Dan. xii. 6, 7, that the time of *their restoration* is likewise defined to be the season at *the expiration of the 1260 years*.

As I shall have frequent occasion, in the course of the present work, to mention *the second advent of Christ*, it may not be amiss briefly to state what I understand by it.

*The second advent of Christ* is commonly spoken of, from the pulpit and in ordinary conversation, as *the time when our Lord will come to judge both the quick and the dead, and to assign to all their everlasting portion either of happiness or misery*. This notion of it is not perfectly correct. *The second advent* includes indeed *the final destination of the whole race of mankind*; but it includes likewise much more, commencing *long before* that time which we are wont *familiarly* to call *the day of judgment*. In fact, *the great day of judgment* synchronizes with *the whole period of the second advent*, comprehending at once *the final destination of mankind and many other antecedent particulars*. It is necessary to form a clear idea of this point; otherwise, when it is said that *the Jews* will be restored at the era of *the second advent*, the reader might be in danger of imagining that they would not be restored till that era which is *familiarly* called *the day of judgment*; that is to say, *the final consummation of all things*: whereas, *after* their restoration and conversion, they are to flourish in their own land during the space of at least 1000 years.

Mr. Mede has treated this subject so well, that I cannot do better than avail myself of his remarks.

“When Daniel’s *times* are done, the Son of man comes in the clouds of heaven, to receive the empire of all the kingdoms of the world. Dan. vii. 14.

“When St. Luke’s *times of the Gentiles* are finished, then shall be signs in the sun and moon; the Son of man comes also in the clouds of heaven, the redemption of Israel and the kingdom of God are at hand. Luke xxi. 27, 28, 31.

“*The first coming of Christ* was to be while the fourth kingdom was yet in being; *the second*, when it should end.” Works, B. iv. Epist. 8. p. 744, 745.

“*The times of the Gentiles* are that last period of the fourth kingdom prophesied of, *a time times and half a time*; at the end whereof the angel swears unto Daniel (Chap. xii. 7.) that *God should accomplish to scatter the power of the holy people*. This is that fulness of the Gentiles, which being come, St. Paul tells us, *The deliverer shall come out of Zion, and all Israel shall be saved*.” Works, B. III. Treatise on Daniel’s Weeks, p. 709.

“The mother text of Scripture, whence the Church of the *Jews* grounded the name and expectation of *the great day of judgment*, with the circumstances thereto belonging, and whereunto almost all the descriptions and expressions thereof in the New Testament have reference, is that vision in *the seventh of Daniel* of a session of judgment when *the fourth beast* came to be destroyed: where this great Assises is represented after the manner of the great *Synedrion* or consistory of Israel; wherein the *pater judicii* had his *assessores*, sitting upon seats placed semi-circle wise before him from his right hand to his left. *I beheld* (saith Daniel Chap. vii. 9.) *till the thrones or seats were pitched down* (namely for the senators to sit upon, not *thrown down*, as we of late have it), and *the Ancient of days* (*pater consistorii*) *did sit*. And *I beheld, till the judgment was set* (that is, the whole Sanhedrim,) *and the books were opened*.

“Here we see both the form of judgment delineated, and the name of judgment expressed; which is afterwards yet twice more repeated: first, in the amplification of the tyranny of *the wicked horn* (Ver. 21, 22.), which (is

previously converted; and Christ will be revealed, not to turn *them* to the faith, but to execute judgment upon *his enemies*. "I incline to think," says he, "that they shall be called by vision and voice from heaven, as St. Paul was; and that that place of Zechariah *They shall see him whom they have pierced*, and that of Matthew *Ye shall*

said) continued till the Ancient of days came, and Judgment was given to the saints of the most High, i. e. *potestas judicandi ipsis facta*; and the third time in the angel's interpretation (Ver. 26.). But the Judgment shall sit, and they shall take away his dominion to consume and destroy it to the end. Where, observe also, that cases of dominion, of blasphemy, and apostacy, and the like, belonged to the jurisdiction of the great Sanhedrim.

"From this description it came, that the Jews gave it the name of the day of judgment and the day of the great judgment; whence, in the epistle of St. Jude (Ver. 6.), it is called the judgment of the great day.

"From the same description they learned, that the destruction then to be should be by fire, because it is said (Ver. 9.) *His throne was a fiery flame, and his wheels burning fire*; and (Ver. 11.) *The beast was slain, and his body destroyed and given to the burning flame*.

"From the same fountain are derived those expressions in the Gospel, where this day is intimated or described; *The Son of man shall come in the clouds of heaven*; *The Son of man shall come in the glory of his Father with his holy angels*: forasmuch as it said here, *Thousand thousands ministered unto him*; and that Daniel saw *One like the Son of man coming with the clouds of heaven, and he came to the Ancient of days, and they brought him near him*.

"Hence St. Paul learned, that the saints should judge the world, because it is said that *many thrones were set*, and (Ver. 22.) by way of exposition, that judgment was given to the saints of the Most High.

"Hence the same apostle learned to confute the false fear of the Thessalonians, that the day of Christ's second coming was then at hand: because that day could not be till the man of sin were first come, and should have reigned his time appointed: forasmuch as Daniel had foretold it should be so, and that his destruction should be at the Son of man's appearing in the clouds; whose appearing therefore was not to be till then. This is *επιφανεσθαι της παρρουσιας αυτου* in St. Paul: whom the Lord (saith he) shall destroy at the *επιφανεσθαι* of his coming. Daniel's wicked horn is St. Paul's man of sin, as the Church from her infancy interpreted it.

"But to go on: while this judgment sits, and when it had destroyed the fourth beast, the Son of man which comes in the clouds receives dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him (Ver. 14.); which kingdom is thrice explained afterwards to be the kingdom of the saints of the Most High, Ver. 18, 22, 27.

"These grounds being laid, I argue as followeth:

"The kingdom of the Son of man and of the saints of the Most High in Daniel begins when the great judgment sits.

"The kingdom in the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the kingdom of the Son of man and saints of the Most High in Daniel.

"Ergo, It also begins at the great judgment.

"That the kingdom in Daniel and that of a thousand years in the Apocalypse are one and the same kingdom, appears thus:

"First, because they begin *ab eodem termino*, namely, at the destruction of the fourth beast: that in Daniel, when the beast (then ruling in the wicked horn) was slain, and his body destroyed and given to the burning flame (Dan. vii. 11, 22, 27.): that in the Apocalypse, when the beast and the false

not see me henceforth till you say, *Blessed is he that cometh in the name of the Lord* \*, seems to imply some such matter. They will never believe that Christ reigns at the right hand of God, until they see him. It must be an invincible evidence which must convert them, after so many hundred years settled obstinacy. But this I speak of the body of the nation; there may be some *Præ-ludia* of some particulars converted upon other motives, as a forerunner of the great and main conversion †." To this opinion of Mr. Mede it was objected by Dr. Twisse, *how such a vision could be manifested to the Jews dispersed in several parts of the world.* The answer was, *that a vision or apparition in heaven may be seen by the greatest part of the world at the same time, as stars*

*prophet (the wicked horn in Daniel) were taken, and both cast alive into a lake burning with brimstone. Rev. xix. 20, 21.*

"Secondly, Because St. John begins the *regnum* of a thousand years from the same session of judgment described in Daniel; as appears by his parallel expression borrowed from thence.

"Daniel says, Chap. vii.

"9. *I beheld till the thrones were pitched down—and the judgment (i. e. judges) sat.*

"22. *And judgment was given to the saints of the Most High.*

"*And the saints possessed the kingdom; viz. with the Son of man who came in the clouds.*

St. John says, Chap. xx.

4. *I saw thrones, and they sat upon them.*

*And judgment was given unto them.*

*And the saints lived and reigned with Christ a thousand years.*

"Now, if this be sufficiently proved, that the thousand years *begin with the day of judgment*, it will appear further out of the Apocalypse, that the judgment is not *consummate* till they be ended; for Gog and Magog's destruction and the universal resurrection is not till then: therefore the whole thousand years is included in *the day of judgment*.

"Hence it will follow, that, whatsoever Scripture speaks of a kingdom of Christ to be at *his second appearing* or at *the destruction of Antichrist*, it must needs be the same which Daniel saw should be at that time, and so consequently be the kingdom of a thousand years which the Apocalypse includes between the beginning and consummation of *the great judgment*." Mede's Works, B. iv. Epist. 15. p. 762, 763.

In short, the whole matter may be briefly stated as follows. *The day of Christ's second advent* or *the great day of judgment* commences at *the close of the 1260 years*, when the vengeance of God begins to go forth against *the Antichristian faction*; extends through the period of the Millennium; and terminates with the final destination of all mankind either to everlasting happiness or everlasting misery. Hence *this day of the second advent* comprehends two manifestations of the Messiah; the one *previous* to the Millennium for the destruction of *Antichrist*, the other *subsequent* to the Millennium for the universal judgment both of quick and dead. The first of these manifestations is predicted in Dan. vii. 9, 10, 11, 18, 22, 26, 27. and Rev. xix. 11—21. the second is predicted in Rev. xx. 11—15.

\* Zechar. xii. 10. Matt. xxiii. 39.

† Mede's Works, B. iv. Epist. xiv. P. 761.

and comets are : how else shall the appearing of our Saviour in the clouds of heaven, at his coming to judgment, be seen at once by so many nations of the world? Mr. Mede adds, "Howsoever it be, I suppose it is no sin to conceive *magnificence* and *περὲν* of so great a work of God towards a people for whom he hath formerly shewn so many wonders ; especially this being to be the greatest work of mercy and wonder that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the wilderness\*." And, in another part of his works, he draws a comparison between *St. Paul's conversion* and *the calling of the Jews*, supposing the one to be a kind of type of the other†.

My objection to Mr. Mede's opinion, in the manner in which *he* has stated it, is neither its improbability nor its impossibility *abstractedly* considered ; but simply that it cannot be made to harmonize with the general tenor of the prophecies which treat of *the restoration and conversion of the Jews*. It is expressly declared by Zechariah, that the glory of the Lord shall be manifested in the midst of Jerusalem ; and that, after such manifestation, Jehovah sent by Jehovah shall go forth and execute judgment upon his enemies. All the other prophets agree in attesting the same ; that, whenever the Word of God is revealed, it shall be to pour destruction upon the rebel army of *Antichrist*. This *glory* will most probably be the same as *the Shechinah* that attended the children of Israel out of Egypt : a vast pillar of light, shooting up to an immense height in the air so as to be visible at a very great distance, and surmounted by a cloud ; thus causing Jerusalem to appear, as if encompassed and covered with fire. Now, if such a tremendous vision as this continued to hover over Jerusalem (for *that* is the place assigned by the prophet for its appearance) ; and if the end of its manifestation were to attract the attention of *the scattered Jews*, and to effect their conversion, as Mr. Mede supposes : it is incredible, that *Antichrist* would ever dare to undertake such an expedition, as it is foretold that he *shall* undertake. Or, granting the utmost that *can* be

\* Mede's Works, B. iv. Epist. xvii. P. 767.

† Mede's Works, B. v. C. 2. P. 391.

granted to daring impiety ; granting that Antichrist might harden his heart to attempt the conquest of Palestine, as Pharaoh did to seek the destruction of Israel at the Red sea, notwithstanding the fiery portent, increasing in apparent magnitude as he approached towards it, glared full before his eyes : yet we can scarcely believe, that he would be *able* to effect the conquest of all Palestine, to bestow Jerusalem upon a band of *unconverted Jews*, to subdue Egypt, to return from thence in his fury, and to sack Jerusalem ; if the glory of the Lord were all this time in the midst of the city. Yet such must necessarily be our conclusion, if we adopt unreservedly Mr. Mede's opinion : for we are expressly told, that *a part of the Jews* shall be converted *in* Jerusalem, and that Jerusalem shall be sacked while in their possession. Of the two texts, which he cites from Zechariah and St. Matthew, the one seems to me by no means to prove his point, and the other to prove the direct contrary. I cannot think, that we have any warrant to suppose that *the Jews*, restored by *Antichrist*, will at the time of their conversion look upon him whom they have pierced any otherwise than spiritually, because their conversion *precedes* the sacking of Jerusalem ; whereas the manifestation of the Lord *succeeds* it, and immediately precedes the destruction of *Antichrist*. Then indeed they will *literally* look upon him whom they have pierced, but not *till then*. And this opinion is decidedly confirmed by the other text, which proves the very reverse of what Mr. Mede intended that it should prove. Our Lord assures *the Jews*, that they shall *not* see him, *until* they say, *Blessed is he that cometh in the name of the Lord*. Whence it is manifest, that they must *first* say, *Blessed is he that cometh in the name of the Lord* ; and *afterwards* behold him, whom they have so long rejected. This is precisely what I have supposed that they *will* do : whereas Mr. Mede exactly inverts the particulars of the text ; and argues, that *the Jews* will *first* see the Messiah, and *afterwards* acknowledge him\*.

\* Mr. Lowth supposes, like Mr. Mede, that *the Jews* will be converted in consequence of a supernatural manifestation of Christ. See his Comment. on Zech. xii. 10.

On the whole I think it clear, that the revelation of God's glory over Jerusalem, will at once *succeed* the conversion and restoration of *Judah*, the whole expedition of *Antichrist*, and the sacking of the city; that it will suddenly take place, when *the confederacy* has reached the valley of Megiddo, and is on the point of overwhelming the troops of *the maritime nation* and *the converted Jews* under its protection; and that, immediately after it has taken place, the Word of God, issuing from the brightness of *the Shechinah* with all the armies of heaven, will descend with irresistible violence on his irreclaimable enemies, and thus stupendously conclude *the great apostatical drama of 1260 years*.

Since *the Jews* are to be restored in the midst of war and bloodshed, or, as Daniel expresses it, during *a time of trouble such as never was since there was a nation*, we may reasonably suppose that great numbers of them will perish. Accordingly we find, that their return from the countries of their dispersion is expressly compared by Ezekiel to their ancient exodus from Egypt. As God pleaded with their fathers in the wilderness of the land of Egypt; so will he likewise plead with them, causing them to pass under the rod, and purging out from among them the rebels. It is probable indeed, that only a small part of the first generation of those that are restored will quietly sit down under their own vines and under their own fig-trees. One whole generation of the Israelites, that were brought out of Egypt, perished in the course of *forty years* in the wilderness: and there is reason to think, as we shall presently see, that *the conversion and restoration of Judah*, and *the expedition and destruction of Antichrist*, will occupy a period of not less than *30 years*. The swift messengers of *the great maritime power* will begin the work of *converting* the Jews, that is to say such Jews as are scattered through the countries subject to their influence: *Antichrist* meanwhile will collect *the unconverted Jews* from those parts of the isles of the Gentiles, or the regions of Europe\*, which are under his immedi-

\* By the isles of the Gentiles the Jews understood all those countries which they could not reach from Palestine except by sea. Hence the name was given to Europe in contradistinction to Asia, which to them was strictly continental. See Mede's Works, P. 272. and Mr. Lowth's Comment. on Isaiah xi. 11.

ate control, for the purpose of bringing them back in an unbelieving state to their own country : but whether *he*, or whether *the maritime power*, will absolutely begin the work of *restoring* the ancient people of God, cannot, I think, be certainly gathered from Scripture\*. *His* plan will be a plan of pure Machiavelian policy : and considering the frailty of human nature, it is much to be feared that the plan of *the maritime power*, strenuously as that power will exert itself in *converting* no less than in *collecting* the Jews, will be somewhat *alloyed* by worldly motives, and will not be adopted *simply* from a desire to promote the glory of God. Most probably politics will have taken such a turn at that eventful period, as to make it seem to be the interest of both those great powers to attempt the restoration of *the Jews*. At this time, namely at *the close of the 1260 years*, and when *the last vial* begins to be poured out, Europe will be agitated by the storms of war. *The symbolical earthquake* of some extensive political convulsion will divide *the great city*, or *the Roman empire*, into three parts ; and the cities, or kingdoms, of the nations will fall, when *the mystic Babylon* is now about to come in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. *The division of the great city into three parts* seems to denote a *triple division of the federal empire of Antichrist*, not improbably made in imitation of the three prefectures of the ancient Roman empire ; for Zechariah mentions *three such parts* as being engaged in the last

\* That *the maritime power*, mystically termed by Isaiah *the ships of Tarshish*, will be *the first*, or (as the original expression is rendered by the LXX. and in the Latin translation of the Arabic version) *among the first*, to attempt the *conversion* of the Jews ; and that they will *afterwards* bring back to Palestine such as shall be converted by their instrumentality, seems to be revealed with sufficient plainness : but it is no where, I believe, positively declared, that they shall begin the work of *restoring* the Jews. Since *part of them* are to be brought back by *Antichrist* in an *unconverted* state, and *part* by *the maritime power* in a *converted* state, it certainly is possible that *Antichrist* may begin to restore *the one division* previous to *the restoration* or even *the conversion* of *the other division*. Most probably however the two events will be nearly, if not altogether, contemporary. The prophecy contained in Isaiah ix. 8, 9, relates solely to *the restoration of the converted Jews*, because they are declared to be brought unto the name of the Lord ; and we are taught that *the ships of Tarshish* shall be among the first to undertake this great enterprise.

war in Palestine \*. In the midst of these wars and revolutions, *Antichrist* will begin his grand expedition for the purpose of conquering Egypt and the Holy land, and of restoring his vassal allies *the unconverted Jews*. Uniformly successful in the beginning of his project, he will apparently reach the place of his destination and fix *the apostate Jews* in Jerusalem, before *the maritime power* shall have been able to convert, to collect, and to bring by sea to their own land, *the other great body of the Jews*; although *that power* is represented as being foremost in the work of *converting* certain members of *Judah*, and as afterwards *restoring* them when they *have been* so converted. Thus doubly brought back by two mighty contending nations, and thus plunged into the midst of perils and of war during the space of *thirty years* (for so long a period will probably intervene between *the first effusion of the seventh vial at the close of the 1260-years* when they begin to be restored, and *the destruction of Antichrist at Megiddo*), *the Jews* must inevitably suffer many calamities; and we are taught accordingly by Ezekiel, that such will assuredly be the case. The whole of this is perfectly consonant with the ordinary course of the divine justice. National wickedness can only be nationally punished: and the long impenitence of the *Jewish people* will not at the last, even during the very time of their restoration, be either overlooked or unrequited.

When the army of *Antichrist* is miraculously overthrown, the Lord, who forgetteth not mercy even in the midst of judgment, will not make an entire end; but will spare some of the least guilty of his enemies, reserving them for the noblest purposes. Zechariah teaches us, that even so much as *a third part* shall be spared. These may be supposed to be less hardened in wickedness than their associates; and to have engaged in the expedition, either through the inveterate prejudices of a Popish education (the expedition having been blessed and sanctified by *the false prophet*), or through the tyrannical compulsion which we have already beheld *Antichristian France*

\* I of course wish this to be understood as a mere conjecture. It is very possible, that *the three parts engaged in the Antichristian war* may have no connection with *the three divisions of the great city*.

begin to exercise over her degraded federal allies. Nor will they only be spared: plucked as brands out of the burning, they will likewise be converted by the mercy of God to a zealous profession of genuine Christianity. When *two parts* are cut off, and die, in all the land; *the third part* shall be left therein. And the Lord will bring *the third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on his name, and he will hear them. He will say, *It is my people*: and they shall say, *The Lord is my God*.

Thus wonderfully preserved and converted, they will become proper instruments to accomplish the yet unfulfilled purposes of the Most High. Scattered over the face of the whole earth, they will carry every where the tidings of their own defeat, of the marvellous power of the Lord, and of the restoration of *Judah*. Meanwhile we may suppose the awful apparition of the *Shechinah* still to remain suspended over Jerusalem, visible from its stupendous height to an immense distance, and bearing ample attestation to the veracity of the fugitives\*. Nor will they carry their message in vain. *Judah* is indeed restored: but *the lost ten tribes of Israel* are still dispersed through the extensive regions of the North and of the East. These, according to the sure word of prophecy, however they may be now concealed from mortal knowledge, will be found again, and will be brought back into the country of their fathers. All nations, and all tongues, shall come and see the glory of the Lord; for he will set among them a sign, even the sign of the Son of man, the sign of the illuminated *Shechinah*; and will send unto them those that have escaped from the slaughter of *the Anti-christian confederacy*, that they may declare his glory among the nations. Convinced by ocular demonstration that God doth indeed reign in Zion, and at once divinely impelled and enabled both to seek out from among them and to find the long-lost sheep of *the house of Israel*, they

\* I apprehend it was from passages of this import, that Mr. Mede supposed that *the Jews* would be converted by a supernatural manifestation of Christ. Had he said *the ten tribes*, instead of *the Jews*, I believe he would have approached very near to the truth.

will bring by land, in vast caravans, all *the brethren of Judah* for an offering unto the Lord, as *the great maritime power* had already brought *the converted Jews* for a present unto the Lord to his holy mountain. Then shall *the stick of Joseph* be united for ever with *the stick of Judah*: *Ephraim* shall be no more a separate people: but *the whole house of Jacob* shall become one nation under one king, even the mystic David, Jesus the Messiah.

The various prophecies, which speak of *the restoration of the ten tribes*, certainly cannot relate to the restoration of those detached individuals out of them, who returned with *Judah* from the Babylonian captivity. This is manifest, both because their restoration is represented as *perfectly distinct* from the restoration of *Judah*, and because it is placed at once *subsequent* to that event and to the overthrow of *Antichrist*. In fact, the converted fugitives from the army of *Antichrist* are described as being greatly instrumental in bringing about *the restoration of the ten tribes*. Hence their restoration is plainly *future*: and hence we cannot, with any degree of consistency, apply the predictions which foretell it to *the return of a few individuals from Babylon with Judah*. "It is surprising," says Bp. Horsley, when treating of one out of the many prophecies, that explicitly declare *the future restoration and union both of Judah and Israel\**; "It is surprising, that *the return of Judah from the Babylonian captivity* should ever have been considered, by any Christian divine, as the principal object of this prophecy, and an event in which it has received its full accomplishment. It was indeed considered as an inchoate accomplishment, but not more than inchoate, by St. Cyril of Alexandria. The expositors of antiquity, in such cases, were too apt

\* Hosea i. 10, 11. "Nevertheless the number of the children of Israel shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that, in the place where it was said unto them, No people of mine are ye, *there* it shall be said unto them, Children of the living God. And the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth. For great shall be the day of Jezrael"—That is to say, as Bp. Horsley remarks very justly, "Great and happy shall be the day, when the holy seed of *both* branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the nations of the earth."

to take up with some circumstances of general resemblance, without any critical examination of the terms of a prophecy, or of the detail of the history to which they applied it. The fact is, that this prophecy has no relation to *the return from Babylon* in a single circumstance. And yet the absurd interpretation, which considers it as fulfilled and finished in that event, has of late been adopted. But what was the number of the returned captives, that it should be compared to that of the sands upon the sea-shore? The number of the returned, in comparison with the whole captivity, was nothing. *Then Judah and Israel shall appoint themselves one head—Zorobabel*, says Grotius. But how was Zorobabel one head of the rest of *Israel*, as well as *Judah*? A later critic answers, *After the return from Babylon, the distinction between the kingdoms of Israel and Judah ceased.* But how was it, this distinction ceased? In this manner, I apprehend, *The kingdom of Israel* had been abolished above 180 years before; *Judah* alone existed as a body politic; and *the house of Judah* returned under their leader Zorobabel, with some few stragglers of the captivity of *the ten tribes*. And no sooner were the returning captives settled in *Judea*, than those of *the ten tribes*, joining with the mongrel race which they found in *Samaria*, separated themselves from *Judah*, and set up a leader and a schismatical worship of their own. Was this any such incorporation, as the prophecy describes, of *Judah* and the rest of *Israel* under one sovereign\*? To interpret the prophecy in this manner is to make it little better than a paltry quibble; more worthy of the Delphic tripod, than of the Scripture of truth †.”

Of *the Jews*, who were carried away captive to *Babylon*, only a very small part, according to Houbigant ‡ not more than a hundredth part, returned to their own country. Those, who were left behind, will doubtless, at the time of *the second advent*, be brought back along with their brethren of *the ten tribes*; just as those individuals of *the ten tribes*, who returned with *Judah* from *Babylon*,

\* This two-fold return and incorporation of *Judah* and *Israel* is yet more definitely predicted by *Ezekiel* than by *Hosea*. See *Ezek.* xxxvii. 15—28.

† *Bp. Horsley's Hosea*, p. 59, 60.

‡ Cited by *Bp. Horsley*.

and (adhering to him notwithstanding the Samaritan schism) were afterwards scattered with him by the Romans, will be brought back with their brethren *the Jews*. So far, but no further, the otherwise distinct restorations of *Judah* and *Joseph* will in some measure be mingled together. This circumstance is very accurately noted by Ezekiel, even when predicting *the two-fold restoration of Judah and Joseph*, and their subsequent union under one king. He speaks neither of *Judah* nor *Joseph* simply; but styles the one division *Judah and the children of Israel his companions*, and the other division *Joseph and all the house of Israel his companions* \* : thus plainly intimating, that *some* of the children of *Israel* shall return with *Judah*; but that members of *all* the tribes, not of the kingdom of the *ten* tribes only, but of *all* the tribes, shall return with *Joseph*.

And here we cannot but observe the strict justice of God in arranging *the manner* of this two-fold restoration. *Judah*, with many more advantages than *Israel*, sinned nevertheless yet deeper than he did. They were both equally guilty of idolatry: but *Judah*, that is to say, *that part of Judah* which returned from *Babylon*, added to all his former iniquities the deep guilt of rejecting and crucifying the Lord of life. Hence we find, that, while *he* is restored, partly in a converted and partly in an unconverted state, through many wars, perils and afflictions, and during a time of unexampled trouble: *Israel*, and *his companions of Judah*, to whom the Saviour had never been offered, return *after* the destruction of *Antichrist*, wholly in a converted state †, escorted honourably and joyfully by all nations, free from all dangers, exempt from all difficulties, during the earliest dawns of the peaceful day of millennial blessedness.

It may probably be asked, How can *the ten tribes* ever be discovered and restored after the lapse of so many

\* Ezek. xxxvii. 16.

† This is manifest from *Isaiah's* declaration, that they should be brought an offering to the Lord, as the children of *Israel* bring an offering in a clean vessel into the house of the Lord. See Chap. lxi. 18, 19, 20. The Phraseology is perfectly parallel to that of the two passages, wherein the restoration of *the converted division of Judah*, by the great maritime power, is predicted. See *Isaiah* xviii. 7. and *Zephan.* iii. 9, 10.

centuries, during which they have been completely lost and mingled among the nations of the east? *The Jews* indeed tell us many marvellous stories of their yet existing as a distinct body politic in a large and spacious country with fine cities: but no one knows to this day, where it is situated\*.

To such a question it would be sufficient simply to answer, *I know not*. The restoration of *the ten tribes* is expressly foretold, and is therefore an article of faith. With *the manner* of their discovery I presume not to concern myself. I know that all things are possible with God: and therefore I know, that he, who at the last day will collect our scattered members and raise our long-dissolved bodies from the dust, can with equal ease collect the scattered members of *Israel*, and discover them however lost among the nations whither they have been led away captive. Indeed it is worthy of notice, that *the resurrection of the body* is repeatedly used by the prophets to typify *the political revival of Judah and Israel*, and by none of them with more minute particularity of circumstance than Ezekiel: insomuch that I know not a better commentary upon the manner of their discovery and restoration, than the elaborate parable, with which he ushers in a literal prediction of those wonderful events †.

But it is a very remarkable circumstance, that, precisely at the present era, an era marked so strongly by the signs of the times, as to give us every reason to believe, that we are living in the predicted *last days* of Antichristian blasphemy, and that *the 1260 years* are rapidly drawing near to their termination: it is, I say, a remarkable circumstance that, at this very era, a people should begin to attract our notice in the East Indies, which appear to be a fragment either of *the lost ten tribes*, or of *the Jews* that never returned from the Babylonian captivity. In my former more general work on prophecy, I thought it sufficient barely to mention this people ‡: in my present, which exclusively treats of *the restoration*

\* See Bp. Newton's Dissert. VIII. 1.

† See Ezek. xxxvii.

‡ Dissert. on the 1260 years, Vol. II. p. 350. (2d. Edit. p. 387.)

of Israel and the overthrow of Antichrist, a more copious account of them will be strictly in place\*.

The late Mr. Vansittart was the first, I believe, who brought forward to public notice the traditions of the

\* I have read a work entitled, *The History of the American Indians*, by James Adair, Esq. a trader with the Indians, and resident in the country for 40 years, which, if it be authentic, is singularly curious and interesting; but I know not what degree of credit it bears, or how far his account is confirmed by those of other travellers and residents.

“From the most exact observation,” says he, “that I could make in the long time I traded among the Indian Americans, I was forced to believe them lineally descended from the Israelites, either while they were a maritime power, or soon after the general captivity; the latter however is the most probable—Had the nine tribes and a half of Israel, which were carried off by Shalmaneser king of Assyria and settled in Media, continued there long; it is very probable, by intermarrying with the natives and from their natural fickleness and proneness to idolatry and the force of example, that they would have adopted and bowed before the Gods of the Medes and Assyrians, and have carried them along with them: but there is not a trace of this idolatry among the Indians.” Hence he argues, that those of the ten tribes, who were the forefathers of the Americans, soon advanced eastward from Assyria, and reached their settlements in the new continent before the destruction of the first temple.

In proof of the Americans being thus descended, he adduces the following arguments. 1. Their division into tribes. 2. Their worship of Jehovah. 3. Their notions of a theocracy. 4. Their belief in the ministration of angels. 5. Their language and dialects. 6. Their manner of counting time. 7. Their prophets and high-priests. 8. Their festivals, fasts, and religious rites. 9. Their daily sacrifice. 10. Their ablutions, and anointings. 11. Their laws of uncleanness. 12. Their abstinence from unclean things. 13. Their marriages, divorces, and punishment of adultery. 14. Their several punishments. 15. Their cities of refuge. 16. Their purifications, and ceremonies preparatory. 17. Their ornaments. 18. Their manner of curing the sick. 19. Their burial of their dead. 20. Their mourning for their dead. 21. Their raising seed to a deceased brother. 22. Their choice of names adapted to their circumstances and the times. 23. Their own traditions; the accounts of our English writers; and the testimonies, which the Spanish and other writers have given concerning the primitive inhabitants of Peru and Mexico.

A few extracts from what is said under these different heads may not be unacceptable.

1. “As the nation hath its particular symbol; so each tribe, the badge from which it is denominated. The *Sachem* of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe. If we go from nation to nation among them, we shall not find one, who doth not lineally distinguish himself by his respective family. The genealogical names, which they assume, are derived either from the names of those animals whereof the Cherubim are said in revelation to be compounded, or from such creatures as are most familiar to them. The Indians however bear no religious respect to the animals from whence they derive their name: on the contrary, they kill them when opportunity serves. When we consider that these savages have been above twenty centuries without the use of letters to carry down their traditions, it cannot reasonably be expected, that they should still retain the identical names of their primogenial tribes: their main customs corresponding with those of the Israelites sufficiently clears the subject. Besides, as hath been hinted, they call some of their tribes by the names of

*Afghans* or *Rohillas*. Having met with a Persian abridgment of *the Asrarul Afaghinah*, or *the secrets of the Afghans*, he was induced to translate it, and to transmit it to Sir William Jones then president of the Asiatic so-

the cherubinal figures that were carried on the four principal standards of Israel.

2. "By a strict permanent divine precept, the Hebrew nation were ordered to worship, at Jerusalem, Jehovah the true and living God, who by the Indians is styled *Yohewah*; which the 72 interpreters, either from ignorance or superstition, have translated *Adonai*, the very same as the Greek *Kyrius*, signifying *Sir*, *Lord*, or *Master*, which is commonly applied to earthly potentates without the least signification or relation to, that most great and awful name which describes the divine essence.

3. "Agreeably to the theocracy or divine government of Israel, the Indians think the Deity to be the immediate head of their state—All the nations of Indians are exceedingly intoxicated with religious pride, and have an inexpressible contempt of the white people—They used to call us, in their war orations, *the accursed people*: but they flatter themselves with the name of *the beloved people*; because their supposed ancestors, as they affirm, were under the immediate government of the Deity, who was present with them in a very peculiar manner and directed them by prophets, while the rest of the world were aliens and outlaws to the covenant—When the old Archimagus, or any one of their Magi, is persuading the people at their religious solemnities to a strict observance of the old beloved or divine speech, he always calls them *the beloved or holy people*, agreeably to the Hebrew epithet *Ammi* (my people) during the theocracy of Israel—It is their opinion of the theocracy, or that God chose them out of all the rest of mankind as his peculiar and beloved people, which alike animates both the white Jew and the red American with that steady hatred against all the world except themselves, and renders them hated or despised by all.

5. "The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold; and often, both in letters and signification, are synonymous with the Hebrew language." Here follows a number of examples.

6. "They count time after the manner of the Hebrews. They divide the year into spring, summer, autumn, and winter. They number their year from any of those four periods, for they have no name for a year; and they subdivide these, and count the year by lunar months, like the Israelites who counted by moons as their name sufficiently testifies—The number and regular periods of the Indians' religious feasts is a good historical proof, that they counted time by, and observed, a weekly sabbath long after their arrival on the American continent—They began the year at the first appearance of the first new moon of the vernal equinox, according to the ecclesiastical year of Moses—Till the 70 years captivity commenced, the Israelites had only numeral names for the solar and lunar months, except *Abib* and *Ethanim*: the former signifies *a green ear of corn*; and the latter *robust or valiant*: and by the first name the Indians, as an explicative, term their passover, which the trading people call *the green corn dance*." He then gives a specimen of the Hebrew manner of counting, in order to prove its similarity to that of the Indians.

7. "In conformity to, or after the manner of the Jews, the Indian Americans have their prophets, high-priests, and others of a religious order. As the Jews had a *sanctum sanctorum*, so have all the Indian nations. There they deposit their consecrated vessels;—none of the laity daring to approach that sacred place—The Indian tradition says, that their forefathers were possess-

ciety. It opens, as he justly observes, with a very wild description of the origin of that tribe, and contains a narrative which can by no means be offered upon the whole as a serious and probable history : yet the knowledge of

ed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature : and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it—*Ishtoallo* is the name of all their priestly order ; and their pontifical office descends by inheritance to the eldest—There are some traces of agreement, though chiefly lost, in their pontifical dress. Before the Indian Archimagus officiates in making the supposed holy fire for the yearly atonement of sin, the *Sagan* clothes him with a white ephod, which is a waistcoat without sleeves.—In resemblance of the Urim and Thummim, the American Archimagus wears a breastplate made of a white conch-shell with two holes bored in the middle of it, through which he puts the ends of an otter-skin strap, and fastens a buck-horn white button to the outside of each, as if in imitation of the precious stones of the Urim." Upon this statement I may observe, that *Ishtoallo* may perhaps be a corruption of *Ish-da-Eloah, a man of God* (See 2 Kings iv. 21, 22, 25, 27, 40, et alibi) ; and that *Sagan* is the very name, by which the Hebrews called the deputy of the High-Priest, who supplied his office, and who performed the functions of it, in the absence of the High-Priest, or when any accident had disabled him from officiating in person. (See Calmet's Dict. Vox *Sagan*.)

8. "The ceremonies of the Indians in their religious worship are more after the Mosaic institution, than of pagan imitation ; which could not be, if the majority of the old nation were of heathenish descent—They are utter strangers to *all* the gestures practised by the pagans in their religious rites—They have another appellative, which with them is the mysterious essential name of God ; the *tetragrammaton*, or great *four-lettered name*, which they never name in common speech : of the time, and place, when, and where, they mention it, they are very particular, and always with a solemn air—It is well known what sacred regard the Jews had to the four-lettered divine name, so as scarcely ever to mention it, but once a year when the High-Priest went into the sanctuary at the expiation of sins. Might not the Indians copy from them this sacred invocation *Yo-He-Wah* ? Their method of invoking God in a solemn hymn with that reverential deportment, and spending a full breath on each of the two first syllables of the awful divine name, hath a surprizing analogy to the Jewish custom, and such as no other nation or people, even with the advantage of written records have retained—It may be worthy of notice, that they never prostrate themselves, nor bow their bodies to each other, by way of salute or homage, though usual with the eastern nations ; except when they are making, or renewing, peace with strangers, who come in the name of *Yah*." After speaking of their sacred adjuration by the great and awful name of God, he says : "When we consider, that the period of the adjurations, according to their idiom, only asks a question, and that the religious waiters say *Yah* with a profound reverence in a bowing posture of body immediately before they invoke *Yo-He-Wah* ; the one reflects so much light upon the other, as to convince me that the Hebrews both invoked and pronounced the divine tetragrammaton *Yo-He-Wah*, and adjured their witnesses to give true evidence on certain occasions according to the Indian usage : otherwise, how could they possibly in a savage state have a custom so nice and strong pointing a standard of religious caution ? It seems exactly to coincide with the conduct of the Hebrew witnesses even now, on the like religious occasions." According to Mr. Adair, the American Indians have, like the Hebrews, a sacred ark, in which are kept various holy vessels. "It is highly worthy of notice that they never place the ark on the ground, nor

what a nation *supposes* itself to be, more especially if it trace its descent from the stock of Jacob, cannot fail to be interesting. In fact, although *the Afghans* are most probably mistaken in fixing the period at which they

sit on the bare earth while they are carrying it against the enemy. On hilly ground where stones are plenty, they place it on them; but, in a level land, upon short logs, always resting themselves on the like materials. They have also as strong a faith of the power and holiness of their ark, as ever the Israelites retained of theirs. The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors, or the spoiling enemy, that they dare not touch it upon any account. It is not to be meddled with by any except the chieftain and his waiter, under penalty of incurring great evil: nor would the most inveterate enemy touch it, for the same reason. The leader virtually acts the part of a priest of war *pro-tempore*, in imitation of the Israelites fighting under the divine military banner—As religion is the touchstone of every nation of people; and as these Indians cannot be supposed to have been deluded out of theirs, separated from the rest of the world for many long forgotten ages, the traces, which may be discerned among them, will help to corroborate the other arguments concerning their origin." Among their other religious rites, they cut out the sinewy part of the thigh. This custom Mr. Adair supposes to be commemorative of the angel wrestling with Jacob. See Gen. xxxii. 32.

12. "Eagles of every kind they esteem unclean food; likewise ravens, crows, bats, buzzards, swallows, and every species of owl. They believe, that swallowing flies, gnats, and the like, always breeds sickness. To this that divine sarcasm alludes, "*swallowing a camel and straining at a gnat.*" Their purifications for their priests, and for having touched a dead body or other unclean things, are, according to Mr. Adair, quite Levitical. He acknowledges however, that they have no traces of circumcision; but thinks that they lost this rite in their wanderings, as it ceased during the 40 years in the wilderness.

15. "The Israelites had cities of refuge for those who killed a person unawares. According to the same particular divine law of mercy, each of these Indian nations have either a house or town of refuge, which is a sure asylum to protect a man-slayer or the unfortunate captive, if they can once enter into it. In almost every Indian nation there are several peaceable towns, called old beloved, ancient, holy, or white, towns. They seem to have been formerly towns of refuge: for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons from thence and put them to death elsewhere."

16. "Before the Indians go to war, they have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites.

21. "The surviving brother, by the Mosaic law, was to raise seed to a deceased brother, who left a widow childless. The Indian custom looks the very same way: yet it is in this, as in their law of blood, the eldest brother can redeem.

23. "Although other resemblances of the Indian rites and customs to those of the Hebrews might be pointed out, not to seem tedious, I proceed to the last argument of the origin of the Indian Americans; which shall be from their own traditions, from the accounts of our English writers, and from the testimonies which the Spanish writers have given concerning the primitive inhabitants of Peru and Mexico.

"The Indian tradition says, that their forefathers in very remote ages came from a far distant country, where all the people were of one colour; and that, in process of time, they moved eastward to their present settlements. So that what some of our writers have asserted is not just, who say the Indians

believe themselves to have branched out from the parent tree, for Scripture affords not the least warrant to their opinion; yet there is certainly nothing very irrational in supposing, that they may have been, at some time or

affirm, that there were originally three different tribes in those countries." Here Mr. Adair gives a fabulous story. "This story sprung from the innovating superstitious ignorance of the popish priests to the south-west of us. Our own Indian tradition is literal and not allegorical; and ought to be received, because persons who have been long separated from the rest of mankind must know their own traditions the best, and could not be deceived in so material and frequently repeated an event. Though they have been disjoined through different interests time immemorial, yet (the rambling tribes of northern Indians excepted) they aver that they came over the Mississippi from the westward, before they arrived at their present settlements. This we see verified by the western old towns they have left behind them, and by the situation of their old beloved towns or places of refuge lying about a west course from each different nation. Such places in Judea were chiefly built in the most remote parts of the country; and the Indians deem those only as beloved towns where they first settled. This tradition is corroborated by a current report of the old Chikkasah Indians to our traders, that about 40 years since" (this was written in the year 1775) "there came from Mexico some of the old Chikkasah nation in quest of their brethren as far north as the Aquakpah nation about 130 miles above the Nachee old towns on the south side of the Mississippi; but, through French policy, they were either killed or sent back, so as to prevent their opening a brotherly intercourse as they had proposed. And it is worthy of notice, that the Muskohgeh cave, out of which one of their politicians persuaded them their ancestors formerly ascended to their present terrestrial abode, lies in the Nanne Hamgeh old town, inhabited by the Mississippi Nachee Indians, which is one of the most western parts of their old inhabited country—The old waste towns of the Chikkasah lie to the west and south-west, from whence they have lived since the time we first opened a trade with them; on which course they formerly went to war over the Mississippi, because they knew it best, and had disputes with the natives of those parts, when they first came from thence. Wisdom directed them to connive at some injuries on account of their itinerant camp of women and children: for their tradition says it consisted of 10,000 men besides women and children, when they came from the west and passed over the Mississippi. The fine breed of running wood horses, which they brought with them, were the present Mexican or Spanish barbs. They also aver, that their ancestors cut off and despoiled the greatest part of a caravan loaded with gold and silver: but the carriage of it proved so troublesome to them, that they threw it into a river, where it could not benefit the enemy—

"Ancient history is quite silent concerning America, which indicates, that it has been time immemorial rent asunder from the African continent, according to Plato's *Timeus*. The north-east parts of Asia were also undiscovered till of late. Many geographers have stretched Asia and America so far as to join them together, and others have divided those two quarters of the globe at a great distance from each other. But the Russians, after several dangerous attempts, have clearly convinced the world that they are now divided, and yet have a near communication together by a narrow straight, in which several islands are situated, through which there is an easy passage from the north-east of Asia to the north-west of America by the way of Kamschatka, which probably joined to the north-west point of America. By this passage, supposing the main continents were separated, it was very practicable for the inhabitants to go to this extensive new world, and afterwards to have proceeded in quest of suitable climates, according to the law

other, and in some manner or other, *connected* at least with the ancient *Israelites*.

“ *The Afghans*, according to their own traditions, are the posterity of *Melic Talut*, or *king Saul*; who, in the opinion of some, was a descendant of Judah, the son of Jacob; and, according to others, of Benjamin, the brother of Joseph. In a war, which raged between the children of Israel and the Amalekites, the latter, being victorious, plundered the Jews, and obtained possession of the ark of the covenant. Considering this the god of the Jews, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes; but without success. Every individual, who treated it with indignity, was punished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

“ When the prophet Samuel arose, the children of Israel said to him, *We have been totally subdued by the*

of nature that directs every creature to such climes as are most convenient and agreeable. Such readers, as may dissent from my opinion of the Indian American origin and descent, ought to inform us how the natives came here, and by what means they formed the long chain of rites, customs, &c. so similar to the usage of the Hebrew nation, and in general dissimilar to the modes of the pagan world—

“ I presume, enough hath been said to point out the similarity between the rites and customs of the native American Indians, and those of the Israelites; and that the Indian system is derived from the moral, ceremonial, and judicial, laws of the Hebrews, though now but a faint copy of the divine original. Their religious rites, martial customs, dress, music, dances, and domestic forms of life, seem clearly to evince also, that they came to America in early times before sects had sprung up among the Jews; which was soon after their prophets ceased, and before arts and sciences had arrived at any perfection: otherwise it is likely they would have retained some knowledge of them, at least where they first settled, it being a favourite climate; and consequently they were in a more compact body, than on this northern part of the American continent.”

The recent discoveries of Captain Cook respecting the streight which separates Asia and America are now laid down in every modern map. Dr. Robertson is decidedly of opinion, that all the Americans are of Asiatic extraction with the sole exception of the Esquimaux. He further observes, that, according to the traditions of the Mexicans, “ their ancestors came from a remote country, situated to the north-west of Mexico. The Mexicans point out their various stations as they advanced from this into the interior provinces; and it is precisely the same route which they must have held, if they had been emigrants from Asia.” *Hist. of America*, B. IV. Sect. 8. p. 41, 42, 43.

With regard to the curious work of Mr. Adair, as I have no means of ascertaining its authenticity, I wish to be understood as giving no opinion whatsoever upon it. “ *Neque confirmare argumentis, neque refellere, in animo est: ex ingenio suo quisque demat, vel addat, fidem.*”

*Amalekites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God.* Samuel said, *In case you are led out to battle, are you determined to fight? They answered, What has befallen us that we should not fight against Infidels? That nation has banished us from our country and children.* At this time the angel Gabriel descended, and, delivering a wand, said, *It is the command of God, that the person, whose stature shall correspond with this wand, shall be king of Israel.*

*Melic Talut* was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to Samuel, saying, *I have lost a cow, and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty.* Samuel, perceiving that he was a man of lofty stature, asked his name. He answered, *Talut.* Samuel then said, *Measure Talut with the wand which the angel Gabriel brought.* His stature was equal to it. Samuel then said, *God has raised Talut to be your king.* The children of Israel answered, *We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?* Samuel informed them, that they should know that God had constituted *Talut* their king, by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

“After *Talut* obtained the kingdom, he seized part of the territories of *Jahut*, or *Goliah*; who assembled a large army, but was killed by David. *Talut* afterwards died a martyr in a war against the Infidels; and God constituted David king of the Jews.

“*Melic Talut* had two sons, one called *Berkia*, and the other *Irmia*, who served David, and were beloved by him. He sent them to fight against the infidels; and, by God’s assistance, they were victorious\*.

“The son of *Berkia* was named *Afghan*, and the son of *Irmia* was named *Usbec*. Those youths distinguished

\* Though Saul had not two sons of these names, yet the names themselves are plainly Hebrew. *Berkia* is *Barachia*, and *Irmia* is *Jeremiah*.

themselves in the reign of David, and were employed by Solomon. *Afghan* was distinguished by his corporal strength, which struck terror into demons and genii. Usbec was eminent for his learning.

“*Afghan* used frequently to make excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels.

“When the select of creatures, *Muhammed*, appeared upon earth, his fame reached *the Afghans*, who sought him in multitudes under their leaders *Khalid* and *Abdul Rashid*, sons of *Walid*. The prophet honoured them with the most gracious reception, saying, *Come, O Muluc, or kings*; whence they assumed the title of *Mulic*, which they enjoy to this day. The prophet gave them his ensign, and said that the faith would be strengthened by them.

“Many sons were born of *Khalid*, the son of *Walid*, who signalized themselves in the presence of the prophet, by fighting against the Infidels. *Muhammed* honoured and prayed for them.

“In the reign of the sultan *Mahmud* of *Ghaznah*, eight men arrived of the posterity of *Khalid* the son of *Walid*, whose names were *Kalun*, *Alun*, *Daud*, *Yalua*, *Ahmed*, *Awin*, and *Ghazi*. The sultan was much pleased with them, and appointed each a commander in his army. He also conferred on them the offices of *Vazir*, and *Vakili Mutlak*, or regent of the empire.

“Wherever they were stationed, they obtained possession of the country, built mosques, and overthrew the temples of idols. They increased so much, that the army of *Mahmud* was chiefly composed of *Afghans*—

“The *Afghans* now began to establish themselves in the mountains; and some settled in cities with the permission of sultan *Mahmud*. They framed regulations, dividing themselves into four classes, agreeably to the following description. The first is the pure class, consisting of those whose fathers and mothers were *Afghans*. The second class consists of those whose fathers were *Afghans*, and mothers of another nation. The third class contains those whose mothers were *Afghans*, and fathers of another

nation. The fourth class is composed of the children of women whose mothers were *Afghans*, and fathers and husbands of a different nation. Persons, who do not belong to one of these classes, are not called *Afghans*.

“ After the death of sultan Mahmud, they made another settlement in the mountains. *Shihabuddin Gauri*, a subsequent sultan of *Gaznah*, was twice repulsed from Hindustan. His *Vazir* assembled the people, and asked if any of the posterity of *Khalid* were living. They answered, *Many now live in a state of independence in the mountains, where they have a considerable army.* The *Vazir* requested them to go to the mountains, and by intreaties prevail on the *Afghans* to come ; for they were descendants of companions of the prophet.

“ The inhabitants of *Ghaznah* undertook this embassy ; and, by intreaties and presents, conciliated the minds of the *Afghans*, who promised to engage in the service of the sultan, provided he would come himself and enter into an agreement with them. The sultan visited them in their mountains, honoured them, and gave them dresses and other presents. They supplied him with 12,000 horse, and a considerable army of infantry. Being dispatched by the sultan before his own army, they took *Dehli* ; killed *Roy Patoura* the king, his ministers, and nobles ; laid waste the city ; and made the infidels prisoners. They afterwards exhibited nearly the same scene in *Canauj*.

“ The sultan, pleased by the reduction of those cities, conferred honours upon the *Afghans*. It is said, that he then gave them the titles of *Patan* and *Khan*. The word *Patan* is derived from the Hindi verb *Paitna*, to rush, in allusion to their alacrity in attacking the enemy. The *Patans* have greatly distinguished themselves in the history of Hindustan, and are divided into a variety of sects.

“ The race of *Afghans* possessed themselves of the mountain of Solomon, which is near *Kandahar*, and the circumjacent country, where they have built forts. This tribe has furnished many kings. The following monarchs of this race have set upon the throne of *Dehli* : sultan *Behlole*, *Afghan Lodi*, sultan *Secander*, sultan *Ibrahim*,

*Shir Shah, Islam Shah, Adil Shah Sur.* They also number the following kings of *Gaur*: *Solaiman Shah Gurzani, Bayazid Shah, and Kutb Shah*; besides whom their nation has produced many conquerors of provinces. The *Afghans* are called *Solaimani*; either because they were formerly the subjects of Solomon king of the Jews, or because they inhabit the mountain of Solomon \*.”

It must be confessed, that this *Afghan* tradition bears a strong resemblance to many of those Mohammedan legends, which are founded upon Scripture; whence it is certainly not impossible, that a tribe of Mussulmans might be in possession of it without being descended from *the house of Israel*: yet I know not whether another instance can be produced of a nation, which professes *the faith of Mohammed*, believing itself to be of *Jewish origin*. It is easy to account for a tradition, which corresponds with Scripture, being in the hands of Mohammedans: but it is not quite so easy to account for the circumstance of those Mohammedans claiming a Hebrew descent, unless we allow the validity of that claim. There are some points respecting them, in which Mr. Vansittart and Sir William Jones do not perfectly agree. The former observes, that “they are great boasters of the antiquity of their origin, and reputation of their tribe; but that other Mussulmans entirely reject their claim, and consider them of modern and even base extraction.” The latter, on the contrary, who is not wont to throw out assertions at random, adds the following note to the tradition; whence it appears, that *he* was not disinclined to admit their claim. “This account of the *Afghans* may lead to a very interesting discovery. We learn from Esdras, that *the ten tribes*, after a wandering journey, came to a country called *Arsareth*; where, we may suppose, they settled †. Now the *Afghans* are said, by the best Persian historians, to be descended from *the Jews*; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes, although, since their conversion to *the Islam*, they studiously conceal their

\* Asiatic Researches, Vol. II. Numb. 4.

† 2 Esdras xiii. 40—47.

origin. The *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaic*; and a considerable district under their dominion is called *Hazareh* or *Hazaret*, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the *Afghans*.”

From this interesting note of that great linguist we learn four very curious particulars, relative to the *Afghans*: 1. that they have a tradition among themselves, that they are of *Jewish origin*, although not very forward to acknowledge their descent; 2. that this is not a mere vague tradition, known only to themselves and ridiculed by their neighbours, but that the best Persian historians, with whose empire they have always been connected\*, assert the very same; 3. that a considerable district under their dominion is to this day called *Hazaret*, a word nearly resembling *Arsareth*, which (according to the apocryphal Esdras, whoever he might be, and at whatever period he might live †) was the name of the country into which *the ten tribes* retired; 4. and that their language has a manifest resemblance to the *Chaldaic*.

Though I would not implicitly depend upon popular tradition, yet neither would I entirely reject it. In the present case however it is so remarkably supported, that we can scarcely refrain from giving it *some* degree of credit. The best Persian historians sanction the popular belief of the *Afghans*: and, what has always been allowed to be one of the strongest proofs of national descent and relationship, their language manifestly resembles the *Chaldaic*. In mentioning *Arsareth* as the country to which *the ten tribes* retired, the apocryphal Esdras probably alluded to a tradition respecting the fate of their brethren at that time familiar to *the Jews*: and we find, that a large part of the country of the *Afghans*, who believe themselves to be of Hebrew origin, and whose belief is at once corroborated by the best historians of Persia and by the cir-

\* — “the *Afghans*; a tribe, at different times subject to and always connected with the kingdoms of Persia and Hindustan.” Mr. Vansittart’s letter to Sir William Jones.

† The reader will find the different opinions respecting the author of the *second book of Esdras* detailed in Dr. Gray’s Key to the Old Testament.

cumstance of their language being a branch of the *Chaldaic*, is even to this day called *Hazaret*. The reader has now the evidence before him, and must judge for himself, whether the claim of the *Afghans* is to be allowed or rejected. But, whatever be *its* fate, the prophecies respecting *the distinct restoration of Israel* remain unaffected, and will surely be accomplished.

Before I entirely quit this part of my subject, I shall notice a coincidence, which is at least curious, if it deserve no better epithet. St. John tells us, that *the sixth vial* of God's wrath will be poured upon *the river Euphrates*, the waters of which will in consequence of it be dried up, in order that a way may be prepared for *the kings who are from the rising of the sun*. Mr. Mede supposes, and (arguing from the analogy of language used in the Apocalypse) I think, incontrovertibly, that *the exhaustion of the Euphrates* means *the subversion of the Ottoman empire*: and he farther conjectures, that *the kings*, for whom this event is to prepare a way, are *the Jews*. Had he said *the Israelites*\*, he would perhaps have expressed himself with greater accuracy: for, if the passage do at all allude to *the restoration of the house of Jacob*, it relates more probably to *that of the ten tribes*, than to *that of Judah*. But why should either *the Israelites* or *the Jews* be styled *kings*? Such a title accords very ill with the present condition of *the Jews*, and still worse with that of *the Israelites*, if they be so entirely lost and swallowed up, as some have imagined. Mr. Mede does not attempt to solve this difficulty. If however it should eventually prove that the *Afghans* are *really* the remains of *the ten tribes*, and if St. John speak of the restoration of those *ten tribes* under the name of *kings from the east*, we shall immediately perceive the singularly exact propriety with which he styles them *kings*. The whole race of the *Afghans*, as we have seen from the preceding account of them, denominate themselves even to the pre-

\* Mr. Mede does at first indeed say *Israelites*, but he ever after speaks only of *Jews* (See Comment. Apoc. in loc.) I expressed myself with equal inaccuracy, when treating of the same subject in the first edition of my *Dissert. on the 1260 years*. The fact was, I had at that time indolently acquiesced in the commonly received opinion, as stated by Bp. Newton, that *the ten tribes* would only be restored conjointly with and included in *the tribe of Judah*.

sent day, in their Chaldaic dialect, *Melic*, or with the plural termination *Melchim*, in English, *kings*. They consider themselves as a royal nation ; and, according to their own tradition, claim their title of *Melic* from a grant of Mohammed whose religion they profess. If then they be of Hebrew extraction, *the drying up of the mystic Euphrates*, or *the subversion of the Ottoman empire*, would undoubtedly prepare a way for them both naturally and morally. A power would be removed, whose dominions now stretch between Persia and Palestine ; and one great branch of that false religion, by which the *Afghans* are at present deluded, would be broken off. According to Mr. Vansittart, the sects of the *Afghans* are very numerous ; and they appear to be a nation formidable at once for its population, and for its bravery. “ Their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served \*.”

I have stated, that *the restoration of Judah* will commence at *the close of the 1260 years*, and have intimated it to be probable that it will not be completely effected till a period of 30 *additional years* shall likewise have ex-

\* Besides these Mohammedan Israelites, if indeed the *Afghans* be Israelites, it appears, that there are in the East many of the same ancient stock of Jacob. “ There is reason to believe,” says Mr. Buchanan, “ that scriptural records, older than the apostolical, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those, who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event—The latest information respecting them is contained in a letter lately received from a learned missionary in the south of the peninsula, who had resided for some time in the vicinity of Cochin. He states, that he had constantly been informed that the Jews at Cochin had those books only of the Old Testament which were written before the Babylonian captivity ; and that thence it is generally believed by the Christians of the Decan, that they had come to India soon after that event. He adds, that the M.S. was on a material resembling paper, in the form of a roll ; and that the character had a strong resemblance to Hebrew, if not Hebrew.” (Memoir of an eccles. establishment for British India, p. 117, 118.) Are we to esteem these people Jews, or a remnant of the ten tribes !

pired. This conjecture is founded upon a remarkable chronological passage in the book of Daniel. The prophet teaches us, that *75 years* will intervene between the *expiration of the 1260 years* and the *commencement of the millennium*: and *these 75 years* he divides, without specifying any reason for such a division, into *30 years* and *45 years*. What particular event will happen at the era of the division, we undoubtedly cannot *determine* with any degree of *certainty*; because Daniel has left it wholly *undetermined*: but we *must* conclude, that the point of the division will be marked by *some* signal event; otherwise how can we rationally account for such a division having been made? Now, when we find, by comparing prophecy with prophecy, that the restoration of *Judah* will *precede* the restoration of *Israel*, and that the restoration of *Israel* will not even so much as *commence* till the restoration of at least *the main body of Judah* \* is *completed*, and till the power of *Antichrist* is broken: it is at least highly *probable*, that *the 30 years* will be occupied in the conversion and restoration of *Judah*, in *the great earthquake* or political convulsion that divides the Latin empire into three parts, in the wars of *Antichrist* with *the kings of the north and the south*, in his grand expedition against Palestine and Egypt, and in the contemporary naval expedition of *the maritime power* undertaken for the purpose of bringing back *the converted Jews*; that *the 30 years* will close with the complete overthrow of *Antichrist* in the valley of Megiddo, an event than which we cannot conceive one better calculated to mark a signal chronological epoch; and that *the 45 years* will be employed in the wanderings of those who, escaping from the rout of the *Antichristian army*, will carry every where the tidings of God's supernatural interference, and in the subsequent conversion and restoration of *the whole house of Israel*. I wish this to be understood *only* as conjec-

\* It appears from the mention of *some* countries, into which (according to Isaiah) the fugitives from *the Antichristian army* will wander, that several scattered *Jews* will be left behind in Europe both by *the maritime power* and by *Antichrist*. These will be converted and hasten to join their brethren, both in consequence of the report of the fugitives, and of their beholding from afar the glory of the Lord manifested over Jerusalem in the awful sign of the *Shechinah*. See Isaiah lxvi. 18, 19.

ture; for it would be folly to speak positively before the event.

When *the 45 years* shall have expired, when *the whole family of Jacob* shall have been converted and restored, and when *the stick of Judah* shall have united itself for ever with *the stick of Joseph*; then will commence the season of millennial blessedness \*. We have reason to suppose, that *the ancient people of God*, now converted to the faith of Christ, will be greatly instrumental in spreading the glad tidings of the Gospel among the heathen nations, already prepared to receive it by so many supernatural interpositions of Providence, and by beholding with their own eyes the glory of the Lord permanently manifested over Jerusalem. According to the united testimony of many of the prophets, *Israel*, after his restora-

\* What Mr. Mede has said upon the subject of these numbers is to me altogether unsatisfactory. He dates them from *the profanation of the temple by Antiochus Epiphanes*, thus making the first number terminate about A. D. 1120, and the second about A. D. 1166; and he refers them altogether to the suspicions, which then began to be entertained by many, that *the Pope was Antichrist* (See Mede's Works, B. III P. 717—724.) But what great blessedness was there in living about the year 1166? Mr. Mede answers, that then the Waldenses began to be persecuted, and the promise to be fulfilled that "blessed are the dead which die in the Lord." Such an answer, I must confess, appears to me little better than a quibble. In fact, it can only be by a very strained construction that we can make these numbers relate to the times when *the wise* first began to understand. According to the general context of the whole passage, they obviously extend beyond *the 1260 years*, and reach to *the very end of the days*, to *the commencement of some period of great blessedness*. Bp. Newton, much more judiciously than Mr. Mede whom he scruples not to pronounce mistaken, connects these numbers with *the 1260 years*, making their overplus reach beyond them. At the close of *the 1290 years*, if I mistake not, he places *the complete restoration of the Jews*, and *the destruction of Antichrist*: at the close of *the 1335 years*, the *full conversion of the Gentiles*, and the *beginning of the Millennium*. See Dissert. xvii. towards the end. Mr. Wintle, like myself, inclines to prefer Bp. Newton's opinion to that of Mr. Mede. See Note on Dan. xii. 11. See also Mr. Lowth in loc. Mr. Fleming's opinion, though it differs from that of Mr. Mede in computing the number 1290 from the final desolation of Jerusalem in *the year 135*, and the number 1335 from the end of the number 1290, appears to me to be equally objectionable; or, I should rather say, much more objectionable, because it is founded upon an absolute error. By *the accomplishing of the scattering of the holy people* (Dan. xii. 7.) he understands *the commencement of their complete scattering by Adrian in the year 135*; whereas the expression means the very reverse, namely *the termination of their scattering or the beginning of their restoration*. In this sense accordingly it is understood both by Mede, Newton, Lowth, and Wintle. Our common English translation indeed employs two different words, *accomplish* and *finish*; but the self-same word in the original is used in both places, and in both alike ought to have been rendered by *finish*:—"when he shall have *finished* to scatter the power of the holy people, all these wonders shall be *finished*." Fleming's Apoc. Key, p. 74.

tion, will be sown among the Gentiles; and will thus be made, in a wonderful manner, from first to last, the seed of the Church. This preaching of the Gospel by *the converted Israelites*, unlike the preaching of it by that first handful only of seed, the Hebrew Apostles of our Lord, will, I apprehend, be totally unattended by persecution or opposition: for all trials of that nature would be incompatible with the predicted peace and blessedness of the millennial church. God will incline the hearts of the Gentiles to receive the word gladly. Great shall be the day of *Jezebel*. For, if the fall of *the Jews* be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? Nay, instead of opposing or slighting the truth, so eager shall the heathens be to receive it, that out of all the languages of the nations ten men shall lay hold of the skirt of only one *Jew*, declaring, with a holy vehemence, their full determination to go with him, inasmuch as they have heard that God is with him of a truth. In short, the whole world shall press eagerly to Jerusalem to behold the glory of the Lord, and to receive instruction from the lips of his servants. All nations shall flow like a mighty torrent to his holy mountain, assured that he will teach them of his ways, and cause them to walk in his paths; that the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Wars and tumults shall be no more; and the whole earth will form, as it were, only one great family of faithful worshippers.

It is not impossible, that some may feel a curiosity to know *what nation* is intended by *the great maritime power* destined to take so conspicuous a part in *the restoration of Judah*. On this point their curiosity cannot be gratified; at least, not with any degree of precision. Bp. Horsley has studiously, as it were, *enlarged* the circle, within which *the power in question* is to be sought for. "Its situation," says he, "is not otherwise described in the prophecy which peculiarly sets forth its office and actions\*, than by this circumstance; that it is *beyond the rivers of Cush*. That is, far to the west of Judea, if *these rivers of*

\* Isaiah xviii.

*Cush* are to be understood, as they have been generally understood, of *the Nile* and *other Ethiopian rivers*; far to the east, if of *the Tigris* and *Euphrates*. *The one, or the other*, they must denote; but *which*, is uncertain:—inso-much that we know not, in what quarter of the world to look for the country intended, whether in the East Indies, or in the western parts of Africa or Europe, or in America\*.” What his Lordship says on the subject is perfectly just: and, were there no other prophecies that treated of *the restoration of Judah* except that which particularly describes *the maritime power*, we undoubtedly could not even *approximate* to any certainty respecting its precise situation. But there are other parallel predictions, which, although they do not authorize us to say that *this state* or *that state* is *the maritime power* intended by Isaiah, seem nevertheless to give us some warrant very considerably to *contract* at least the circle within which it is to be sought. *The isles of the Gentiles*, and *the ships of Tarshish*, are represented as bringing *the sons of Judah* from afar unto the name of the Lord their God †: and *the returning Jews* themselves are exhorted, while they cry aloud from *the sea* or (as the original word may with equal propriety be translated) *the west*, to glorify God in *the isles of the sea*, that is, *the isles of the west* ‡. Now it is well known, that *the Jews* were accustomed to call *the whole maritime region of Europe* by the general name of *the isles of the Gentiles* or *the isles of the sea*; because the Phenicians were unable to reach any part of that region, except by the means of shipping §. And it is further known, that perhaps *the greatest part of the Jews*, properly so called, is scattered through the different nations of Europe. *These isles of the Gentiles* then are destined to the office of bringing back *the Jews*: but *some one nation* among them, described as *the Tyre* of the day, and whose ships are mystically styled *the ships of Tarshish*, is plainly to take the lead in bringing back at least the *converted Jews*. Thus is the circle at once narrowed, from *the east and the west in general*, to a *particular part*

\* Bishop Horsley’s Letter on Isaiah xviii. p. 90, 91. See also P. 37—41.

† Isaiah lx. 8—11.

‡ Isaiah xxiv. 14, 15.

§ See Mede’s Works, B. I. P. 272, 273.

only of the west ; namely, the maritime region of Europe, and some mighty naval power which will then occupy the same place in the modern world that Tyre did in the ancient world. But the isles of the Gentiles, and the ships of Tarshish, are clearly described by Isaiah as restoring the Jews in a converted state, and as undertaking that office upon religious motives : and he represents, with equal plainness, both the great maritime power, and the Jews under its protection, as being faithful and acceptable worshippers of the Lord in purity and truth. Yet we know, that at this very period, the mighty confederacy of Antichrist, which (we have reason to believe both from prophecy and from the passing events of the day) will at least comprehend the whole of the papal Roman empire, will commence its expedition against Palestine, in direct opposition, though perhaps not avowed opposition, to the purposes of the Most High. Here then, at the epoch of the restoration of Judah, we have the isles of the Gentiles divided into two parts : the one papal, and subject to the tyrannical domination of Antichrist ; the other protestant, and under the influence of the maritime power described as the ships of Tarshish. Those isles of the Gentiles therefore, and the ships of Tarshish, which restore the Jews in a converted state, and in order to glorify the name of the Lord their God, certainly cannot be that part of Europe which is subjugated by Antichrist : because their views and principles are directly opposite to the views and principles of Antichrist. Hence it will follow, that the maritime power must not only be sought for generally in the isles of the Gentiles or in Europe, but particularly in the believing isles of the Gentiles or in protestant Europe. Further than this we have no authority to advance, and therefore I shall not advance further : but I shall content myself with resting in the conclusion, that the maritime power will be that state of protestant Europe which shall possess a decided naval superiority at the time when the 1260 years shall expire. This mighty maritime power, and other smaller maritime protestant powers its allies, described by the prophet under the general name of the isles of the Gentiles, will undoubtedly be the agents in converting and restoring those Jews who are not under the influence of Antichrist.

Such is all the *positive* knowledge, that we can now attain to, respecting *the great naval power*, which will act so conspicuous a part at *the time of the end*. Every person, who attends to the subject, will doubtless have his own private *conjectures*: but he is not, I think, warranted in making his conjectures public; because he cannot have those clear grounds to go upon, which almost indisputably attach to *France* the character of Daniel's *infidel kingdom*, and more recently the additional character of *the Carlovingian head of the Roman beast*, that is to contrive and direct *the Antichristian expedition* against Palestine at *the time of the end*. We are at present very manifestly living in *the last days* of blasphemous atheism and infidelity; and there is every reason to think, that we cannot be very far distant from *the close of the 1260 years*, from whatever precise period they ought to be dated. Now we learn from concurring prophecies, that, at *the close of those years* or at *the time of the end*, *four mighty powers* will be the principal actors in the great drama of nations: *the Roman beast under his last or Carlovingian head*, a head which we can now scarcely avoid considering as identified with *the infidel kingdom*, although the governor of that kingdom has not yet formally assumed the title of *Roman emperor*; some *great protestant maritime and commercial state*; a *king of the north*; and a *king of the south*. If then, what can scarcely be doubted, we be now rapidly approaching to *that time of the end*, when all these *four powers* will be in action; we may naturally expect to behold *some* at least of the powers already in existence. Accordingly, upon turning from prophecy to the present state of things in Europe, we see *a kingdom*, which exactly and in all points answers to the character of Daniel's *infidel kingdom*, transferring from Germany to itself the ancient imperial honours of *the Carlovingian head*, and rapidly establishing a sort of *federal empire*, which no less exactly answers to the character of *the apocalyptic confederacy of the Roman beast under his last head, the false prophet, and the kings of the Latin earth*\*. We

\* See Rev. xvi. 13---16. and xix. 17---21. *The confederacy* will not begin to be gathered to the battle of the great day of God Almighty, till after the overthrow of *the Ottoman empire*; but it will plainly be either *formed* or *form-*

moreover see a *mighty protestant maritime power*, arriving with rapid strides at the most complete naval superiority that ever was possessed by any modern nation; and, having singularly availed itself of the suggestion of one whose whole life has been spent upon land\*, no longer as formerly either fighting its enemies on equal terms or gaining over them indecisive victories, but annihilating whole fleets at a blow, esteeming what would once have been deemed a victory as worthy only of censure †, and triumphing over all its opponents in all quarters of the globe. We further see a *vast northern sovereignty*, the chief of which may well be called by way of eminence *the king of the north*, extending itself on every side, and rising in the inconceivably short space of little more than a century from barbarous insignificance to immense power and influence. As yet we behold indeed no state, which, consistently with the general tenor of prophecy, we can even guess to be *the kingdom of the south*: of this however we may rest assured, that at the close of *the 1260 years*, some *kingdom of the south* will unite its arms with *the kingdom of the north* in opposing the progress of *Antichrist*; and that they will both fail in their attempt. Yet, although they will fail, no intimation is given that they will be totally destroyed by that tyrant: whence we may perhaps venture to conclude, that they will be rather baffled than subjugated ‡

*ing, about or before* that event takes place. The three demons are not represented as *gathering or forming* the confederacy itself; but only as gathering it, *when formed*, to the battle of the Lord.

\* John Clark, Esq. This gentleman, who, so far from being bred to the sea, had not even performed a single voyage, first suggested the present system of naval tactics, the prominent feature of which is to break the enemy's line of battle. A long series of indecisive actions excited the attention of the inquisitive mind of Mr. Clark. He became the inventor of an entirely new system, which was first acted upon by Lord Rodney. Since that time no engagement has proved indecisive; but each succeeding victory has surpassed its predecessor in completeness and in importance. Does not such a man deserve public honours from his country?

† On the 22d of July 1805, Sir Robert Calder, with 15 sail of the line and two frigates, fought the combined squadrons of France and Spain, consisting of 20 sail of the line, three ships of 50 guns, and five frigates. Without losing a single ship of his own fleet, he took from the enemy two sail of the line. He returned home; was tried by a court martial; and was severely reprimanded for having done nothing more.

‡ So far indeed from *the northern kingdom* being subjugated, we have some reason from prophecy to believe, that it will be a tremendous instrument in

Is then *England* the great *maritime power*, to which the high office of converting and restoring a large part of his ancient people is reserved by the Almighty? To this question, I am compelled to say, that we have no right positively to answer in the affirmative. *England* may, or may not. The thing is certainly not improbable in itself; and I will even add, that the present aspect of affairs by no means contradicts the conjecture, that our hitherto highly favoured country may be *the protestant European naval power* intended by Isaiah: yet I must likewise add, that such an opinion, should it be entertained by any, can be considered in no other light than that of a *mere conjecture*; a conjecture authorized indeed, as some may imagine, by existing circumstances and by the high probability that we are not far removed from *the time of the end*, but a conjecture, totally unauthorized by the prophet himself. This however I may *safely* say, that, the more true piety increases among us, the more likely will it be that *England* is *the great maritime power* in question. At the present awful period, when the judgments of the Lord are so manifestly abroad in the earth, the accession even of every individual to the cause of vital religion and Christian holiness renders us more strong and more secure; and increases the probability that *the maritime power* may be *England*, because it makes us more fit for the task (a task meet only for the sincerely pious) of converting and restoring the lost sheep of the house of *Judah*. A wicked nation can be expected to furnish no very suitable missionaries. So great a labour of love will require proportionable purity of heart and conversation, and proportionable devotedness to the service of God. If iniquity therefore increase, and righteousness decrease, among us; I may say, without pretending to the spirit of prophecy, that we certainly cannot be that naval power, which the Lord will delight to honour by delegating to it the venerable office of carrying the Gospel to his ancient people.

the hand of God to scourge the guilty inhabitants of *the papal Roman empire*. The irruption of *the northern power* into the south-western regions of Europe will most probably take place, unless I be mistaken in supposing such an irruption to be predicted, during the absence of *Antichrist* in Palestine and Egypt. More will be said on this subject hereafter.

It will be proper for me now to make a few remarks on the mode of exposition, which will be adopted throughout the following pages.

Between *chronological prophecies* and *unchronological prophecies* there is a striking difference, which ought always to be kept in mind. *A chronological prophecy*, that is to say, a prophecy consisting of a series of predictions which succeed each other in regular chronological order like those of Daniel and St. John, is incapable from its very nature of receiving a two-fold accomplishment; because every link of such a prophecy is exclusively confined to a particular period of history by the links which both precede it and follow it, and therefore can only be applied to a single event. In short, a chain of chronological predictions is simply an anticipated history: and each link is just as incapable, and *that* for the very same reason, of a double completion, as each fact recorded in history is of a double meaning\*. But *an unchronological prophecy*, that is to say, a prophecy which only predicts certain future events without specifying the precise time when those events will come to pass and without so connecting them with any preceding series as to compel us to assign them to some one particular era exclusively, is not restricted in the same manner that *a chronological prophecy* must necessarily be. Instead of being *incapable* of a double accomplishment, we perpetually find predictions of this nature evidently constructed with the express design of *receiving* a double accomplishment. They are first fulfilled in an inchoate manner, and afterwards will be fulfilled more amply at a period to which they ultimately and principally refer. This is remarkably the case with prophecies, which treat of *the restoration of the Jews*, and *the advent of the Messiah*: insomuch that I believe Bp. Horsley not to have been guilty of the least exaggeration, in asserting, “that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to *the second advent of our Lord*; that few comparatively relate to *the first advent* by itself, without reference to *the second*; and that of those, that have been

\* See this point discussed in the preface to my *Dissert. on the 1260 years*.

supposed to be accomplished in *the first*, many had in that only an inchoate accomplishment, and have yet to receive their full completion \*." Such a mode of foretelling future events seems to have arisen from, or perhaps rather to be a part of the grand scriptural system of *types* and *antitypes*. *The first advent* is a type of *the second advent*: hence they are both styled *the great day of the Lord*; and hence they are frequently predicted conjointly, certain matters which received their full accomplishment at *the first advent* being inserted (parenthetically as it were) in a prophecy which strictly and principally relates to *the second advent*. In a similar manner, *the Babylonian captivity of the Jews* is a type of *their subsequent dispersion by the Romans*; hence many of those predictions, which from the elevation of their style and from other circumstances connected with them must ultimately and indeed chiefly be referred to *the yet future restoration of the Jews*, probably received a sort of inchoate accomplishment in *their return from Babylon* †. Some however there are, which must be *exclusively* applied to *the return from Babylon*; because they are connected with a specific number of years, and therefore become chronological prophecies incapable of any further completion ‡. And

\* Letter on Isaiah xviii. P. 3.

† "It has been concluded by judicious divines," says Archdeacon Woodhouse, "that those partial prophecies and particular instances of the divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens and forerunners, of some greater events which are also disclosed in them. To the dreadful time of universal vengeance they all appear to look forward, beyond their first and more immediate object. Little indeed can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles. See Matt. i. 22, 23. xxvii. 9.---John xv. 25. xix. 36, 37.---Acts ii. 20, 27. iii. 19, 22, 24.---Heb. iv. 7, 8. x. 27, 37.---Rom. ii. 5. Gal. iv. 24.---Eph. v. 14.---2 Thess. ii. 3, &c.---2 Pet. iii. 2---14; where the prophecies of the Old Testament are applied in a more extended and spiritual sense, than in their first and primary designation." Apocalypse translated. p. 172, 173.

For observations on the double sense of divine prophecy, the Archdeacon refers us to Bp. Lowth. Prælect. xi. and note on Isaiah xl; Mr. Lowth on Isaiah vii. 15; Jortin's remarks on Eccles. Hist. p. 188---223; Serm. v. 1, 124; Sir Isaac Newton on prophecy, p. 251; Bp. Hurd's sermons on prophecy, III. IV. v; Bp. Sherlock on prophecy, Disc. 11; Bp. Warburton's Divine Legation, Book vi. 8; Bp. Horn's Preface to the Psalms; Jones on the figurative language of Scripture, Lect. VIII; and Archdeacon Nares's sermons at the Warburtonian lecture, 1805.

‡ See Jerem. xxv. 11, 12. xxix. 10. Dan. ix. 2.

others again there are, and these constitute by far the greatest proportion, which must be exclusively applied to *the yet future restoration of Israel*; because they are connected with such circumstances as prevent the possibility of any other application.

This typical mode of foretelling future events very materially affects the *phraseology* of prophecy. At the era of *the restoration of Judah*, some *great confederacy of God's enemies* will be destroyed. Such is the general voice of prophecy; while Daniel and St. John not only teach us that *a confederacy* of that nature *will* be destroyed, but intimate very unequivocally of *what persons* it will be composed. At least, recent events have rendered their predictions, relative to *this confederacy*, far less equivocal and difficult to be understood, than they once necessarily were; and I doubt not, that every day will throw an increasing light upon them. *The confederacy* in question is by the other prophets variously pointed out under the mystic names of various ancient enemies and oppressors of *the house of Israel*. Sometimes, as in the parallel language of the Apocalypse, it is styled *Babylon*, sometimes *Nineveh*, sometimes *Tyre*, but most frequently *Edom*\*. In prophecies of this nature, it is obvious, that, where *Babylon* occurs, the destruction of the *literal Babylon* at the era of *the first restoration of the Jews* is primarily intended: but the same remark cannot be applied to the other types of *the Antichristian confederacy*. Neither *Nineveh*, nor *Tyre*, nor *Edom*, were overthrown at the era of *the first restoration*; and yet, since they have all *long since* been overthrown, it is manifest, that none of them can *literally* experience the vengeance of heaven at the yet future era of *the second restoration*. Nevertheless it is repeatedly declared, that they *shall* experience the vengeance of heaven at that very period: hence it is plain, that some *mystical Nineveh, Tyre, and Edom*, can only be intended. Such accordingly, as we

\* It is excellently observed by Bp. Lowth, that, "by a figure very common in the prophetic writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems to be the case with *Edom* and *Bozrah*." Translat. of Isaiah. Notes on Chap. xxxiv, xxxv. See also his Prælect. Poet. P. 274.

shall find in the sequel, at least in the case of *Edom*, is the interpretation given by *the Jews* themselves. With one consent their Rabbies declare, that *Edom*, when so described, can only mean *the fourth beast* of Daniel, or *the Roman empire*: and we, who are Christians, can add, on the authority of St. John, that it must mean *the Roman empire in its very last state*; that is to say, *the Roman empire when organized into the grand confederacy of Antichrist, now become the last head of the beast*. The close connection of *the overthrow of Nineveh, Tyre, and Edom*, with *the restoration of the Jews* will sufficiently guard a commentator from the illusions of fancy. This single circumstance will be enough to teach him, whether in any particular prophecy he ought to understand those powers *only literally*, or whether he is warranted in looking beyond their *literal* to their *mystical* import.

## PROPHECY I.

The dispersion of the Israelites—Their idolatry in their dispersion—Their future restoration.

Deuteronomy iv. 27. The Lord shall scatter you among the nations, and ye shall be left few in number among the peoples, whither the Lord shall lead you. 28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29. But, if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the end of the days if thou wilt turn unto the Lord thy God and wilt be obedient unto his voice, 31. (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

## COMMENTARY.

At the time when this prophecy was delivered, *the children of Israel* were on the point of taking possession of the promised land; and, humanly speaking, nothing was less likely than that any such calamity, as Moses here predicts, should befall them. Yet, agreeably to his declaration, *the ten tribes* were first led away captive into Assyria, and have ever since been given up to the delusion of worshipping strange gods. Afterwards *the two tribes* were carried from their own country to Babylon. And at length the same *two tribes* were yet more effectually dispersed by the Romans; and are, at the present day, wanderers over the face of the whole earth. In the course of this their last captivity, they have been repeatedly compelled, as if that the prophecy might be completely fulfilled, to bow down before the idols of Popery, and to abjure their own religion\*.

\* See Bp. Newton's Dissert. vii.

Nevertheless, although they be apparently forsaken, God still hath his eye upon them. As they were of old brought back from Babylon; so will they, in due season be converted from their long apostasy, and be gathered together out of all nations. Nor will *Judah* alone be restored: *Israel* likewise shall seek the Lord his God, and be obedient unto his voice. Then shall *the two rival kingdoms* be for ever united together, so as to form only *one people*: for God hath declared, that he will not utterly destroy them, nor ever forget the covenant which he sware unto their fathers.

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## PROPHECY II.

The calamities of the siege of Jerusalem—The various circumstances attending the dispersion of the Jews—Their final conversion and restoration.

Deuteronomy xxviii. 15. It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee—46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47. Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things; 48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49. The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation, whose tongue thou shalt not understand; 50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young; 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee: 52. And he shall

besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee—56. The tender and delicate woman among you,—her eye shall be evil—57—toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God; 59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.—63. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from the land, whither thou goest to possess it. 64. And the Lord shall scatter thee among all people, from the one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: 66. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life:—37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee—xxix. 22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

23. And that the whole land thereof is brimstone and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath: 24. Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? 25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out the land of Egypt: 26. For they went, and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 27. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: 28. And the Lord rooted them out of their land in anger and in wrath and in great indignation, and cast them into another land, as it is this day.

29. The secret things belong unto the Lord our God; but those things, which are revealed, belong unto us and unto our children for ever, that we may do all the words of this law.

xxx. 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, 2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; 3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. 4. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: 5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to

love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. 9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good : for the Lord will again rejoice over thee for good, as he rejoiced over thy Fathers : 10. If thou wilt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul.

#### COMMENTARY.

This famous prophecy of Moses has been so fully and so well discussed by Bp. Newton\*, that it is almost superfluous for me to offer any observations upon ; yet a work like the present would certainly have been incomplete if I had omitted it.

After describing, as it were with the pen of an historian, *the various calamities* which have since befallen *the Jews* ; the capture of their city by the Romans, a nation whose language was totally different both from their own and from the collateral oriental dialects ; the circumstance of the noble woman being reduced to eat the flesh of her own child ; the dispersion of *the Jews* throughout all nations ; their becoming a proverb and a by-word ; the comparative sterility, to which their once fruitful land is now reduced ; the notice taken of that sterility by travellers, and their comments upon it ; the long continuance of these calamities : in short, after delineating with wonderful minuteness and accuracy *the future miseries* of *the Jews*, even before they had taken possession of the land to which the Lord was then miraculously conducting them, Moses suddenly reverses the scene, and predicts *their restoration*

\* Dissert. VII. VIII.

*and conversion.* He declares, that, when in the countries of their dispersion they shall call to mind the things which have befallen them, and shall understand the true grounds of those curses which have so long pursued them, then the Lord will turn their captivity, and gather them out of all the nations whither he had scattered them ; that he will bring them back into the land of their fathers ; that he will restore to it its former fertility ; that he will spiritually circumcise their hearts ; and that he will cause both them and their children to love the Lord their God with all their heart and with all their soul. Nor does he only predict the restoration and prosperity of *Israel*. He intimates, that, at the same period, God will put all the curses, which he had once poured upon *the Jews*, upon the head of their enemies, and upon the head of those that hated and persecuted them. From other parallel prophecies, which treat more largely of *the judgments of the Lord* at the era of *the restoration of the Jews*, we cannot doubt that this is an allusion to *the overthrow of Antichrist and his confederacy*.

It is deeply interesting to view, in connection with the present prediction, the sentiments of *the Jews* themselves. "Soon after the establishment of Christianity," says one of their writers, "the Jewish nation, dispersed since the second destruction of its temple, had totally disappeared. By the light of the flames which devoured the monuments of its ancient splendour, the conquerors beheld a million of victims dead or expiring on their ruins. The hatred of the enemies of that unfortunate nation raged longer than the fire which had consumed its temple ; active and relentless, it still pursues and oppresses them in every part of the globe over which they are scattered. Their persecutors delight in their torments too much to seal their doom by a general decree of proscription, which would at once put an end to their burthensome and painful existence. It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calumnious imputations laid to their charge, to stand as the constant object of the grossest and most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred ; it seems

as if their doom was incessantly to suit all the dark and bloody purposes, which can be suggested by human malignity supported by ignorance and fanaticism. Weighed down by taxes, and forced to contribute more than Christians for the support of society, they had hardly any of the rights which it gives. If a destructive scourge happened to spread havock among the inhabitants of a country, the Jews had poisoned the springs; or those men, cursed by heaven, had, nevertheless, incensed it by their prayers against the nation which they were supposed to hate. Did sovereigns want pecuniary assistance to carry on their wars? The Jews were compelled to give up those riches in which they sought some consolation against the oppressing sense of their abject condition: as a reward for their sacrifices, they were expelled from the state which they had supported, and were afterwards recalled to be stript again. Compelled to wear exteriorly the badges of their abject state, they were every where exposed to the insults of the vilest populace. When from his solitary retreat an enthusiastic hermit preached the crusades to the nations of Europe, and a part of its inhabitants left their country to moisten with their blood the plains of Palestine, the knell of promiscuous massacre tolled before the alarm-bell of war. Millions of Jews were then murdered. to glut the pious rage of the crusaders. It was by tearing the entrails of their brethren that these warriors sought to deserve the protection of heaven. Skulls of men and bleeding hearts were offered as holocausts on the altars of that God who has no pleasure even in the blood of the innocent lamb, and ministers of peace were thrown into a holy enthusiasm by these bloody sacrifices. It is thus, that Basil, Treves, Coblenz, and Cologne, became human shambles. It is thus, that upwards of 400,000 victims of all ages and of both sexes lost their lives at Cesarea and Alexandria—And is it, after they have experienced such treatment, that they are reproached with their vices? Is it, after being for eighteen centuries the sport of contempt, that they are reproached with being no longer alive to it? Is it, after having so often glutted with their blood the thirst of their persecutors, that they are held out as enemies to other

nations? Is it, when they have been bereft of all means to mollify the hearts of their tyrants, that indignation is roused, if now and then they cast a mournful look towards the ruins of their temple, towards their country, where formerly happiness crowned their peaceful days, free from the cares of ambition and of riches?—

“ Since the light of philosophy began to dawn over Europe, our enemies have ceased to satisfy their revenge with the sacrifice of our lives. Jews are no longer seen, who, generously refusing to bend under the yoke of intolerance, were led with solemn pomp to the fatal pile. But, although the times of these barbarous executions are past long ago, although the hearts of sovereigns are now strangers to this cruelty, yet slavery itself and prejudices are still the same. By what crimes have we then deserved this furious intolerance? What is our guilt? Is it in that generous constancy which we have manifested in defending the laws of our fathers? But this constancy ought to have entitled us to the admiration of all nations, and it has only sharpened against us the daggers of persecution. Braving all kinds of torments, the pangs of death, the still more terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course nations, religions, and countries. What is become of those celebrated empires, whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power embraced the whole surface of the known globe? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more; their descendants, mixed with other nations, have lost even the traces of their origin; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of fifteen centuries of persecution! We still preserve laws, which were given to us in the first days of the world, in the infancy of nature! The last followers of a religion which had embraced the universe have disappeared these fifteen centuries, and our temples are still standing! We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the

ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony which it bears of the existence of those early periods: it begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction. All men, whatever may be their opinions and the party which they have adopted, whether they suppose that the will of God is to maintain the people which he has chosen; whether they consider that constancy which characterises the Jews as a reprehensible obstinacy; or if, lastly, they believe in a God, who, regarding all religions with equal complacency, needs no other wonders to exemplify his greatness, but the incessant and magnificent display of the beauties of nature: all, if their minds are susceptible of appreciating virtue and tried firmness, will not refuse their just admiration to that unshaken constancy unparalleled in the annals of any nation\*.”

How can we satisfactorily account for the wonderful preservation of the dispersed Jews, without admitting, what is so repeatedly inculcated in prophecy, that their concerns are under a Special superintendance of God's providence †? And for what purpose can we suppose them to *be* thus preserved distinct among the nations, except for that which is no less repeatedly declared in prophecy, their restoration and conversion? Assuredly the time *will* arrive, when they shall be gathered out of all the countries of their dispersion, and brought to the saving knowledge of the Gospel; when Jews and Gentiles shall jointly form only one flock; and when the hallowed name of Jesus the Messiah shall be great even to the very ends of the earth.

\* *An appeal to the justice of kings and nations*, cited in *Transactions of the Parisian Sanhedrim*, p. 64.

† The Jews themselves seem to be conscious of this truth. One of them observes, that his nation, “scattered by the storm of adversity over the face of the habitable globe, always unfortunate, always persecuted, always faithfully adhering to the religion of its ancestors in spite of tortures and of sufferings, affords, to this very day, a striking phenomenon incomprehensible to human reason.” *Transactions of the Parisian Sanhedrim*, p. 165.

## PROPHECY III.

The millennial glory of Jerusalem—The rebuking of Antichrist.

Isaiah ii. 1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established in the top of the mountains, and shalt be exalted above the hills: and all nations shall flow unto it. 3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4. And he shall judge among the nations, and shall rebuke many people\*. They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. 5. O house of Jacob, come ye, and let us walk in the light of the Lord.

## COMMENTARY.

*The glories of the millennial kingdom of Christ, or the kingdom of the mountain* †, form the principal subject of this prophecy. In *the end of days*, or at *the termination of the great period of 1260 days*, the *Jewish Church* will begin to be restored to her right of primogeniture. She will join her younger sister, the *Gentile Church*; and will unite with her in receiving Jesus as the Messiah. Jerusalem will become a kind of spiritual metropolis of *the fifth great monarchy*, that of the Lamb: the glory of the Lord will be in the midst of her: and she will be acknowledged by all nations to be the joy of the whole earth.

\* *And he shall judge among the nations, and shall rebuke many people.*] “Both by the power of his word, which is compared to a two-edged sword in Scripture; and by the remarkable judgments which he will exercise upon those who are incorrigible. See Luke xix. 27. Rev. xix. 15. Psalm cx. 6.” Mr. Lowth's Comment. in loc.

† See Dan. ii. 35.

The return of *the converted Jews* will however be opposed by *the faction of Antichrist and his congregated vassals*. These the Lord will rebuke in his anger ; and, after cutting off the irreclaimable part of *the confederacy*, will cause the rest to lay down their weapons of war, and to humble themselves before Messiah the king.

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#### PROPHECY IV.

The judicial blindness of the Jews—Their preservation from entire destruction.

Isaiah vi. 8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here am I ; send me. 9. And he said ; Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. 10. Make gross the heart of this people ; make their ears dull, and close up their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. 11. And I said, Lord, how long ? And he answered : Until the cities be laid waste, so that there be no inhabitant ; and the houses, so that there be no man ; and the land be utterly desolate ; 12. And the Lord have removed men far away ; and there be a great forsaking in the midst of the land. 13. And, though there be a tenth part remaining in it, even this shall undergo a repeated destruction : yet, as the ilex, and the oak, though cut down, hath its stock remaining, so shall a holy seed be the stock of the nation.

#### COMMENTARY.

*The remarkable judicial blindness of the Jews, with respect to the promised Messiah*, is here very clearly predicted : and, accordingly, the prophecy is so applied both by our Lord himself, and by his apostles St. John and St. Paul \*. This blindness is to continue during the

\* Matt. xiii. 14. John xii. 40. Acts xxviii. 26.

whole time of the dispersion : and so accurately has the prediction been fulfilled, that now, at the end of seventeen centuries from the sacking of Jerusalem by Titus, we still behold *the Jews* removed far away from the land of their fathers, and labouring under the same astonishing infatuation that prompted their ancestors to crucify the Lord of life.

Yet, notwithstanding the general dispersion and ruin of the people, a tenth part was to remain in the land ; but even this scanty remnant was to undergo a repeated destruction. Nevertheless the nation itself was to be preserved in the midst of its calamities ; and, although frequently undergoing an almost total excision, was still to shoot forth again like young twigs from the stump of an oak that has been cut down. The passage, in which this part of the prediction is contained, “ though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vine dressers and husbandmen under Gedaliah\* ; and the dispersed *Jews* gathered themselves together, and returned to him † : yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when *the Jews*, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country ; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet, after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them, in different times and

\* 2 Kings xxv. 12, 22.

† Jer. xl. 12.

on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again and to flourish\*.”

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## PROPHECY V.

The birth of Christ—His second advent—The blessings of his millennial kingdom—The restoration and conversion of Israel—The exhaustion of the mystic Euphrates and Nile—The overthrow of the Antichristian sovereign of the mystic Babylon in the land of Palestine.

Isaiah xi. 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: 2. And the spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of Knowledge and of the fear of the Lord; 3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4. But with righteousness shall he judge the poor, and with equity shall he work conviction in the meek of the earth: and he shall smite the earth with the blast of his mouth, and with the breath of his lips he shall slay the wicked one. 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed together; their young ones shall lie down together; and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cock-

\* Bp. Lowth's Isaiah in loc. See also Mr. Lowth in loc. "We ought," says one of the orators in the Jewish Sanhedrim at Paris, "to return our thanks to Providence, who has not suffered that the aged tree should be torn up by the roots, though it has often permitted that its branches should severely suffer." Trans. of Paris. Sanhed. p. 165.

atrice den. 9. They shall not hurt, nor destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters that cover the depths of the sea.

10. And it shall come to pass in that day, the root of Jesse, which standeth for an ensign to the peoples, unto him shall the nations repair, and his resting-place shall be glorious. 11. And it shall come to pass in that day, that the Lord will again put forth his hand the second time, to recover the remnant of his people that remaineth, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the west. 12. And he shall lift up a signal to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13. And the jealousy of Ephraim shall cease; and the enmity of Judah shall be no more: Ephraim shall not be jealous of Judah; and Judah shall not be at enmity with Ephraim. 14. But they shall invade the borders of the Philistines westward; together shall they spoil the children of the east: on Edom and Moab they shall lay their hand; and the children of Ammon shall obey them. 15. And the Lord shall smite with a drought the tongue of the Egyptian sea; and he shall shake his hand over the river with his vehement wind: and he shall smite it into seven streams, and make men go over dry-shod. 16. And there shall be a highway for the remnant of his people which shall be left from Assyria; as it was to Israel in the day that he came up out of the land of Egypt.

xii. 1. And in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 2. Behold, God is my salvation; I will trust, and not be afraid: for my strength, and my song, is Jehovah; and he is become unto me salvation. 3. And, when ye shall draw waters with joy from the fountains of salvation; 4. In that day ye shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. 5. Sing ye unto the Lord; for he hath wrought a stupendous work: this is

made manifest in all the earth. 6. Cry aloud, and shout for joy, O inhabitress of Zion; for great in the midst of thee is the Holy One of Israel.

xiii. 1. The burden of Babylon, which Isaiah the son of Amoz did see. 2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. 3. I have given a charge to mine enrolled warriors; I have even called my strong ones to execute my wrath; those that exult in my greatness. 4. A sound of a multitude in the mountains, as of a great people! A sound of the tumult of kingdoms, of nations gathered together! The Lord of hosts mustereth the host for the battle. 5. They come from a distant land, from the end of the heavens; the Lord, and the instruments of his wrath to destroy the whole land. 6. Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty. 7. Therefore shall all hands be slackened; and every man's heart shall melt; and they shall be afraid. 8. Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall look one upon another with astonishment; their countenances shall be like flames of fire. 9. Behold, the day of the Lord cometh, inexorable; even indignation, and burning wrath: to make the land a desolation; and her sinners he shall destroy out of her. 10. Yea, the stars of heaven, and the constellations thereof, shall not send forth their light: the sun is darkened at his going forth, and the moon shall not cause her light to shine. 11. And I will visit the world for its evil, and the wicked for their iniquity: and I will put an end to the arrogance of the proud; and I will bring down the haughtiness of the terrible—19. And Babylon shall become, she that was the beauty of kingdoms, the glory of the pride of the Chaldeans, as the overthrow of Sodom and Gomorrah, by the hand of God. 20. It shall not be inhabited for ever; nor shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there: neither shall the shepherds make their folds there. 21. But there shall the wild beasts of the deserts lodge; and howling monsters shall fill their houses: and there shall the daughters

of the ostrich dwell ; and there shall the satyrs hold their revels. 22. And wolves shall howl to one another in their palaces ; and dragons in their voluptuous pavilions. And her time is near to come ; and her days shall not be prolonged.

xiv. 1. For the Lord will have compassion on Jacob, and will yet choose Israel. And he shall give them rest upon their own land : and the stranger shall be joined unto them, and shall cleave unto the house of Jacob. 2. And the nations shall take them, and bring them into their own place ; and the house of Israel shall possess them in the land of the Lord, as servants, and as handmaids : and they shall take them captive, whose captives they were ; and they shall rule over their oppressors.

3. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve ; 4. That thou shalt take up this parable against the king of Babylon, and shalt say ;

How hath the oppressor ceased ! the exactress of gold ceased ! 5. The Lord hath broken the staff of the wicked, the sceptre of the rulers. 6. He, that smote the peoples in wrath, with a stroke unremitted ; he, that ruled the nations in anger, is persecuted, and none hindereth. 7. The whole earth is at rest, is quiet ; they burst forth into a joyful shout. 8. Even the fir-trees rejoice over thee, the cedars of Libanus : Since thou art fallen, no feller is come up against us. 9. Hades from beneath is moved because of thee, to meet thee at thy coming : he rouseth for thee the mighty dead, all the great chiefs of the earth ; he maketh to rise up from their thrones all the kings of the nations. 10. All of them shall accost thee, and say unto thee : Art thou, even thou too, become weak as we ? Art thou made like unto us ? 11. Is then thy pride brought down to the grave ; the sound of thy sprightly instruments ? Is the vermin become thy couch, and the earth-worm thy covering ? 12. How art thou fallen from heaven, O day-star, son of the morning ! art cut down to the earth, thou that didst subdue the nations ! 13. For thou didst say in thy heart : I will ascend the heavens ; above the stars of God I will exalt my

throne ; and I will sit upon the mount of the divine presence, on the sides of the north : 14. I will ascend above the heights of the clouds ; I will be like the most High. 15. But thou shalt be brought down to the grave, to the sides of the pit. 16. Those, that see thee, shall look attentively at thee ; they shall well consider thee : Is this the man, that made the earth to tremble ; that shook the kingdoms ? 17. That made the world like a desert ; that destroyed the cities ? that never dismissed his captives to their own home ? 18. All the kings of the nations, all of them, lie down in glory, each in his own sepulchre : 19. But thou art cast out of the grave, as the tree abominated ; clothed with the slain, with the pierced by the sword, with them that go down to the stones of the pit ; as a trodden carcase. 20. Thou shalt not be joined unto them in burial ; because thou hast destroyed thy country, thou hast slain thy people : the seed of evil doers shall never be renowned. 21. Prepare ye slaughter for his children, for the iniquity of their fathers ; lest they rise, and possess the earth ; and fill the face of the world with cities. 22. For I will arise against them, saith the Lord of hosts ; and I will cut off from Babylon the name, and the remnant, and the son, and the son's son, saith the Lord ; 23. And I will make it an inheritance for the porcupine, and pools of water ; and I will plunge it in the miry gulph of destruction, saith the Lord of hosts. 24. The Lord of hosts hath sworn, saying : Surely, as I have devised, so shall it be ; and, as I have purposed, that thing shall stand : 25. To crush the Assyrian in my land, and to trample him on my mountains. Then shall his yoke depart from off them ; and his burthen shall be removed from off their shoulder.

26. This is the decree, which is determined on the whole earth ; and this is the hand, which is stretched out over the nations. 27. For the Lord of hosts hath decreed ; and who shall disannul it ? And it is his hand, that is stretched out ; and who shall turn it back ?

#### COMMENTARY.

This prediction affords one of the most remarkable examples of *double prophecy*, that is to be met with in the

whole of the sacred volume. *The first advent* of Christ is here connected with his *second advent*; and *the destruction of the literal Babylon*, with *the overthrow of the mystical Babylon*. For, unless *the two-fold mode of interpretation* be adopted, we shall find it impossible to produce any consistent exposition of the whole prophecy.

Isaiah begins with foretelling *the birth of Christ* from the depressed and impoverished royal house of David. He thence proceeds to describe *his character*; and introduces as one particular of it, a circumstance, which will not be accomplished till the times of *the second advent*. Our Lord is not only to judge the poor with righteousness and to convince the meek with equity; but he is likewise to smite the earth with the rod of his mouth, and with the breath of his lips to slay the wicked one. This exactly accords with the prediction of St. John, that he shall smite with a sharp sword, that goeth out of his mouth, the congregated vassals of Antichrist, *the kings of the Latin earth* \*; and with the parallel prediction of St. Paul, that he shall consume that wicked one, the papal *man of sin*, with the spirit of his mouth, and destroy him with the brightness of his coming †.

Having described *the character of the Messiah*, Isaiah next pourtrays in glowing colours *the blessings of his kingdom*. The wild beasts are to lie down with the tame, and are to divest themselves of their savage natures. The ox is fearlessly to graze by the side of the lion, and the leopard is to dandle the kid. Beautiful as is the imagery of this celebrated passage ‡, I cannot consider it in the

\* Rev. xix. 15, 19.

† 2 Thessal. ii. 8. It is remarkable that *the Jews* themselves understand this prophecy of Isaiah to relate to *the final downfall of the Roman empire*, at which period they rightly believe that their restoration will take place. "How much soever *the man of sin* may be exalted, and how long soever he may reign, yet at last *the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming*. This is partly taken from the prophet Isaiah (xi. 4.), and with the breath of his lips shall he slay the wicked one: where *the Jews*, as Lightfoot observes, put an emphasis upon that word in the prophet *the wicked one*, as it appeareth by the Chaldee paraphrast, who hath uttered it *He shall destroy the wicked Roman*." Bp. Newton's Dissert. xxii. 3. See also Mr. Lowth in loc.

‡ Independent of those ancient poets, Theocritus, Virgil, and Horace, and of some of the Arabian and Persian poets, whom Bp. Lowth has noticed as depicting with similar imagery the golden age, two at least, who have written since the Christian era, have attempted to copy the beautiful strains of

light of a mere poetical description of a golden age. In the shadowy dispensation of the Mosaical law, a distinction was made between clean and unclean meats. Of the one *the Jews* were permitted to eat : from the other they were required to abstain. Now it will be found upon examination, that the animals, whose flesh they were forbidden to taste, were usually typical of some vices practised by the idolatrous ; and, pursuant to the type, they carefully withdrew from the fellowship and company of the antitype, the heathen nations. Thus, not to notice other prohibited animals, *lions, wolves, bears, and leopards*, were fit emblems of *rapacity, cruelty, and persecution*. Hence their flesh was forbidden in the Mosaical law ; and hence Daniel uses some of them to symbolize *the persecuting and idolatrous empires of the Gentiles\**. On the other hand, the kinds of food, which *the Jews* were allowed to eat, were generally the flesh of certain animals emblematical of some virtue ; as *the ox*, of *patience and industry* ; *the sheep*, of *meekness and innocence*. Consequently, as *wild and ravenous beasts* were typical of *the Gentiles*, so *tame and domestic animals* were considered as proper symbols of *the Church of God*, at that time confined to *the Jews* †. Nor is this the mere fancy of a visionary commentator : we have the express warrant of inspired authority for adopting such an opinion. When God was about to send St. Peter to the devout Roman centurion Cornelius, foreseeing his scruples, he condescended to remove them by a vision, manifestly explain-

the Hebrew bard ; Nonnus, and Pope. The Messiah of the latter is well-known ; the classical reader will find the passage of the former, to which I allude, in the 41st book of his Dionysiacs. The following is a translation of it :

The tawny lion for a while forgot  
 His nature, and with wanton gambols play'd  
 Around the fearless ox ; the generous steed  
 In graceful curvets testified his joy ;  
 The spotted panther frolick'd near the hare ;  
 And close beside the wolf, the blithsome kid  
 Rejoic'd secure, and gaily play'd at will  
 His wayward fancies.

\* See Dan. vii.

† For the reasons of the seeming exception in Dan. viii, where two clean animals, *the ram and the goat*, are used to symbolize *the Persian and Macedonian empires*. See Bp. Newton's Dissert. xv.

tory of this very prophecy of Isaiah. The Apostle beheld a great sheet descending from heaven full of all manner of animals, both wild beasts and tame beasts, both reptiles and birds: and, while he was thus looking upon objects which must have been an abomination to a pious Jew, he suddenly heard a voice commanding him to kill and eat. To this command he objected, on the plea that he had never eaten any thing forbidden by the law, and therefore accounted profane and unclean: but he was charged in return not to presume to call that unclean, which God had cleansed. Now in this vision of St. Peter, no mention whatsoever is made either of *the Jews* or of *the Gentiles*, except under their types, *the clean* and *unclean animals*: and yet he found no difficulty in understanding its meaning. He conceived it to import, as it undoubtedly does import, that henceforth *the Jews* and *the Gentiles* were to form only one Church: and accordingly baptized Cornelius without any further hesitation. Precisely the same is the meaning of this prophecy of Isaiah. It began to be fulfilled in the day of *the first advent*, when *the converted Gentiles* were added to the Apostles and to such other of *the Jews* as had embraced Christianity. But this is only its inchoate and imperfect accomplishment: nor will it be altogether fulfilled, till *the Gentiles* shall have ceased to destroy throughout the whole of God's holy mountain, till both *Judah* and *Israel* shall be restored and converted, and till the earth shall be full of the knowledge of the Lord as the waters cover the sea\*.

Accordingly the prophet goes on to inform us, that in that day the root of Jesse shall be an ensign unto the peo-

\* The reader will find this point very fully and excellently discussed in *the third lecture on the figurative language of the Holy Scriptures* by the late Rev. W. Jones. It is worthy of notice, that the Law itself, no less than the Gospel, teaches us that *the distinction between clean and unclean meats* was allusive to *the distinction between the Jews and the Gentiles*. "Ye shall not walk in the manners of the nations which I cast out before you—I am the Lord your God, which have separated you from other people; ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean—and ye shall be holy unto me; for I, the Lord, am holy, and have severed you from other people that ye should be mine." (Levit. xx. 23.) Mr. Jones justly remarks, that "this passage puts the moral intention of *the distinction of meats* out of dispute, and is indeed a direct affirmation of it: the people of God were to avoid *unclean meats*, as a sign that he had separated them from *unclean Gentiles* to be *holy* unto himself."

ples, that the nations shall repair unto him, and that his resting-place shall be glorious. Whether by *this ensign* we are to understand *the manifestation of the Shechinalh* immediately before the destruction of *Antichrist*, to which distant nations will humbly repair, bringing along with them *the dispersion of Israel*; or *the metaphorical unfurling of the banner of the cross*, may perhaps admit of a doubt. The last idea however, namely that of *a general diffusion of Christianity*, is necessarily involved in the former. To this ensign both *Jews* and *Gentiles* will ultimately seek: for *the whole Israel* of God, *Ephraim* as well as *Judah*, will be converted and restored; and *the whole Gentile world*, after the overthrow of *the Antichristian faction*, will embrace the profession of pure and vital religion\*. In order as it were, that we may not mistake *the restoration here predicted* for *the restoration from the literal Babylon*, Isaiah carefully teaches us, that the Lord shall put forth his hand *a second time* to recover the remnant of his people†; and *that*, not merely from *Assyria* and other eastern regions, but likewise from the isles of the west, or the maritime regions of *Europe*. He moreover teaches us that *Ephraim* and *Judah* shall *both* be restored; that their former enmity shall be done away; and that henceforth they shall jointly form only one nation. And he adds certain circumstances peculiar to *the final restoration of Israel*. *Edom*, *Moab*, and *Ammon*, which had escaped out of the hand of *Antichrist*‡, are to become subject, both temporally and spiritually, I appre-

\* “When *the ten tribes* made a separation from *Judah*, *Ephraim* was looked upon as the principal tribe of that separation, and is often put for *Israel*, as that was a distinct kingdom from *Judah*. Thus the word is taken here; and the verse imports, that the quarrels and dissensions which used to be between those two rival kingdoms shall be quite at an end, and they shall both be governed by one king, the Messiah. We may further observe, that in most of the prophecies, when the general restoration of *the Jews* is foretold, *Israel* and *Judah* are joined together, as equally sharers in the blessing.” Lowth’s Comment. on Isaiah xi. 13.

† “I take this part of the chapter,” says Mr. Lowth very justly, “from the tenth verse onward, to foretell those glorious times of the Church which shall be ushered in by the restoration of *the Jewish nation*; when they shall embrace the Gospel, and be restored to their own country from the several dispersions where they are scattered. This remarkable scene of Providence is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the New.” Comment. on Isaiah xi. 11.

‡ Dan. xi. 41.

hend, to *the house of Jacob* \* : the tongue of *the Egyptian sea*, or *the widely overflowing Nile*, is to be dried up†: and *the river of Assyria*, or *the great river Euphrates*, is to be smitten into seven streams, so that the ancient people of the Lord may pass over it dry-shod. In the symbolical language of prophecy, *rivers* denote *bodies politic*: whence *the drying up of rivers* signifies *the overthrow of those bodies politic which they typify*. Accordingly, in the parallel passage of Zechariah, *this exhaustion of the mystical Nile and Euphrates* is so explained‡. We are taught, that *these two political rivers* are to be dried up, in order that there may be a highway for *the remnant of Israel* out of the land of Assyria: but, whether they will be dried up *precisely* at the same time, does not appear either from Isaiah or Zechariah. We may gather however from other prophecies which treat of the same subject, that *the exhaustion of the Euphrates* will precede *the exhaustion of the Nile*: though, how great an interval there will be between the two events, is no where definitely said. St. John informs us, that *the Euphrates* will be dried up under *the sixth vial*, that a way may be prepared for *the kings from the rising of the sun*: and he places the expedition and destruction of *Antichrist* subsequent to it, under *the seventh vial*, yet without making any mention of *Egypt* or *the Nile*. Daniel, on the other

\* It is possible however that these nations ought to be understood mystically, as typifying the various members of *the Antichristian confederacy*. Such an interpretation of the passage is preferred by Mr. Lowth; and it accords no doubt with various prophecies that foretell *the restoration of the Jews*. "These people," says he, "were all borderers upon Palestine, and took all occasions to shew their spite and ill will against *the Jews*. Upon which account, in the prophetical dialect, they are often used in a general sense for the enemies of God's truth and people. The meaning therefore of the place is, that God's people should have a complete victory over their enemies, whether they be the associates of *Antichrist*, or of whatsoever other denomination." Comment. on Isaiah xi. 14.

† Both here, and in a succeeding prophecy (Isaiah xix. 5.), *the Egyptian sea* appears to mean *the Nile*, whether literal or symbolical, which, at the period of its overflowing, covers the country like a sea. (See Mr. Lowth in Loc.) This language is probably borrowed from the phraseology of the Egyptians themselves, who were wont, as we are informed by Diodorus Siculus, to style their river *the Ocean*. 'Οι γὰρ Αἰγυπτίῳι νομιζέσθιν Ωκεανὸν εἶναι τὸν παρ' αὐτοῖς ποταμὸν Νεῖλον. (Bibl. Hist. L. 1. p. 12.) It is observable however, that Jeremiah in a similar manner calls the Euphrates *the sea*, when predicting the future state of Babylon in consequence of the manner in which it was taken by Cyrus. Compare Jerem. li. 42. with Bp. Newton's Dissert. x. vol. I. p. 298, 309.

‡ Zechar. x. 11.

hand, does not take any notice of *the exhaustion of the Euphrates*; but he gives a very minute account of the expedition of *Antichrist*, and represents *his conquest of Egypt* as being one of his very latest exploits. Hence it is plain, that, since *the Euphrates* is to be dried up *previous* to the expedition of *Antichrist*, and since *Egypt* is to fall into his hands *during the course of* that expedition, the two events, which Isaiah and Zechariah connect together, are not contemporary; though, how long the one will precede the other, can only be determined by the event.

As for *the great river Euphrates*, it symbolizes, as we may conclude very unequivocally from the Apocalypse, *the Ottoman empire*, of which *Assyria* was the cradle, and of which it still remains a principal province: and, by comparing the prophecy of St. John respecting its exhaustion with the parallel prophecies of Isaiah and Zechariah respecting the same circumstance, we may determine, with perhaps as much certainty as matters of this nature are capable of, that *the kings from the east* mean *the dispersed of Israel*. St. John informs us, that *the great river Euphrates* will be dried up previous to the expedition of *Antichrist*, in order to prepare a way for *the kings from the east*: Isaiah and Zechariah concur in declaring, that both *the Egyptian sea* or *the Nile*, and *the river* by which name *the Jews* were wont simply and by way of eminence to speak of *the Euphrates*, will be dried up, in order that there may be a highway for *the remnant of God's people from Egypt and from Assyria*. Since then *this exhaustion of the Euphrates*, predicted alike by Isaiah, Zechariah, and St. John, is manifestly to take place in *the last days*, or during the tyrannical reign of *Antichrist*; and since it is equally to prepare a way for *the kings from the east*, and for *the remnant of Israel from the eastern region of Assyria*: we seem to be compelled, as it were, to adopt the conclusion, that *the kings from the east* are *the remnant of Israel*.

That *the river* spoken of by Isaiah and Zechariah, is in those passages, no less than in many others \*, *the Eu-*

\* See 1 Kings iv. 21.—Psalm lxxii. 8.—Psalm lxxx. 11. in which three passages, the dominions of Solomon are characterized, as extending from *the river*, that is *the river Euphrates*, to the sea and the uttermost parts of the

*phrates* and not *the Nile*, is abundantly evident from the context. Zechariah explains *the smiting of the river, and the sea*, by *the bringing down the pride of Assyria, and by causing the sceptre of Egypt to depart away*. And both he and Isaiah alike represent *this exhaustion* as being preparatory to *the return of Israel out of Assyria and Egypt*. Now it is obvious, since *the smiting of the sea and the river* denotes literally *the humbling of Egypt and Assyria*, that *the sea* must mean *the Nile*, and that *the river* must mean *the Euphrates*. And the matter will be yet more evident, when we consider the consequences of the smiting. It was to prepare a way for *Israel*, not only out of *Egypt*, but likewise out of *Assyria*. But how could *the smiting of the Nile*, or, in other words, *the overthrow of the Egyptian government*, prepare a way for *Israel* to come out of *Assyria*? Hence it is plain, that *the sea* means one thing, and *the river* another: and hence the Chaldee Paraphrast very sensibly explains what is simply termed *the river* by *the river Euphrates\**. The purport therefore of the prophecy is this: that, by the overthrow of *the Ottoman empire*, and by the dissolution of the then existing government of *Egypt* (probably the Mamaluc government), a way will be prepared for the return of *the lost ten tribes*. By what power *the Ottoman empire* will be subverted, we are not positively told; but we learn from Daniel, that the government of *Egypt* will be overturned by *Antichrist* after he has overrun Palestine.

Whether *the division of the mystic Euphrates into seven streams* denotes some *septipartite division of the Turkish empire* at the period of its overthrow, or whether

earth. I think there are passages in Scripture, which afford us some warrant for believing, that these will likewise be the limits of *Israel* after the final restoration. Compare Psalm lxxii. 8 with Zechar. ix. 9, 10.—Isaiah xi. 14.—xlix. 19, 20.—and Gen. xv. 18. *The extensive dominions of Solomon* seem to be typical of *the same extensive dominions of Israel*, when fully restored, and united under one king the Messiah, of whom Solomon was only a shadow.

\* “Elevabit plagam fortitudinis suæ super Euphratem.” Wolfgang Musculus adopts the same interpretation: “Super fluvium, id est, Euphratem.” (Wolfgang. Musc. Comment. in Isaiam in loc.) Mr. Lowth thinks that *the Nile* is intended by *the river*. Yet he allows, that *the drying up of this river* imports the same as *the exhaustion of the Euphrates* in the Apocalypse. If such then be the case, I see not how it is possible for *the river* to be any other than *the Euphrates*. Comment. on Isaiah xi. 15, 16.

the expression is only to be generally understood as exhibiting to us the manner in which a large river may be rendered insignificant and shallow by conducting its waters along six or more additional artificial channels\*, it would be in vain at present to attempt to determine. That *the overthrow of the Ottoman monarchy* will in the hand of Providence be instrumental in bringing about *the restoration of the ten tribes*, cannot however, as it appears to me, be reasonably doubted.

It may be worth our while to consider, whether this prophecy, respecting *the drying up of the Euphrates*, may not receive a literal, no less than a symbolical, accomplishment. I doubt whether we have any right to interpret the prediction of St. John in such a manner, because he appears altogether to confine himself to the language of symbols†; but a greater latitude of exposition may perhaps be allowable in discussing a prophecy of Isaiah or Zechariah. Now we know, that, whenever *the Israelites* shall return into their own land from Assyria and other more eastern regions, they must necessarily cross the *literal* Euphrates: and it is very remarkable, that Isaiah expressly compares *their restoration from Assyria* with *their ancient exodus from Egypt*, and attaches this comparison to a prediction respecting *the drying up of the great river*. A question therefore naturally arises, How will *the yet future restoration of the Israelites from Assyria* resemble *their ancient exodus from Egypt*, unless they then miraculously pass through *the Euphrates*, as they heretofore miraculously passed through *the Red sea* and *the river Jordan*? I can discover nothing absurd, either in adopting the opinion that at the destruction of *Antichrist* there will be a preternatural manifestation of God's glory, or in thinking it not improbable that they may be led by the arm of the Lord through the very midst of *the Euphrates*.

Having now conducted *the whole house of Israel, Ephraim* as well as *Judah*, into their own land, the pro-

\* See Herod. L. i. C. 189.

† I of course except a few passages in the Apocalypse, which appear to be avowedly descriptive, and which accordingly have been so understood by most commentators.

phet puts into their mouth a solemn hymn of praise and victory. He represents them, "as giving thanks unto the Lord for having turned away his anger from them, and for having comforted them; as joyfully drawing living waters from the fountains of salvation; as celebrating the stupendous work of their conversion and restoration, a work made manifest in all the earth; and as exulting in the glorious appearance of the Holy One in the midst of Jerusalem. Such we may conceive will be the songs of the ancient people of God, when brought to the knowledge of the crucified Redeemer, and when forming the eldest branch of the triumphant millennial Church \*.

The part of the prophecy, which I have hitherto examined, may by itself be considered as a perfect whole; inasmuch as it predicts *the restoration of Judah and Israel*, points out *the mode* in which a way will be prepared for that restoration, hints at *the overthrow of Antichrist*, and describes *the glory and happiness of the Millennium*. Isaiah however, in a manner not unusual with the ancient prophets, of which we shall hereafter see many instances, resumes, in *the 13th and 14th chapters*, a division of his subject, concerning which he had as yet spoken but slightly; I mean *the overthrow of the Antichristian confederacy*. This *confederacy* he exhibits to us under the mystic name of *Babylon*, a name used for the same purpose by St. John in the Revelation. There is a difference nevertheless in *the manner* wherein the two prophets apply the name. St. John, writing *after* the downfall of *the literal Babylon*, uses the appellation *mystically alone*; and describes under that title *the papal Roman empire*, both temporal and spiritual, as is manifest from the compound symbol of *the woman riding upon the ten-horned beast*, and (I may add) from the general context of the Apocalypse. Whereas Isaiah, writing *before* the downfall of *the literal Babylon*, uses the appellation *both literally and mystically*: and thus predicts *the overthrow both of the literal and the mystical Babylon*. Yet, so far as the arrangement of his prophecy is concerned, he seems

\* "This chapter (Isaiah xii.) is a hymn of praise proper to be used in that triumphant state of the Church described in the foregoing chapter." Argument to Lowth's Comment. on Isaiah xii.

to devote *the 13th chapter principally* to the one, and *the 14th* to the other; though, I believe, without excluding a double meaning from either chapter.

But it may naturally be asked, What is my authority for adopting this double mode of interpretation? Why may not the whole prophecy be applied to *the literal Babylon*? And why should it be supposed to have any connection with the prophecy, which may not improperly be thought to conclude with *the 12th chapter*.

I answer, that my authority, even independent of certain remarkable passages contained in the prophecy of *the burden of Babylon\**, for adopting this double mode of interpretation is the opening of *the 14th chapter*. It is there predicted, that the Lord will have compassion on *Jacob*, and will yet choose *Israel*; that he will give them rest in their own land; that the stranger shall be joined unto them, and shall cleave unto *the house of Jacob*; that the nations shall take them, and bring them into their own place; that *the house of Israel* shall possess them, as servants and as handmaids, in the land of the Lord; that they shall take those captive, whose captives they were; and that they shall rule over their oppressors. Now, *when all these matters are accomplished*; when the Lord has given them rest from their affliction, from their disquiet, and from their hard servitude: *in that day*, they are to take up a parable against their fallen enemy, *the king of Babylon*. *These matters* however can by no means be said to have been accomplished merely by *the restoration of Judah from the Babylonian captivity*†. *Here* the whole house of *Jacob* is to be brought back: *then* Judah alone returned; for it is little better than a quibble, as Bp. Horsley justly observes, to interpret the prophecies respecting *the general restoration of Israel* as accomplished in *the return of a few scattered individuals of the ten tribes with Judah*. *Here* the stranger is to be joined unto them, an august prediction of *the gathering in of the Gentiles to the millenian Church*, the eldest branch of which will be *the converted of Israel*: *then*, if the prophecy be applied to *the restoration of Judah from Baby-*

\* These will presently be noticed and commented upon.

† See Mr. Lowth's Comment. on Isaiah xiv. 1, 2.

*lon*, a single proselyte was occasionally converted to the law; and *latterly* at least, as our Lord assures us, the conversion of such proselytes served only to make them two-fold more children of hell than their Pharisaical converters\*. *Here* the nations are to take them, and to bring them into their own place: *then* the Jews were restored by the instrumentality of the Medo-Persians only. *Here* the house of Israel is to possess those nations that restored them, as servants and as handmaids; by which, I suppose, we are to understand, that they shall acknowledge the primogeniture of the Levitical Church, and both temporally and spiritually minister to its restoration and support †: *then* the Jews did not possess their restorers the Persians, as servants and as handmaids, in *any sense* that the words are capable of. *Here* they are to take those captive, whose captives they were, and are to rule over their oppressors: *then* the Jews neither took any of the Babylonians captive, nor exercised any authority over the nation that had oppressed them. In short, if we admit this part of the prophecy to have been *at all* accomplished at the return of *Judah* from Babylon, we can only admit it in a very lax and vague manner, in a merely inchoate and imperfect sense. Every member of it compels us to look forward to *the yet future restoration of the whole house of Israel*; and every member of it will admit of a most easy and natural interpretation, if we *do* thus look forward. Accordingly Bp. Lowth, induced (I apprehend) by such a train of reasoning as I have here drawn out at length, observes very justly, that “the name of *Jacob* and *Israel*, used apparently with design in this place, each of which names includes *the twelve tribes*; and other circumstances, mentioned in the two first verses of *the 14th chapter*, which did not in any complete sense accompany the return from the captivity of Babylon; seem to intimate, that this whole prophecy extends its views beyond that event‡.” And, if it *do* extend its

\* Matt. xxiii. 15.

† See Isaiah ii. 1—5—xlix. 22, 23---lx---lxvi. 12, 19, 20---Rom. xi. 11---36.

‡ Mr. Lowth, like myself, supposes Isaiah xi. xii. xiii. and xiv. to form one continued prophecy; nay he even extends it somewhat unwarrantably, I think, to the end of chap. xxvii. He very justly maintains, that *the Babylon* of this prediction must unavoidably be understood in a double sense. “After

views beyond that event, to what can it extend them except *the final and general restoration of the house of Jacob?* And, if it extend its views to *this final restoration*, as it plainly must do, then both *Babylon* and *her king* must be understood mystically. For it is said, that, in the day of *that very restoration and deliverance* which the prophet had been so fully describing, *the people of the Lord* shall take up their parable against *the king of Babylon*. But *the literal Babylon* has long since been blotted out of the list of nations. Therefore *the Babylon*, which is to be destroyed at the era of *the yet future restoration of Isreal*, can only be *a mystical Babylon*: and consequently *its king* can only be *a mystical king of Babylon*\*.

The accurate completion of the prophecy, particularly that part of it which is contained in *the 13th chapter*, in *the downfal and present state of the literal Babylon*, I shall pass over as being foreign to my subject: observing only, that the day of its overthrow is styled *the day of the Lord*, as being typical of *the great day of the second advent*; that is represented as being attended with *signs in the sun, the moon, and the stars*, the usual prophetic imagery to describe *political revolutions* †; and that the prediction, respecting *the present desolate state of Babylon*, has been manifestly copied and transferred by St. John to *the future state of the mystical Babylon*. ‡.

the description of those glorious times which should come to pass in the latter days, the prophet foretells the destruction of God's enemies, and begins with *Babylon*, whither God's people were to be carried captive, and therefore was a type or figure of *Antichrist* the great oppressor of God's Church in after times. And whoever carefully considers several particulars in this and the next chapter (Isaiah xiii. xiv.), and compares them with the former part of chap. xxi. with chap. xlvii. and Jerem. i. and li. which treat of the same subject, will easily find that these prophecies have an aspect beyond the taking of *Babylon* by Cyrus, inasmuch as the prophets describe this judgment as a decisive stroke, that should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry and to all the miseries and oppressions of God's people." Argument to Comment. on Isaiah xiii.

\* Mr. Lowth remarks, that Isaiah xiv. is "a continuation of the same subject" as that treated of in the three preceding chapters, "containing a prediction of the utter downfal of the Babylonian empire and extirpation of the royal family there, under which description is figuratively represented the destruction of the powers of *Antichrist*; the consequence of which would be the deliverance and restoration of the Jewish nation in particular, and of the Church in general." Argument to Comment. on Isaiah xiv.

† See Mr. Lowth on Isaiah xiii. 10.

‡ Compare Isaiah xiii 19---22 with Rev. xviii. 2, 22, 23. Mr. Lowth remarks, that from the tenor of ver. 19 "we may conclude that this prophecy

I have observed, that *the mystical Babylon is the whole papal Roman empire*, both temporal and spiritual; which, at the era of *the final restoration of Judah*, will have coalesced into a *grand confederacy of the beast under his last or Carlovingian head, the false prophet or the Romish hierarchy, and the vassal federal kings of the Latin earth*. Such being the case, it may be a matter of some doubt, whether by *the king of Babylon* we are to understand *the temporal, or the spiritual, chief of the Roman empire; the Carlovingian head* (which recent events apparently teach us to identify with *the infidel Antichristian king*), or *the false prophet*. There are certainly many points of resemblance in the predicted character of *this mystical king of Babylon*, which might lead us to conceive him to be *the apostate bishop of Rome*; and there is undoubtedly no small similarity between his character and that of *the prince of Tyre*, as exhibited to us by Ezekiel, who teaches us like Isaiah to refer the overthrow of this prince to the days of *the final restoration of Israel*\*. Now *the prince of Tyre*, as I shall hereafter shew at large, can only, from the description which is given of him, be *the papal man of sin*: whence we might suppose, that *the king of Babylon*, who is to perish at the very same era with *the mystical prince of Tyre*, must be *the papal man of sin* likewise, or *the spiritual sovereign of the Roman empire*. This however, I apprehend, is not the case; for there is a sufficient degree of difference between the two portraits to shew that they cannot both have been intended for the same person.

*The prince of Tyre* is represented as having once been perfect, and as afterwards corrupting himself; as having long been in the holy mountain of God, whence he is at length cast out on account of his sins; and as defiling his sanctuaries by the iniquity of his traffic. Whereas *the king of Babylon* is depicted as having been uniformly corrupt; as oppressing the nations with armed violence,

looks further to another *Babylon*, mentioned in the Revelation. This is a pregnant instance among many others, that the mystical sense of several prophecies, that is, the sense which is more remotely intended, comes nearer to the letter of the prophecies than that which some call the literal sense, and think to have been immediately designed by the prophet."

\* See Ezek. xxviii.

rather than seducing them by iniquitous blandishments ; and as meditating, *only at the time of the completion of the prophecy*, to sit upon the mount of the divine presence, on the sides of the north. In other respects there is a considerable resemblance between their characters. There is in short much the same difference and much the same resemblance between them, that there is between Daniel's *infidel king* and St. Paul's *man of sin* : and I am strongly inclined to believe, that the two portraits are altogether distinct, and were drawn by Isaiah and Ezekiel for *the two sovereigns, temporal and spiritual, of the Latin empire* ; in other words, *the Carlovingian head of the beast when united with Antichrist, and the false Romish prophet*.

But let us examine, how far the character of *the mystical king of Babylon* will answer to that of *the infidel king*.

They are both to be oppressors : they are both to be notorious exactors of gold : they are both to smite the peoples with unremitting strokes, and to rule the nations in their fury. If *the king of Babylon* is to sit in the mount of the divine presence ; *the infidel king* is to pitch the curtains of his pavilions in the glorious holy mountain between the seas : and, if *the king of Babylon* is to be crushed in the land of God, and to be trampled down in his mountains ; *the infidel king* is, in the very same region and at the very period, namely that of *the final restoration of Judah*, to come to his end, none being able to help him\*. *The prince of Tyre* indeed is said to be cast out of the holy mountain : but, in *his case*, *the holy mountain* must be understood, not of *the literal mount Zion*, but of *the Christian Church* ; because he is described as having *long* been in it, even during his perfect or uncorrupted state†. Whereas, in the case of *the king of Babylon*, *the mount of the divine presence* must, like *the holy mountain between the seas* mentioned by Daniel, be understood literally : both because *the king* is not said,

\* Mr. Lowth, like myself, supposes Isaiah xiv. 13. and Dan. xi. 45. to be parallel passages. Comment. on Dan. xi. 45.

† Compare Isaiah xiv. 13. with Ezek. xxviii. 14, 15, 16. The whole context of this latter passage shews, that it can only be understood figuratively. But it will be discussed at large hereafter in its proper place.

like *the prince of Tyre*, to have sat there in a perfect state, but only in the course of those events which terminate in his destruction; and because it is afterwards *literally* predicted that his overthrow shall take place in Palestine. Hence we must, I think, as in the parallel prophecy of Daniel, understand *the king's sitting in the mountain of the divine presence*, and *his afterwards perishing in the holy land*, as absolutely literal matters of fact. And here I may remark, that the region, assigned for the destruction of *the king of Babylon*, namely, *Palestine\**, sufficiently shews, that Isaiah meant to describe *a mystical character*, and not to confine his prophecy merely to *the literal king of Babylon*. *The literal sovereign of Assyria* was assuredly never crushed *in the mountain of God's land*; but his empire, as it is well known, was broken by the Medo-Persians *in the very midst of his capital city*. Bp. Lowth accordingly observes, that "the circumstance of this judgment's being to be executed *on God's mountains* is of importance †." He refers us indeed primarily to *the destruction of Sennacherib's army near Jerusalem*; but supposes that the prophecy may have a still further view to *the overthrow of Gog and Magog*, as predicted by Ezekiel ‡. In thus stating the matter, I certainly think him altogether mistaken, except in his opinion that the prophecy yet remains to be fulfilled: for *the destruction of Sennacherib* was not at all connected even with *the return of Judah from the Babylonian captivity*; and *the overthrow of Gog and Magog*, as we shall hereafter see, will not take place at the era of *the final restoration of Israel*, but at *the close of the Millennium*.

If in some points the character of *the mystical king of Babylon* resemble that of *the infidel king*, in others it no less resembles that of *the Roman beast under his Carlovingian head*, when organizing a confederacy of vassal

\* "Surely, as I have devised, so shall it be; and, as I have purposed, that thing shall stand: to crush the Assyrian in my land, and to trample him on my mountains." Isaiah xiv. 24, 25.

† Mr. Lowth has much the same observation. "To make this part of the verse (ver. 25.) agree better with what follows, *then shall the yoke depart from thy neck*, which words imply the final deliverance of God's people; I am apt to think, that by *the Assyrian* may be meant *some remarkable enemies of God's Church*." Comment. in loc.

‡ Ezek. xxxix. 4.

kings, and planning an expedition against Palestine. In the symbolical language of prophecy, he is styled *the bright morning star*, pre-eminent in lustre above all the other stars or sovereign princes of the political firmament: and he is represented, as proudly saying in his heart, *I will ascend the heavens; my empire shall be an universal one, extending over the whole heaven of royalty; above the stars of God, above all the anointed vice-gerents of the Lord, I will exalt my throne; subject to my federal influence, and owing their very existence to me, they shall be mere vassals of my empire; I will be a king of kings; I will be the sole effective head of a vast body politic; I will ascend above the heights of the clouds; I will be like the Most High.* Do we not in this description recognize *the beast under his last head*, aiming at universal empire, possessing an unbounded sway over many vassal princes, and daring in the last stage of his mad impiety to contend even with God himself?

The sum of the whole matter is this. We have here exhibited to us, under the mystic name of *the king of Babylon*, a power destined to perish, at the yet future era of *the restoration of Judah*, in the land of Palestine; after it has exercised a most merciless tyranny over the surrounding nations, and after it has seated itself in the mount of the divine presence. We learn from Daniel, that *a certain power*, which should begin to manifest itself subsequent to the reformation, and which for reasons both circumstantial and chronological can only be *infidel France\**, will perform the very same actions, and will afterwards perish, at the very same time, and in the very same country. We further learn from St. John, that *the power*, which is to do and suffer all this, will be *the last head of the Roman beast*, contriving and influencing a *confederacy of the Pope and the Popish sovereigns of the Latin empire†*. Now, upon turning from prophecy to facts, we find all these predictions, at once harmonizing together, and wonderfully according with existing circumstances. *The republic of France*, after running the mad career by which the first stage of *the infidel king's* existence is so

\* See my *Dissertation on the 1260 days*, Chap. 6.

† See my *Dissert. on the 1260 days*. Vol. ii. p. 363 (2d edit. p. 404.)

strongly marked, is become *a military despotism*. Recent events have made *the chief of that despotism* the undoubted representative of Charlemagne, by whose very name indeed his servile flatterers delight to call him ; and consequently have made him *the last or Carlovingian head of the beast*. And scarcely has he acquired this long coveted pre-eminence, ere he begins to form *a conspiracy of federal kings* as himself indeed scruples not to call them ; *a conspiracy*, the rise of which we are taught by St. John to expect about this very period, and which, under *the sixth apocalyptic vial*, after *the Ottoman empire* shall have been overthrown, will begin to be gathered by secret diabolical influence to Megiddo in Palestine \*. *The end of the monster* few perhaps of the present generation will behold : yet *that end* is unanimously predicted by the inspired prophets who treat of *the restoration of Judah* ; and, from the accuracy with which all that they have foretold respecting *this impious tyranny* has been hitherto accomplished, we cannot doubt that all which they have declared respecting *its end* will be no less accurately accomplished.

Let any person, with these views of the subject, carefully peruse *the fourteenth chapter of Isaiah*, and, I think, he cannot but be struck with its wonderful exactness of description. *Judah and Israel*, now restored to their own country, exult over the downfall of *a mystic king of Babylon* ; whose empire is characterized as a rapacious exactress of gold, and himself as a merciless oppressor of the nations. The Lord hath broken the staff of the wicked, the sceptre of the rulers ; the sceptre of him that smote the peoples in his wrath, that ruled the nations in his anger. By his fall the whole earth is at rest : and all, that behold it, exclaim ; “ Is this the man that made the earth to tremble ; that shook the kingdoms ; that made the world like a desert ; that destroyed the cities ? How art thou fallen from heaven, O day-star, son of the morning ! How

\* It is a curious circumstance, that in one of the speeches, detailed by *the Moniteur* as delivered to the legislative body, the political system, which we now behold rapidly advancing to maturity, is styled *a confederacy and a pious league*.

art thou cut down to the earth, thou that didst subdue the nations! Thou didst say in thy heart: I will ascend the heavens; above the stars of God I will exalt my throne; I will sit upon the mount of the divine presence, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. But thou shalt be brought down to the grave, to the sides of the pit. Thou shalt be crushed in the land of the Lord; thou shalt be trampled upon in his mountains. Thy yoke shall depart from off Judah; thy burden shall be removed from off their shoulder \*.”

Such will be the destruction of *Antichrist*: but the prophet, by “one of the boldest prosopopœias that ever was attempted in poetry,” carries us yet beyond his de-

\* Vitranga supposes, that this prophecy respecting *the king of Babylon* will receive its ultimate accomplishment in the downfall of *the Papacy*. Though I think that the character of this mystic sovereign corresponds much better with *the infidel tyrant* than *the Pope*, the interpretation of Vitranga is nevertheless important, as it shews his decided opinion, like that of the two Lowths, to have been, that we must look *beyond* the *literal* king of Babylon for the *complete* fulfilment of the prediction.

“Imperii vero Babylonici, ad quod Joannes in Apocalypsi alludit, quo modo in hac prophetia describitur, hi sunt characteres. *α.* Est imperium magnum et vastum. *β.* Cujus metropolis est urbs magna, ampla, splendida, regnorum decus, excellentia sua superbiens (Cap. xiii. 19.). *γ.* Quæ captivum tenet populum Dei olim et longum tempus liberum, cumque duro premit iugo servitutis (Cap. xiv. 1, 2, 3, 4.). *δ.* Cui præest Rex sive Reges violenti, tyranni crudeles, exactores, populis violenter et inclementer imperantes. (Cap. xiii. 11. xiv. 6, 12.) *ε.* Tanto fastu se supra humana omnia efferentes, ut se Deo æquent, et summam cum eo partiri gaudeant gloriam (Vs. 13, 14.), *sedentes in templo Dei*, tanquam Deus, et quidem *ad latera Aquilonis*. *ζ.* Turbantes totum orbem, bellorumque inter gentes jacentes semina (Cap. xiv. 16.). *η.* Qui Rex, complexè sumptus, vi tandem deiciendus sit de throno imperii, et detrudendus ad inferos (Cap. xiv. 15.). *θ.* Cum admiratione omnium populorum et gentium, quæ crediderant imperium ejus fore æternum (Cap. xiv. 6.). *ι.* Abolita simul omni hujus imperii successione (Vs. 21, 22.). *κ.* Interitu autem suo involvet plenarium excidium Babelis, ita destruendæ, ut nunquam postea habitetur (Cap. xiii. 20, 21. xiv. 23.) *λ.* Cujus judicii administri essent maximam partem gentes truces, crudeles, bellicosæ, Babeli septentrionales, non parsuræ incolis Babelis (Cap. xiii. 17.) *μ.* Effectus autem esset *liberatio* ecclesiæ a iugo, quo hactenus pressa fuerat, ejusque jubulum cum deprædicatione divinæ justitiæ et gratiæ (Cap. xiv. 1, 2.) Hæc nunc applica, sodes, ad Romam, persecutricem sanctorum, et mysticos tanti imperii reges, et nullibi hærebis, exceptis iis, quorum implementum adhuc expectamus.” Comment. in Jesaiam in loc.

It is a remarkable circumstance, that, as *the literal Babylon* was destroyed by the instrumentality of nations which lay *northward* of it, so we have some reason to believe from prophecy that a *great northern nation* will be employed to punish *the Roman Babylon* while *Antichrist* is engaged in his expedition against Palestine. This point will be discussed hereafter, when I treat of the predictions of Daniel and St. John.

struction. “ The regions of the dead are laid open, and *Hades* is represented as rousing up the shades of the departed monarchs. They rise from their thrones to meet *the king of Babylon* at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. The image of *the state of the dead*, or *the Infernum poeticum* of the Hebrews, is taken from their custom of burying those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of *the kings of Judah*. You are to form to yourself the idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies. Here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet *the king of Babylon*, and to receive him with insults on his fall.

“ I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such a variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled\*.”

\* See Bp. Lowth's elegant and classical elucidation of this ode, in the notes to this translation of Isaiah.

## PROPHECY VI.

The dispersion of the Jews—The irruption of Antichrist at the time of their restoration—The character of some maritime nation destined to restore the converted Jews—The occupation of mount Zion by Antichrist—His invasion of Egypt—The state of Egypt at this period—The religious connection of Assyria, Israel, and Egypt.

Isaiah xvii. 1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. 2. The cities of Aroer are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid. 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts. 4. For in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. 5. And it shall be, as when the harvest man gathereth the corn, and his arm reapeth the ears; and it shall be as he that gathereth ears in the valley of Rephaim. 6. Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of its fruitfulness, saith the Lord God of Israel. 7. At that day shall each man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 8. And he shall not look unto the altars, the work of his hands; and what his fingers made he shall not regard, even the groves, and the images. 9. In that day, the cities of his strength shall be as the leaving of a ploughed field\* and a branch, which they have left before the face of the children of Israel: and there shall be desolation. 10. Because thou

\* *The leaving of a ploughed field.*] I entirely agree with Mr. Parkhurst in this translation of the passage. The words contain a manifest allusion to the Mosaic laws relative to the not gleaning of their ploughed fields, vineyards, and olive-yards, but *leaving* somewhat of the fruits for the poor of the land (Compare Levit. ix. 9, 10. and Deut. xxiv. 19—21. in the Hebrew). The idea here designed to be conveyed, is the same as that in Ver. 6. an idea of desolation so extreme, as to leave in the land nothing more than the bare gleanings of the people. See Parkhurst's Heb. Lex. *קורש*.

thou hast forgotten the God of thy salvation, and the rock of thy strength thou hast not remembered; therefore thou shalt plant desirable plants, and a twig as a stranger shalt thou sow it. 11. In the day thou shalt vehemently labour to make thy plant grow; even in the early morning shalt thou cause thy seed to flourish: nevertheless the heap of the harvest-man shall be in a day of grief and heavy trouble.

12. Ho! multitude of many people; as the tumultuous noise of the sea they roar tumultuously: and the vehement noise of the nations, as the noise of mighty waters they vociferate! 13. The nations shall roar indeed as the roaring of many waters: yet he shall rebuke them, and they shall flee far off; and they shall be chased as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind. 14. In the time of the evening, and behold destruction! before morning, and they are not. This is the portion of them that trouble us, and the lot of them that spoil us.

xviii. 1. Ho! land spreading wide the shadow of thy wings\*, which art beyond the rivers of Cush. 2. Accustomed to send messengers† by sea, even in bulrush vessels‡, upon the surface of the waters! Go, swift messen-

\* *Shadow of thy wings.*] “The shadow of wings is a very usual image in prophetic language for the protection afforded by the stronger to the weak. God’s protection of his servants is described by their being safe under the shadow of his wings. And, in this passage, the broad shadowing wings may be intended to characterize some great people, who should be famous for the protection they should give to those whom they received into their alliance; and I cannot but think this the most simple and natural exposition of the expression” (Bp. Horsley’s Letter on Isaiah xviii.). It is not impossible however, and certainly not incongruous with the figurative language of prophecy, that, since the messengers described in this prediction are plainly a maritime nation, the shadowy wings here spoken of may mean the sails of their ships. Indeed the learned prelate, to whom I am so much, or rather so wholly, indebted for all the succeeding remarks on this chapter, seems himself to allow, that something like this may be insinuated in the imagery of the first verse.

† *Accustomed to send messengers.*] “The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually. The word צִיִּים may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce.” Letter on Isaiah xviii.

‡ *Bulrush vessels.*] “This is a figurative expression; descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages. Navigable vessels are certainly meant. If the country spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick-sailing vessels of any material.” Letter on Isaiah xviii.

gers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled. 3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet. 4. For thus saith the Lord unto me : I will sit still (but I will keep my eye upon my prepared habitation), as the parching heat just before lightning, as the dewy cloud in the heat of harvest. 5. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches. 6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter. 7. At that season a present shall be led to the Lord of hosts, a people dragged away and plucked, even of a people wonderful from their beginning hitherto ; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of the Lord of hosts, mount Sion.

xix. 1. The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt are moved at his presence, and the heart of Egypt shall melt in the midst of it. 2. And I will cover in tents \* the Egyptians against the Egyptians : and they shall fight, every one against his brother, and every one against his neighbour ; city against city, and kingdom against kingdom. 3. And the spirit of Egypt shall fail in the midst thereof ; and I will destroy the counsel thereof : and they shall seek to the idols, and to the charmners, and to them that have familiar spirits, and to the wizards. 4. And the Egyptians will I give

\* *I will cover in tents.*] So I have ventured to render כִּכְכַּרְתִּי, attributing to the primitive the sense of one of its derivatives. The context shews, that it cannot mean *I will protect*. The Vulgate reads *concurrere faciam* ; the LXX, ἐπεγερθησονται Αἰγυπτῖοι ἐπ' Αἰγυπτίους ; the Chaldee Paraphrast, *concurrere faciam* ; the Syriac, *concitabo* ; and the Arabic, *irruent Ægyptii in Ægyptios*. All these convey the very same idea of *the Ægyptians being in a state of civil war with the Ægyptians*.

over into the hand of cruel lords; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. 5. And the waters shall fail from the sea, even the river shall be wasted and dried up. 6. And the rivers shall be removed away; and the streams of defence shall be emptied and dried up: the reeds and flags shall wither. 7. The plants by the streams, by the mouth of the streams, and every thing sown by the streams, shall wither, be driven away, and be no more. 8. The fishers also shall mourn; even all they, that cast the hook into the streams, shall lament; and they, that spread nets upon the waters, shall languish. 9. Moreover they that work in yellow flax, and they that weave nets\*, shall be confounded. 10. And their toils † shall be broken, even all they that earn wages ‡ at the fish-pools. 11. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh § is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings! 12. Where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath counselled against Egypt. 13. The princes of Zoan are become fools, the princes of Noph are deceived, and the corner stones of its tribes have seduced Egypt. 14. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to stagger in all its works, as a drunken man staggereth in his vomit. 15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. 16. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. 17. And the land of Judah shall be a terror unto Egypt: every one, that maketh mention thereof, shall be afraid in himself; because of the counsel of the Lord

\* *They that work in yellow flax, and they that weave nets.*] Bp. Lowth translates this passage, *They that work the fine flax shall be confounded, and they that weave net-work.* But the context seems to shew, that not *fine flax* fit for the purposes of weaving *ornamental net-work* is here intended, but *coarse flax* for the making of *fishing-nets*.

† *Their toils.*] So I render שחתה. See Parkhurst's Heb. Lex. Vox חש.

‡ *Earn wages.*] So I render עשי שבר.

§ *The wise counsellors of Pharaoh.*] Isaiah describes the future state of Egypt in terms, strictly applicable only to his own times; as, in verses 19, 20, 21, he represents the worship of future times, according to the rites and ceremonies of his own.

of hosts, which he hath determined against it. 18. In that day shall five cities in the land of Egypt speak the religious confession of Canaan, and swear to the Lord of hosts: one shall be called the city of Heres\*. 19. In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. 20. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour and a great one, and he shall deliver them. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall minister sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. 22. And the Lord shall smite Egypt; he shall smite, and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. 23. In that day there shall be a high-way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. 24. In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land. 25. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

#### COMMENTARY.

I am inclined to consider *these three chapters* as forming jointly *a single prophecy*, and as containing only a more full and ample account of the matters foretold in the former part of *the preceding prophecy* †. The order observed in both is nearly the same; and both equally harmonize with *the collateral prediction* of Daniel ‡ in closely connecting *the fate of Egypt* with *the restoration of Judah*.

The prophecy now under consideration commences with matter not indeed immediately relating to the prin-

\* *The city of Heres.*] *Heres* or *Ares* was an oriental name of the Sun. The city of Heres accordingly was called by the Greeks *Heliopolis*. See my Dissert. on the Cabiri. Vol. i. p. 104.

† Isaiah xi. 10—16.

‡ Dan. xi. 41, 42, 43, 45. xii. 1.

incipal subject of it, yet affording an opportunity of a sufficiently easy digression. "*The burden of Damascus*, opened at the beginning of *the 17th chapter*, naturally brings the prophet to speak of *the subversion of the kingdom of Israel*, in those days in alliance with the Syrians: and to be overthrown by the same enemy at the same time. The prediction of *the subversion of the kingdom of Israel* leads the prophet to warn *the Jewish people in general* of the judgments which await them, with manifest allusion in *the 11th verse*, as Casaubon has observed, to *the final dispersion of the nation by the Romans*. And the allusion to *this final dispersion* leads, as it almost always does, to a prediction of *the final restoration*. This is delivered generally in *the 12th, 13th, and 14th verses of the 17th chapter\**."

In foretelling *the dispersion of the Jews*, and *its various concomitant circumstances*, Isaiah is wonderfully particular. He declares, that they should be cut down and carried away from the country of their fathers, in the same manner as a husbandman reaps his corn and conveys it from the fields where it had grown; and yet that a few stragglers, the wreck of a once mighty people, should remain, like gleanings, in the land †—Great however as

\* Bp. Horsley's Letter on Isaiah xviii. p. 100.

† The figures here used by the prophet are peculiarly apposite. *The Jews* should not only be cut down, as in the ordinary calamities of war; but the whole nation should be utterly taken away from their own land, as a reaper gathers the ears of corn. Yet, notwithstanding their general dispersion, a remnant should be left, strangers and pilgrims, in the land of their fathers, like the few grapes that remain at the gathering in of the vintage, or the few olive-berries that are overlooked in the season of making oil. As the prophecy was, such has been the event. "When the emperor Adrian had subdued *the rebellious Jews*, he published an edict, forbidding them upon pain of death to set foot in Jerusalem, or even to approach the country round about it. Tertullian and Jerome say, that they were prohibited from entering into Judæa. From that time to this their country hath been in the possession of foreign lords and masters, few of *the Jews* dwelling in it, and those only of a low servile condition. Benjamin of Tudela in Spain, a celebrated Jew of the 12th century, travelled into all parts to visit those of his own nation, and to learn an exact state of their affairs: and he hath reported, that Jerusalem was almost entirely abandoned by *the Jews*. He found there not above two hundred persons, who were for the most part dyers of wool, and who every year purchased the privilege of the monopoly of that trade. They lived all together under David's tower, and made there a very little figure. If Jerusalem had so few Jews in it, the rest of the holy land was still more depopulate. He found two of them in one city, twenty in another; most whereof were dyers. In other places there were more persons; but in upper Galilee, where the nation was in the greatest repute after the ruin of Jerusalem, he

their sins and their calamities should be, during the whole time of their dispersion they at least should keep themselves from their former besetting crime, an infatuated attachment to the idolatrous vanities of the Gentiles \*. Nevertheless their worship, though free from idolatry, should not be pleasing unto God. In consequence of their forgetting the God of their salvation, and disregarding the rock of their strength, their strong cities should be forsaken; there should be a great desolation in the land; and they themselves, while strangers in foreign countries, should be given up to the folly of painfully accumulating riches and never deriving any benefit from them †.

Here “the prophet, by a sudden exclamation of surprize (ill rendered in our common English version *Woe to*), gives notice, that a new scene suddenly breaks upon him. He sees *the armies of Antichrist* rushing on in the full tide of conquest, and pouring like a deluge over the

found hardly any Jews at all. A very accurate and faithful traveller of our own nation (Sandys) who was himself also in the holy land, saith, that it is for the most part now inhabited by Moors and Arabians; those possessing the vallies, and these the mountains. Turks there be few; but many Greeks, with other Christians of all sects and nations, such as impute to the place an inherent holiness. Here be also some Jews: yet inherit they no part of the land, but in their own country do live as aliens.” Bp. Newton’s Dissert. viii.

\* It is almost superfluous to observe, that, during the whole period of their present dispersion, *the Jews* have been as remarkable for their detestation of idolatry, as they were heretofore notoriously prone to it. Although some of them may have been constrained by the tortures of the inquisition to worship the images of the Papists, force and the fear of death have alone compelled them to violate what they justly esteem the fundamental precept of the Law. Thus have prophecies, apparently contradictory to each other, been minutely fulfilled. Some declare, that *the Jews* should never, during their dispersion, relapse into idolatry; others, that they should *serve gods, the work of men’s hands*. Accordingly, they have never *voluntarily* and *nationally* become idolaters, since the destruction of their polity by the Romans; although many *individuals* among them have been *constrained* by the Papists to bow down before the idols of the Latin church. Vide supra Commentary on Prophecy I. and infra on Prophecy XVII.

† The idea of the passage seems to be, that *the Jews*, in consequence of their rejecting the Messiah, should be judicially given up to the most sordid avarice. Ever labouring to accumulate riches in foreign lands; *rising early in the morning, and late taking rest, and eating the bread of carefulness*; they should still reap no harvest from their toil, but the day of their expected enjoyment should be *a day of grief and heavy trouble*. The various oppressions, which this sordid people (most unjustly no doubt) have suffered, are almost endless. “What frequent seizures have been made of their effects in almost all countries! How often have they been fined and fleeced by almost all governments! How often have they been forced to redeem their lives with what is almost as dear as their lives, their treasure! Instances are

land of God's people\*. He no sooner sees them, than he declares that *God shall rebuke them*; that they shall flee with precipitation and in dismay; and *shall be chased, as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind*†. Elated with this glorious scene the total rout of *the apostate confederacy*, he addresses his countrymen, in words of exultation and triumph: *This is the portion of them that spoil us, and the lot of them that rob us*‡.

“Having thus, in general terms, predicted *the final success and happiness of his nation*, he proceeds, in the 18th chapter, to the description of visions, more particularly declarative of *the manner, and of the time, of their deliverance*§.”

And first the vision of *the armies of Antichrist*, at the close of *the 17th chapter*, is succeeded by a vision of *the people who are destined to take the lead in converting and restoring one great division of Judah*. Isaiah beholds their fleets rapidly approaching from far distant regions to Palestine; and describes them as possessing a powerful navy, as sailing with ease and expedition to remote parts of the world, and as being faithful worshippers of God: in short, they appear to be *some great maritime nation*,

innumerable. We will only cite an historian of our own, who says that Henry III. always polled *the Jews* at every low ebb of his fortunes. One Abraham, who was found delinquent, was forced to pay 700 marks for his redemption. Aaron, another Jew, protested that the king had taken from him at times, 30,000 marks of silver, besides 200 marks of gold, which he had presented to the queen. And in like manner he used many other of *the Jews*. When they were banished in the reign of Edward I, their estates were confiscated, and immense sums thereby accrued to the crown.” Bp. Newton's Dissert. VII.

\* Isaiah xvii. 12.

† Ver. 13.

‡ Ver. 14. Bp. Lowth confines all the first part of this prophecy to *the taking of Damascus by Tiglath-Pileser, his overrunning a great part of Israel, and the conquest of that kingdom and the captivity of the people effected a few years after by Salmanser*. Hence he is led to pronounce, that *the three last verses of the 17th chapter* have no relation to those which precede them, and have as little connection with what follows; but that they are to be referred solely to *the invasion and overthrow of Sennacherib*. But let only the first part of the prophecy be supposed to treat ultimately and indeed chiefly of *the dispersion of the Jews by the Romans*, and we shall immediately perceive the close connection of the whole. From *the dispersion of the Jews*, Isaiah rapidly passes to *the overthrow of their last enemy Antichrist*, and to *their restoration by some great maritime power*. In short, so far from these different predictions being wholly unconnected, they appear to me to be inseparably connected.

§ Bp. Horsley's Letter on Isaiah xviii. p. 100.

that shall possess the empire of the sea at the time when *the 1260 years* shall expire, and when *the Jews* shall begin to return into their own land. To *this distant nation* the prophet calls aloud, and summons them to receive their high commission from the Lord.

*Go, swift messengers, unto a nation long apparently forsaken by God; a nation dragged away from their own country, and plucked; a nation wonderful from their beginning hitherto; a nation perpetually expecting their promised Messiah, and yet trampled under foot; a nation whose land the symbolical rivers of foreign invaders have for ages spoiled\*.*

“ We have now heard *messengers* summoned. We have heard a command given to them, to go swiftly with the message. We have heard the people described, to whom the message was to be carried. It might be expected we should next hear the message given to *the messengers* in precise terms. But in prophecy, the curtain (if the expression may be allowed) is often suddenly dropped upon the action that is going on, before it is finished; and the subject is continued in a shifted scene, as it were, of vision. This I take to be a natural consequence of the manner, in which futurity was represented, in emblematical pictures, to the imagination of the prophet: and the breaks and transitions are more or less sudden, according to the natural turn of the writer’s mind. In Isaiah, the transitions are remarkably sudden and bold; and yet this suddenness and boldness of transition is seldom, I think, if ever, in him a cause of obscurity. In the present instance, the scene of *messengers, sent upon a message*, is suddenly closed with this *second verse*, before *the messengers* set out, before even the message is given

(\* “ *Go swift messengers*: you, who by your skill in navigation and your extensive commerce and alliances, are so qualified to be carriers of a message to people in the remotest countries, go with God’s message *unto a nation dragged away*, to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful from the beginning to this very time for the special providence, which has ever attended them and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, rivers, armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated.” Letter on Isaiah xviii.)

to them. But the new objects, which are immediately brought in view, evidently represent, under the usual emblems of sacred prophecy, other parts of the same entire action; and declare, with the greatest perspicuity, the purport, the season, and the effect, of the message. An ensign, or standard, is lifted up on the mountains—a trumpet is blown on the hills—the standard of the cross of Christ—the trumpet of the Gospel\*. The resort to the standard, the effect of the summons in the end, will be universal. A pruning of the vine shall take place, after a long suspension of visible interpositions of Providence†, just before the season of the gathering of the fruits. *A vine*, in the prophetic language, is an image of *the church of God*; *the branches of the vine* are *the members of the church*; and *the useless shoots*, and *unfruitful luxuriant branches*, are *the insincere nominal members of the church*. And *the pruning of such shoots and branches*

\* “The banner of the cross, to be lifted up more conspicuously than ever before; the trumpet of the Gospel, to be sounded more loudly, than ever before, in the latter ages.” Letter on Isaiah xviii.

† “This verse (Isaiah xviii. 4.) represents a long cessation of visible interpositions of Providence, under the image of God’s sitting still; the stillness of that awful pause, under the image of that torpid state of the atmosphere in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone; nature seems benumbed in all her operations. The vigilance nevertheless of God’s silent providence is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgment, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning, which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And, as the natural thunder, at such seasons, is the welcome harbinger of refreshing and copious showers; so, it appears, the thunder of God’s judgments will usher in the long desired season of the consummation of mercy. So accurate is the allusion in all its parts.” Letter on Isaiah xviii.

It may here be observed, how exactly Scripture corresponds with Scripture. The long cessation of the visible interpositions of Providence has led the members of *Antichrist* to deny that such interpositions ever took place: yet in this very denial they have unwittingly accomplished the prophecies. In *the last days* were to arise scoffers, walking after their own lusts, contemptuously asking *where is the promise of God’s coming*, denying that the earth was ever overwhelmed by the deluge, and asserting that all things continue as they were from the beginning of the creation. The Lord however hath already begun to shake both the political heavens and the political earth; and, ere long perhaps, Infidelity may be constrained with unwilling eyes to behold the restoration of *Israel* amidst such signs and wonders, as she can neither contradict nor oppose.

of the vine is the excision of such hypocritical professors, at least the separation of them from the church by God's judgments. This verse therefore and the following clearly predict a judgment to fall upon the church for its purification, and the utter destruction of hypocritical professors of the truth\*. The purification of the Christian church, by the awful visitations predicted in this passage, seems to be the proper preparative for the renewal of the call, to them that are near, *the Jews*; and to them that are yet afar off, *the Gentile tribes* not yet converted. Immediately after this purgation of the church, at the very time when the bird of prey with all the beasts of the earth, *Antichrist with his rebel rout*, shall have fixed his seat between the seas, in the holy mountain†, (a present shall be brought to the Lord of hosts; the nation, described in ver. 2. as those to whom *the swift messengers* are sent, after their long infidelity, shall be brought as a present unto Jehovah. They shall be converted to an acknowledgment of the truth; and they shall be brought to the place of the name of Jehovah, to mount Sion: they shall be settled in peace and prosperity, in the land of their original inheritance‡.)

“ This then is the sum of this prophecy, and the substance of the message, sent to the people dragged about and plucked. That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling place which he never will abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy; immediately before the final

\* “ God, in the latter ages, will purify his Church with sore but wholesome judgments. Compare John xv. 1, 2.” (Letter on Isaiah xviii.) These judgments will probably be the troubles occasioned by incessant war.

† “ It was a prevailing opinion among the early fathers, that *Antichrist* is to possess himself of the Holy Land, and that there he is to perish.” (Letter on Isaiah xviii.) This opinion was manifestly founded on Dan. xi. 41, 45, not to mention other parallel prophecies.

‡ “ When the present offered consists of persons, the offered, as well as the offerers, must be worshippers. For *to be offered* is *to be made a worshipper*; or, in some instances *to be devoted to some particular service in which the general character of a worshipper is previously implied*, both in the person who hath authority so to devote, and in the devoted, as in the instances of Jephthah's daughter and the child Samuel. The people therefore, brought as a present to Jehovah to mount Zion, will be brought thither in a converted state.” Letter on Isaiah xviii.)

gathering of his elect from the four winds of heaven, will purify his church by such signal judgments, as shall rouse the attention of the whole world, and, in the end, strike all nations with religious awe. At this period, *the apostate faction* will occupy the holy land. *This faction* will certainly be an instrument of those judgments, by which the church will be purified. That purification therefore is not at all inconsistent with the seeming prosperity of the affairs of *the atheistical confederacy*. But, after such duration, as God shall see fit to allow to the plenitude of its power, *the Jews*, converted to the faith of Christ, will be unexpectedly restored to their ancient possessions. (*The swift messengers* will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people. Otherwise, to what purpose are they called upon (Ver. 1.) to receive their commission from the prophet? It will perhaps be some part of their business to afford *the Jews* the assistance and protection of their fleets. This seems to be insinuated in the imagery of the first verse. But the principal part, they will have to act, will be that of *the carriers of God's message to his people*.) This character seems to describe some Christian country, where the prophecies, relating to the latter ages, will meet with particular attention; where the literal sense of those, which promise *the restoration of the Jewish people*, will be strenuously upheld; and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of *the Israelites*—

“ In what people of the earth, of the eastern or the western world, the characters of *the messenger people* may be found, when the time shall come for the accomplishment of the prophecy, is hitherto uncertain in that degree, that we are hardly at liberty, in my judgment to conjecture. But I cannot but say, that it seems in the highest degree improbable, that *the atheistical democracy of France* should be the people, for whom the honour of that office is intended. *The French democracy*, from its infancy to the present moment, has been a conspicuous and principal branch at least of the western *Antichrist*. *The messenger people* is certainly to be a Christian people. For I think it cannot be doubted, that *the messenger*

*people, and the leaders of the present to Jehovah to mount Sion*, are the same people. And the act of leading a present to Jehovah to mount Sion must be an act of worshippers of Jehovah; for it is an act of worship. They therefore who lead the present will be true worshippers, performing that service from religious motives. Those, who shall thus be instruments in this blessed work, may well be described, in the figured language of prophecy, as the carriers of God's message to his people. The situation of the country, destined to so high an office, is not otherwise described in the prophecy, than by this circumstance; that it is to be beyond the rivers of Cush: that is, far to the west of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers; far to the east, if of the Tigris and the Euphrates. The one, or the other, they must denote; but which, is uncertain—

“ My notion of the prophet's geographical language is, that it is the language of the Phenician voyagers of his time. And, in those times, the most distant voyages being made along the coasts, the Phenician mariners would speak of every place which lay to the west of the mouths of the Nile, as beyond the Nile, that is, in the poetical language of the prophet, beyond the rivers of Cush; because, keeping always along the coast, they would pass within sight of the mouth of the Nile, before they reached that western place. According to this nautical phraseology of the voyagers of those times, the circumstance of being beyond the rivers of Cush was alike applicable to France, Spain, Portugal, Great Britain, Ireland, Denmark, in short any part of Europe without the streights. Not more to any part of Europe, than to any part of Africa, without the streights. Not more to any part of Europe or Africa, than to the whole eastern coast of North and South America. The particular situation of the country therefore is by no means ascertained by this circumstance\*.” Yet, however indefinite the present prophecy may be in fixing the precise quarter of the globe where we are to look for *the messenger people*, others, which will be discussed hereafter in their proper place, give us sufficient reason to believe that they will

\* Letter on Isaiah xviii.

be some European nation. *What* European nation indeed, is wholly uncertain; but their character, as described by Isaiah, necessarily leads us to conclude, that they will be *a maritime nation of faithful worshippers*.

The prophet has now foretold the chief matters relative to *the restoration of the converted Jews*; such as their being opposed unsuccessfully by the army of *Antichrist*, and their being assisted in their return to their own country by a *great maritime nation of faithful worshippers*: he proceeds therefore next to detail certain collateral events, which will be closely connected with their restoration. He had already foretold in a former prophecy\*, that the Lord should smite with a drought *the tongue of the Egyptian sea*, and that he should shake his hand over *the great river of Assyria* with a vehement wind; in order that there might be a high-way for the remnant of his people, and that they might return, as they did of old out of the land of Egypt. He now enters more diffusely upon the subject, connecting it, as before, both with *the exploits of Antichrist*, and with *the restoration of the Jews*. In a strain of awful sublimity, he represents the Almighty as riding upon a swift cloud, and as confounding the counsels of Egypt; as sowing discord among her governors, and as giving her over into the hand of cruel lords and a fierce king. *The tyrant and his inferior lords*, here described, I take to be *Antichrist* and *his vassal kings*, during the period of his temporary success. In a parallel prophecy of Daniel, his character is largely set forth: and it is intimated, that, at the epoch of *the restoration of the Jews*, the land of Egypt shall not escape him; but that he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and that the Libyans and Cushim shall be at his steps†. Hence Isaiah, in perfect accordance with Daniel, predicts, that, at this very epoch, Egypt shall be delivered into the hand of a *fierce king*: for, that the conquest of Egypt by *the fierce king* is to be referred to this epoch, will be manifest to any one, who compares the language used by Isaiah in his former prophecy with that which he uses at the close of the present prophecy. In the former, he foretells, that

\* Isaiah xi. 15, 16.

† Dan. xi. 41.—xii. 1.

there shall be a high-way for the remnant of his people that shall be left from Assyria : in the present, he similarly foretells, that, notwithstanding the success of *the Antichristian tyrant*, God will deliver Egypt by the hand of a mighty Saviour, convert it to the profession of real religion, and cause a high-way to be made between it and Assyria through the land of Israel, so that there shall be a free religious intercourse between the three countries. And this, according to *both* prophecies, is to be effected by *the drying up of the mystical Nile* ; and, according to the *former* prophecy, by *the drying up both of the Euphrates and the Nile*\*.

As for the manner in which Isaiah describes the religious state of Egypt at the period when it will be invaded by *Antichrist*, he seems in this, as in other instances†, to exhibit it to us, rather according to what it was in his own days, than what it probably will be in the age of the accomplishment of the prophecy : yet it is worthy of notice, that the prophecy is not incapable of receiving even a literal accomplishment. By the intermixture of the corrupt Christians of the Greek church with the professors of Mohammedism, much idolatry still prevails in Egypt ; which we cannot conceive to be more acceptable to God, than either its kindred papal idolatry, or the ancient pagan idolatry : and it is worthy of notice, that even some of the Mohammedans themselves, according to Niebuhr, are tainted with the superstitious veneration of images, which disgraces the worship of their Christian fellow-citizens‡.

\* Let the reader compare together Isaiah xi. 15, 16, and Isaiah xix. 5, 23, 24 ; and he must, I think, be convinced that both these predictions relate to the same events. In this case, since Isaiah xi. 15, 16, must plainly be referred to the era of *the restoration of Judah*, the whole of Isaiah xix must likewise be referred to *the same era*. The propriety of such a conclusion will be the more evident, if he further compare both these prophecies with Zechar. x. 10, 11, 12 ; which, like Isaiah xi. 15, 16, will clearly not be accomplished till *the Jews* are brought back into the land of their fathers.

† Such an instance occurs indeed even in the course of the very prophecy concerning which I am now treating. “ And the Lord shall be known to Egypt ; and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto the Lord, and perform it.” (Isaiah xix. 21.) Upon which Bp. Newton justly remarks, that “ the prophet describes the worship of future times, according to the rites and ceremonies of his own time.” Dissert. xii. 3.

‡ See Niebuhr’s Travels, Vol. 1. pp. 35, 47, 103, 195. In Skinner’s Eccles. Hist. of Scotland, Vol. 11. p. 634—639, there is a curious account of an at-

But I am more inclined to adopt the other interpretation of this part of the prophecy, and to suppose that Isaiah describes Egypt agreeably to what it was in his own age.

*The exhaustion of the river*, which he dwells upon with so much minuteness, is plainly, according to the usual phraseology of Symbols, nothing more than *the overthrow of the Egyptian government with its concomitants*. These *concomitants*, as in the case of *the exhaustion of the great river Euphrates under the sixth apocalyptic vial\**, seem to be *a diminution of the population of Egypt, and an emigration of its inhabitants*; for such is the most natural exposition that can be given of *the drying up of its river, and the diversion of its streams into other channels*.

It is worthy of notice, that the population of Egypt has already begun to diminish, much in the same manner as the population of Turkey, which must, almost undoubtedly I think, be considered as symbolized by *the mystical Euphrates of the sixth vial*.

“Alexandria,” says Mr. Niebuhr, “has fallen by degrees from its grandeur, population, and wealth—This city might be in a more flourishing condition, did not disadvantages of all sorts concur to depress it. Its inhabitants appear to have a natural genius for commerce, were it not checked by the malignant influence of the government—The trade of Alexandria is notwithstanding very trifling; although almost all the nations of Egypt‡ have consuls here‡—Ancient historians and geographers enumerate such a multitude of cities in Egypt, that it seems to be at present quite a desert in comparison with what it was in the day of antiquity. New cities have indeed arisen, but these are mere trifles, compared with the number, the extent, and the magnificence, of the

tempt that was made, between *the years* 1716 and 1725, to effect an union between the non-juring prelates and those of the Greek church. The attempt failed from the resolute adherence of the Orientals to image-worship and other superstitious vanities.

\* See my *Dissert. on the 1260 years*, Vol. 11. p. 345—349. (2d Edit. p. 383—387.)

† So the passage stands in my edition of Niebuhr, and therefore I have not ventured to alter it; but for *Egypt* I think we ought surely to read *Europe*. As this variation is not noticed in the *errata*, it is possible that this little mistake (for so I cannot help considering it) may be an uncorrected oversight of the author himself.

‡ Travels, Vol. 1. p. 36, 37.

ancient. All the remains of monuments, referable to the most remote antiquity, bespeak the hand of a numerous and opulent people, who have entirely disappeared. When however we reflect on the revolutions which this country has undergone, and the length of time during which it has been under the dominion of strangers, we can no longer be surprized at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks; has enjoyed no interval of tranquillity and freedom; but has been constantly oppressed and pillaged by the lieutenants of a distant lord. Those usurpers and their servants, having no other views but to draw as large a revenue as possible from an opulent province, scarce left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandman; and the cities decayed with its decline. Even at present, the population is decreasing; and the peasant, although in a fertile country, is miserably poor: for the exactions of government and its officers leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking\*—If an ancient origin and illustrious ancestors could confer merit, the Copts would be a highly estimable people. They are descended from the ancient Egyptians; and the Turks, upon this account, call them, in derision, the *posterity of Pharaoh*. But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt. They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, their religion, and almost their existence. They are reduced to a small number in comparison to the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts some idea may be formed from the reduction of the number of their bishops. They were seventy

\* Travels, Vol. 1. P. 51, 52.

in number, at the period of the Arabian conquest. They are now only twelve, and most of these settled in upper Egypt, to which the ancient inhabitants seem to have retired from the centre of the conquest \*.”

The prophet declares in a most pointed manner, that, previous to the conquest of Egypt by *the fierce king*, it should be torn to pieces by internal dissention and civil discord. Here again we may, as it were with our own eyes, begin to see this prediction receive its accomplishment. “The Turks,” says Mr. Niebuhr, “as is generally known, conquered Egypt, in the beginning of the sixteenth century, from the Mamelukes; a mercenary militia, who had, for some centuries, usurped the government of this province, which they administered by an elective chief, with the title of *Sultan*. This species of government seems still to subsist, just as much as before the Turkish conquest; and, with all their despotic pride, they have never attempted to change it. A form of government, that has prevailed so long, and which a haughty and powerful conqueror durst not abolish, must have within itself some principle of stability to maintain it against revolution. It might deserve to be better known and explained by some intelligent person, who should study it in a long residence in the country. A traveller like me, who has had only a transient view of these objects, can neither discern nor describe all the parts of so complete a machine. I have learned enough however to enable me to distinguish, that this government is at present an aristocracy, partly civil, partly military, but chiefly military. Under the protection, rather than under the authority, of the Sultan of Constantinople, a divan, or sovereign council, exercises the supreme authority, both executive and legislative. Even the revenue of the Sultan is rather a tribute paid to a protector, than a tax levied by a sovereign—Such a government must be frequently disturbed by factious insurrections. *Cairo* is constantly convulsed by cruel dissention; parties are continually jarring; and the great retain troops to decide their differences by force of arms. The mutual jealousies of the

\* Travels, Vol. 1. P. 103, 104.

chiefs seem to be the only causes, which still preserve to the Porte the shadow of authority over this country. The members of the aristocracy are all afraid of losing their influence under a residing sovereign; and therefore agree in opposing the elevation of any of their own body to the supreme dignity. In our own days, *Ali-Bey* has found how difficult it is to ascend the throne of Egypt, or to maintain one's self upon it. The grand signior sends always a pacha of three tails to exercise his precarious authority in Egypt, in the character of governor. But the pacha of *Cairo*, far from enjoying the same authority as the other pachas of the Turkish empire, is entirely dependent on the Egyptian divan. That aristocratical body, regarding the pacha as their tyrant, frequently depose him, unless he have the address to support himself by provoking and fomenting the contentions of the different parties, favouring each by turns. During my stay at Alexandria, the inhabitants of *Cairo* expelled their pacha. *Mustapha pacha* was at the same time in Egypt, who had been already twice grand vizir, and rose afterwards a third time to that dignity. Having been sent by the Sultan to *Djidda*, he had remained in Egypt, on pretence of illness. The inhabitants chose *Mustapha* their pacha, and found means to oblige the Sultan, however dissatisfied with the electors and the person whom they had elected, to confirm their choice. But the new pacha kept his place only seven months, and was then obliged to yield it to another from Constantinople. The latter died suddenly, upon the arrival of a *Kapigi-Bachi*, who was sent after him by the Sultan. Thus, in the short time while I was in Egypt, three governors succeeded each other rapidly in the government of that province\*—In a city, like *Cairo*, inhabited by a number of petty tyrants, who are ever at variance among themselves, and seeking each other's ruin, and who often proceed to open violence in determining their quarrels, private persons can never consider themselves as in absolute security. The narrowness of the streets, and the crowds which are constantly pressing through them, are favourable to

\* Travels, Vol. I, P. 73—76.

disorder. Yet fewer instances of robbery, theft, and murder, are heard of here than in the great cities of Europe—The magistrates contribute to the public security by very prompt administration of justice—All the streets of *Cairo* have gates, which are shut at night; but a porter waits to open to those, who can allege satisfactory reason for passing from one street to another, and approach with a light in their hands. The man, for a small acknowledgment, opens the gate, but stops every suspected person. This regulation prevents nocturnal assemblies and tumults among the people. It at the same time so entirely separates the several quarters of the city, that the Beys often contend with open violence, while the other inhabitants know nothing of the matter\*—The *Bedouins*, or wandering Arabs, being free, almost independent, and rather tributary allies than subjects of the Egyptian government, are the most remarkable branch of the nation. They are divided into tribes, governed by hereditary chiefs called *Schiechs*, and these subordinate to a great *Schiech*, who has authority over several tribes. Upon paying a certain tribute to government, the *Bedouins* are permitted to feed their flocks through the rich pasturage grounds of Egypt. But they frequently abuse this permission, and pillage without distinction as well the husbandmen in the districts in which they encamp, as those travellers who have the misfortune to fall into their hands. They are ready too to take part in the dissensions, which frequently arise in this military republic. When government attempts to punish them or to constrain them to their duty, they either defend themselves by force, or retire into the deserts till their misdemeanours be forgotten †.”

Such is the government of Egypt; a government, which evidently is impregnated, by the very nature of its constitution, with the seeds of eternal discord. Such were the effects, which naturally resulted from it in *the year* 1761, when Mr. Niebuhr had an opportunity of observing them. Such likewise were its effects at a yet later period, as manifested since *the year* 1798 in similar

\* Travels, Vol. I. p. 83—86.

† Ibid. p. 108.

violent contentions among the rival Beys. And such, though in a much more violent degree, will, I doubt not, be its effects immediately before the final conquest of Egypt by *the fierce king* of Isaiah, or *the wilful king* of Daniel.

It is highly worthy of notice, that, as we draw near to *the time of the end* and the accomplishment of those prophecies which relate to *the restoration of the Jews*, the attention of the great political world has been in a remarkable manner turned towards Palestine and Egypt. An attempt has been already made by *Antichrist* to establish himself in those regions : and it failed of success only, I believe, because it was prematurely undertaken. The following extract from an intercepted letter, written by an *Etat Major* in Buonaparte's army, and dated *Grand Cairo, July 28, 1798*, sufficiently proves, that an establishment in Egypt and Syria was the object of this marauding expedition, with an ultimate view to the English settlements in India. "The government have turned their eyes towards Egypt and Syria ; countries, which, by their climate, goodness, and fertility of soil, may become the granaries of the French commerce, her magazine of abundance, and in course of time the depository of the riches of India. It is most indubitable, that, when possessed of, and regularly organized in, these countries, we may throw our views still farther ; and, in the end, destroy the English commerce in the Indies, turn it to our own profit, and render ourselves the sovereigns also of that of Africa and Asia. All these considerations united have induced our government to attempt the expedition to Egypt. That part of the Roman power has been governed, for many ages, by a species of men called *Mamaluks*, who have Beys at the head of each district. These deny the authority of the Grand Signior, governing themselves tyrannically and despotically a people and a country, which, in the hands of a polished nation, would become a source of wealth and profit\*." The manner, in which this scheme was conducted, was by an attempt to sow discord between the Beys and the Egyptians ; the very

\* Cited by Kett, *Hist. the Interp.* Vol. 11. p. 268.

manner, in short, in which, we have reason to believe from prophecy, the yet future project of *Antichrist* will be conducted. The apostate miscreant, who then commanded the French army, and who now disgraces the imperial title, thus addressed by proclamation the natives of Egypt. "In the name of God, gracious and merciful. There is no God, but God; he has no Son or associate in his kingdom. The present moment, which is destined for the punishment of the Beys, has been long anxiously expected. The Beys, coming from the mountains of *Georgia* and *Bajars*, have desolated this beautiful country. Buonaparte, the general of the French republic, according to the principles of liberty, is now arrived; and the Almighty, the Lord of both worlds, has sealed the destruction of the Beys. Inhabitants of Egypt! when the Beys tell you the French are come to destroy your religion, believe them not: it is an absolute falshood. Answer those deceivers, that they are only come to rescue the rights of the poor from the hands of their tyrants, and that the French adore the Supreme Being, and honour the Prophet and his holy Koran. All men are equal in the eyes of God: understanding, ingenuity, and science, alone make a difference between them: as the Beys therefore do not possess any of these qualities, they cannot be worthy to govern the country—The Supreme Being, who is just and merciful towards all mankind, wills, that in future none of the inhabitants of Egypt shall be prevented from attaining to the first employments and the highest honours. The administration, which shall be conducted by persons of intelligence, talents, and foresight, will be productive of happiness and security. The tyranny and avarice of the Beys have laid waste Egypt, which was formerly so populous and well cultivated. The French are true Mussulmans—They have at all times been the true and sincere friends of the Ottoman Emperors, and the enemies of their enemies. May the empire of the Sultan therefore be eternal; but may the Beys of Egypt, our opposers, whose insatiable avarice has continually excited disobedience and insubordination, be trodden in the dust and annihilated! Our friendship shall be extended to those of the inhabitants of Egypt who shall join us, as

also to those who shall remain in their dwellings and observe a strict neutrality, and when they have seen our conduct with their own eyes hasten to submit to us ; but the dreadful punishment of death awaits those, who shall take up arms for the Beys and against us. For them there shall be no deliverance, nor shall any trace of them remain—All the inhabitants of Egypt shall offer up thanks to the Supreme Being, and put up public prayers for the destruction of the Beys. May the Supreme God make the glory of the Sultan of the Ottomans eternal, pour forth his wrath on the Mamalucs, and render glorious the destiny of the Egyptian nation\*.”

This man, this tender respecter of the rights of nations and individuals, has since become *Emperor of the French* ; and, yet more recently, like Charlemagne, the uncontrolled *Emperor of the West*. There is no reason to suppose, that success will render him less ambitious ; or that his conquests in Europe will induce him to give up his schemes against Palestine and Egypt. We may frequently observe a sort of undecided coincidence in the inspired writers, and in no instance perhaps more than in the present. It is predicted, that, at the time of the end, *Antichrist* and *his vassals* shall invade the East, and oppose the return of *the converted Jews* ; but that *some mighty maritime nation*, evidently hostile to *Antichrist*, shall be the carriers of God’s message to them, and the appointed instruments of bringing them as a present to the Lord of hosts. Now Joel styles the army of *Antichrist* *the northern army*† ; by which, I think, we can only understand, that to a person in the holy land it should appear as coming from *the north*. Such being the case, the route of *Antichrist* will be through Greece and Asia Minor ; unless indeed, what is not very probable, we suppose him to circuit the Euxine. Accordingly Daniel represents his progress as being by land, and not by sea ; as being an expedition, in which he should *enter into the countries and overflow and pass over*, previous to his *entering also into the glorious land*, and previous to *the land of Egypt not escaping him*‡. But why should this expe-

\* Cited by Kett, Hist. the Interp. Vol. II. p. 258—261.

† Joel ii. 20.

‡ Dan. xi. 40—45.

dition be undertaken by land, rather than by sea? The answer is afforded us by Isaiah, in the course of the prophecy now under consideration: *a mighty maritime power shall be friendly to the converted Jews, and therefore hostile to Antichrist*; consequently the same fleets, which will assist in the restoration of the former, will be an effectual obstacle to any maritime expedition upon a large scale undertaken by the latter. It is worthy of notice, that, as the prophets exactly coincide with each other respecting the route of *Antichrist* being by land and not by sea, so the existing posture of affairs exactly coincides with the declarations of the prophets. In the first edition of my *Dissertation on the 1260 days*, I had not an opportunity of noticing the direful conclusion of the war between France and Austria; a war undertaken with every reasonable *human* prospect of success, yet a war which has given to a foreign usurper the sceptre of Charlemagne: I could only then observe in general terms, that, without presuming to foretell its issue, the Christian could not reasonably doubt that the hand of God is now stretched forth over the earth in a peculiar and remarkable manner; and that all things would assuredly work together to fulfil those prophecies which yet remain unaccomplished, and to prepare a way for the last tremendous manifestations of God's wrath\*. The battle of Austerlitz has since decided the fate of *the Roman Emperor*†, and has opened to Buonaparte a free passage into the very heart of the Turkish dominions: nor can *he* surely be deemed guilty of any very great presumption, who is inclined to believe, that the late signal humiliation of Austria, and her constrained cession to France of Istria, Friuli, and Dalmatia, serve only to pave the way for the last tremendous enterprize of *the infidel king*. *The downfall of the Ottoman empire*, predicted under *the sixth vial*, is placed by St. John previous to *the expedition of the beast and the false prophet* into Palestine, and is apparently represented by him as being preparatory to it. What length of time indeed may be occupied in the preparations for *this expe-*

\* Postscript to Preface, 1st Edit.

† Subsequent to my writing this, the chief of the house of Austria has formally abdicated the title of *Emperor of the Romans*, and has been constrained to dissolve officially the Germanic constitution. August 1806.

*dition*, the Apostle does not determine ; that a considerable length of time will be necessary for the complete organization of *the great confederacy*, seems only reasonable to imagine ; but that *the fall of the Ottoman empire* will pave the way for it, appears to be almost asserted by St. John.

The tenor both of the present and the preceding prophecy necessarily leads us to conclude, that, at the period of their accomplishment, *the Jews* will abound in the land of Egypt. Mr. Niebuhr accordingly informs us, that “ *the Jews* are the most numerous class in Ciaro, next after the Mohammedans and the Copts. Some Pharisees or Talmudists reside here, as well as Karaites ; who, though not numerous, have a synagogue of their own. The Talmudists are numerous and powerful. They have long farmed all the customs ; an undertaking, which brings them both wealth and credit. In the republican government of Egypt they find it easier to gain steady protectors, than in the other provinces of Turkey, where all depends upon the caprice of a Pacha who knows not how soon he may lose his place, or of the superintendent of the customs who resides in Constantinople. One proof of the consequence, which *the Jews* enjoy under the aristocracy of *Cairo*, is, that the offices of the customs are shut upon their sabbath, and no goods can pass on that day, although belonging to Christians or Musulmans\*.”

The prophet, having now foretold the temporary calamities which the Egyptians should experience from the invasion of *Antichrist*, proceeds to announce their conversion to genuine Christianity. In the midst of their troubles, when they cry unto the Lord because of their oppressors, he shall send them a Saviour and a Great One, and he shall deliver them. In consequence of this happy change in their circumstances, the Lord shall be known to Egypt ; and the Egyptians shall know the Lord in that day, and shall minister sacrifice and oblation : Assyria likewise shall partake of the blessing, and join with Israel and Egypt in praising God. Now, since *this knowledge of the Lord* is the evident result of *a Saviour and a Great*

\* Travels, Vol. i. p. 102.

*One being sent to the Egyptians*, I know not what person we can reasonably understand by THE SAVIOUR, except the MESSIAH.

What precise *five cities* are alluded to, as adopting the religious confession of Canaan, and as swearing by the Lord of hosts, can only be satisfactorily determined by the event. The most natural explanation seems to be, that the five *principal* cities of Egypt are considered as including all the rest; and that this phraseology is only a varied method of declaring, what the prophet in the course of the same prediction more explicitly declares, that *the whole land of Egypt* should be converted to the profession of the true faith. It perhaps may not be altogether unworthy of notice, that D'Anville, in his map of Egypt, assigns to the *Delta* precisely five principal cities, the names of which he writes in capitals: *Alexandria, Rashid, Damiat, Fouah, and Mahalle Kebir*. He likewise divides the *Delta* into exactly five provinces: *Bahire, Garbie, Dakelie, Sharkie, and Menusie*. As for *Cairo*, it is situated at the head of the *Delta*, somewhat higher than the grand division of the Nile. In one of these provinces stood, I believe, the ancient *Heliopolis*, or *city of the Sun* \*.

At the conclusion of the present prophecy, *Isaiah* predicts, as he had already done at the conclusion of his former prophecy, that there should be a close intercourse and religious connection between Assyria, Israel, and Egypt. They should be united together, as the different parts of a single kingdom are, by a common highway; and they should jointly experience the benefit of being the blessed of the Lord of hosts †.

In the interpretation, which I have here given of *the 19th chapter of Isaiah*, I am conscious that I have most materially differed from Bp. Newton and his precursor Vitringa ‡. The Bishop conceives, that *the cruel lords* and *the fierce king* primarily mean *Nebuchadnezzar* and *the Babylonians*; but principally *Cambyses, Ochus, and*

\* See the Map prefixed to the report of Citizen Ripaud.

† Compare *Isaiah* xi. 15, 16. with xix. 5, 23, 24, 25.

‡ Bp. Lowth follows Bp. Newton in his opinion respecting the accomplishment of this prophecy.

*the Persians*: that what is said, respecting *the exhaustion and diversion of the river*, alludes to the consequences of the subjection and slavery to which Egypt was reduced by the Persians, her poverty and want, her mourning and lamentation, her confusion and misery: that *the saviour* and *the mighty one*, who delivered the Egyptians, is *Alexander the great*\*; that *their conversion* is *the partial diffusion of religious knowledge by the instrumentality of the Jews*, who are thence represented as the medium of religious connection between Egypt and Assyria: that *the five cities* were *Heliopolis*, mentioned by the prophet himself, and four others spoken of by Jeremiah as being the places of the residence of *the Jews*; namely, *Migdol*, *Tahpanhes*, *Noph*, and some other in the country of Pathros, the name of which is not particularized: and that *the building of the altar in the midst of the land of Egypt* alludes to *the building of a Jewish temple by Onias in the prefecture of Heliopolis* †.

The whole of this interpretation appears to me to fall very far short of the most natural and obvious meaning of the original. The immediate connection of *the 19th chapter* with its *two predecessors* certainly leads one *prima facie* to conclude, that its subject is the same: because we find *Egypt* and *Assyria* similarly, almost indeed in the very same words, connected with *the restoration of the Jews* by Isaiah himself in his *11th chapter*; because Zechariah again, still almost in the same words, unites *the restoration of Israel* with *the fates of Egypt and Assyria* ‡; and because Daniel exactly in the same manner predicts, that at the era of *the restoration of the Jews* Egypt should be conquered by *Antichrist* §. But, if *the 19th chapter of Isaiah* be connected with *the restoration*, as the general harmony of prophecy seems to require, and as its situation immediately after *the 17th and 18th chapters* naturally suggests, I know not now it can have any relation to events long since past. What the Bishop says respecting

\* His Lordship seems to think, that not only Alexander may be intended by *the Saviour* and *the great one*, but also his immediate successor in Egypt, Ptolemy, who like himself was styled *the great*, and Ptolemy Soter or *the Saviour*. This play upon words would have better become a less grave commentator than the excellent Newton.

† Dissert. xii.

‡ Zechar. x. 10—12.

§ Dan. xi, 42, 43, xii. 1.

*the exhaustion of the river* seems scarcely allowable on the common principles of symbolical interpretation. If *the Nile* is here to be understood figuratively, *the drying up and diversion of its streams* can with difficulty be conceived to mean *the introduction of poverty, lamentation, and confusion, among the Egyptians*: it would rather typify, as I have already stated, *the subversion of their polity and their gradual depopulation and emigration*. As for *the Saviour and the great one*, the evident connection, in which that person is placed with a general diffusion of real religion throughout Egypt, will not allow us, without a singular degree of harshness, to suppose him to be *Alexander the great*. Whatever increase of religion there might be in Egypt during his reign and those of his successors, the Egyptians, as a nation, were undoubtedly idolaters. The same remark applies with equal force to the Assyrians. Hence I cannot but think *the introduction of comparatively a few Jews into those countries* a most imperfect and unsatisfactory solution of *the predicted religious unity of Egypt, Israel, and Assyria*. Is it reasonable to believe, that the Lord of hosts would esteem Israel the third with Egypt and Assyria, even a blessing in the midst of the land; and that he should be represented as saying, *Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*; merely because Nebuchadnezzar carried *the Jews* captive to Babylon, and because many of the same people had emigrated to Egypt in the days of Alexander and the Ptolemies? How then will our doubt respecting the propriety of this interpretation be increased, when we find Bp. Newton himself confessing, that the Egyptian Jews “were generally very wicked men, and disobedient to the word of the Lord, and that upon that account the prophet Jeremiah denounced the heaviest judgments against them.” His Lordship adds indeed, as if with a view to anticipate the objection which so naturally arises out of his own statement, that “some good men might be mingled among them, who might open his prophecies to the Egyptians, and they themselves when they saw them fulfilled might embrace the Jewish religion.” But in the case of a prophecy, which is said to be *already accom-*

plished, we can scarcely allow a series of conjectures to be a sufficient exposition. After all, even granting the conjectures to be well-founded, still the exposition will be incomplete. Isaiah manifestly speaks of a *general* conversion of the whole land of Egypt, and *that* not merely to nominal but to real religion: hence, when he peculiarly mentions *five cities*, we must not understand him as contradicting and limiting the rest of his prediction, but simply as alluding to five *principal* cities which he considers as subincluding all the rest\*. But Bp. Newton in a great measure confines the conversion to *the five cities*; and even in those *five cities* to a *part* only of their inhabitants, *the Jews and their Egyptian proselytes*. Onias might very possibly suppose the prophecy to have been accomplished in his day; or rather, with a view to what he conceived would be the accomplishment of it, he might allege this very prophecy to the king and queen of Egypt, in order to induce them to permit him to build a temple to God in the prefecture of *Heliopolis*, or *the city of the Sun*: yet, although he succeeded in his plan, it is not thereby so much proved that the prediction was then *really* accomplished, as that he was willing to *believe* it to have been then accomplished†. In fine, Bp. Newton himself does not seem perfectly satisfied with his own interpretation: he allows, that the prophecy will be more amply fulfilled *hereafter*. “Thus,” says he, “by the means of the Jews and proselytes dwelling in Egypt and Syria, Israel, Egypt and Syria were *in some measure* united in the same worship. But this was *more* fully accomplished, when these countries became Christian, and so were made members of the same body in Christ Jesus. And we piously hope and believe, that it will still receive its *most* perfect completion in the latter days, when Mohammedism shall be rooted out and Christianity shall again flourish in these countries, when the fulness of the Gentiles shall come in and all Israel shall be saved.” To this last event, I, on the contrary, cannot refrain from

\* Compare Isaiah xix. 18. with ver. 21—25.

† Bp. Lowth, although he adopts in the main Bp. Newton's interpretation of this prophecy, objects much in the same manner with myself to the application of that part of it, which speaks of *the city of the sun*, to Onias.

thinking that the prophecy ought to be altogether confined, for reasons which have already been sufficiently stated.

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## PROPHECY VII.

The dispersion of the Jews—Their restoration from the west—

The lamentation of Judah on account of the treachery of Antichrist—His restoration in the midst of great political troubles—

The overthrow of Antichrist—The triumph of the restored Jews

—The certainty of their restoration and of the overthrow of Antichrist—The exhaustion of the Euphrates and the Nile.

Isaiah xxiv. 1. Behold, the Lord maketh the land empty, and layeth it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. 3. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. 4. The land mourneth, and fadeth away, the world languisheth and fadeth away, the haughty people of the land do languish. 5. The land also is defiled beneath the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; 6. Therefore hath a curse devoured the land, and they that dwell therein are desolate; therefore the inhabitants of the land are burned, and few men left. 7. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. 8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10. The city is broken down; it is become a confused heap; every house is shut up, so that no man may come in. 11. There is a crying for wine in the streets; all joy is darkened; the mirth of the land is gone. 12. In the city is left desolation; and the gate

is smitten with destruction. 13. For thus it shall be in the inmost parts of the land, in the midst of the people; *it shall be* as the gleaning of an olive tree, as the straggling grapes that remain when the vintage is done.

14. Yet they shall lift up their voice; they shall exult in the majesty of the Lord; they shall shout from the sea\*. 15. Wherefore glorify ye the Lord by Urim, the name of the Lord God of Israel in the isles of the sea. 16. From the uttermost parts of the earth † have we heard songs, even glory to the righteous one. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. 18. And it shall come to pass, that he, who fleeth from the noise of the fear, shall fall into the pit; and he, that cometh up out of the midst of the pit, shall be taken in the snare: for the fissures on high are open, and the foundations of the earth do shake. 19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall send his visitation upon the host of the high

\* *They shall shout from the sea.*] “Or *from the isles of the sea*, as it is expressed in the following verse; i. e. from the isles of the western or mediterranean sea, whither many of *the Jews* were scattered, and from whence they should return into their own country in the latter days. The Hebrew word *Ijam* signifies *the West* as well as *the sea*, because the mediterranean sea lay westward of Judæa: and so the word is rendered by some interpreters here. This verse is to be understood of *the final restoration of the Jews.*” Mr. Lowth in loc.

† *From the uttermost parts of the earth.*] “*From the uttermost parts of the earth* means the same as *from the isles of the sea* in the foregoing verses: from these utmost regions have we heard the joyful acknowledgment of the righteous, praising God for their deliverance and for all the glorious things he hath done for them, making them thereby remarkable in the eyes of the world as his favourites.—We may observe, that the word *Tsebi* is often taken for *Judæa*, as being *the glory of all lands*—And, if we take the word in this sense, the meaning of the place will be, That the substance of their hymns was, that now the promised land should be restored to the righteous seed of Abraham. Which confirms the interpretation given of ver. 14, that the context relates to *the final restoration of the Jews.*” Mr. Lowth in loc.

one on high, and upon the kings of the earth on the earth. 22. And they shall be gathered together as prisoners are gathered into the vault of a dungeon, and they shall be shut up in prison, and after many days shall they be visited. 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

xxv. 1. O Lord, thou art my God ; I will exalt thee, I will praise thy name : for thou hast done wonderful things : thy counsels of old are faithfulness and truth. 2. For thou hast made of a city, an heap ; of a defenced city, a ruin ; the tower of strangers, to be no city : it shall never be built. 3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. 4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones was as a storm against the wall. 5. As heat in a dry place, thou shalt bring down the noise of strangers ; as heat in the shadow of a cloud, the branch of the terrible ones shall be humbled.

6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wine on the lees well refined. 7. And he will entirely remove in this mountain the face of the covering that is cast over all the peoples, and the veil that is spread over all the nations. 8. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the reproach of his people shall he take away from off all the earth : for the Lord hath spoken it. 9. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation. 10. For in this mountain shall the hand of the Lord rest ; and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. 11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of

their hands. 12. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

xxvi. 1. In that day this song shall be sung: In the land of Judah we have a strong city; salvation shall he appoint for walls and bulwarks. 2. Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. 4. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. 5. For he bringeth down them that dwell on high; the lofty city, he layeth it low\*; he layeth it low, even to the ground; he bringeth it even to the dust. 6. The foot shall tread it down; even the feet of the needy †, and the steps of the poor. 7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. 8. Yea, in the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for, when thy judgments are in the earth, the inhabitants of the world will learn righteousness. 10. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. 11. Lord, thy hand is lifted up, but they see not: yet they shall see, and shall be ashamed for their envy at the people; yea thine enemies, fire shall devour them. 12. Lord, thou wilt ordain peace for us; for thou hast also wrought all our works for us.

\* *The lofty city, he layeth it low.*] “As the Church is styled *the city of God*, so the society of infidels or enemies to God’s truth is represented by the like similitude of a city, and typified under the figures of *Sodom*, *Babylon*, and that *Jerusalem* which killed the prophets. And this sense I think best agrees with the scope of the place, and with the parallel texts, chap. xxv. 2, 12; in neither of which places can the expression be understood of any one particular city.” Mr. Lowth in loc.

† *The feet of the needy.*] “If we understand the words of that last and great triumph of the Church over *Antichrist* and all its enemies (as many of the expressions in this and the former chapter look that way), we may fitly explain *the poor and needy* here to be those who shall escape out of the great tribulation which shall precede those times, mentioned Dan. xii. 1.” (Mr. Lowth in loc.) Those however, who are mentioned in Dan. xii. 1, are plainly *the restored Jews*: and I conceive them to be likewise intended in the present passage.

13. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. 14. Dead, they shall not live; utterly dead, they shall not rise again; because thou hast visited and destroyed them, and wilt cause every memorial of them to perish. 15. Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hast extended far all the borders of the land. 16. Lord, in trouble they have visited thee, they have poured out a prayer; thy chastening was upon them. 17. As a woman with child draweth near to the time of her delivery, is pained, crieth out in her pangs; so have we been in thy sight, O Lord. 18. We have been with child, we have been in pain, we have as it were brought forth wind: deliverance we have not wrought in the earth, and the inhabitants of the world have not fallen.

19. Thy dead shall live, my dead bodies shall arise\*. Awake and sing, ye that dwell in the dust: for thy dew is the dew of herbs, and the earth shall cast out the dead. 20. Come, my people; enter into thy chambers, and shut thy doors about thee†: hide thyself as it were for a little moment, until the indignation be overpast. 21. For, behold, the Lord cometh out of his place to visit the ini-

\* *Thy dead shall live, my dead bodies shall arise.*] In the language of symbols, *death*, when a nation is spoken of, means *political extinction*; and *reviviscence*, a restoration to political life. "*Mori ea notione dicitur, qui in quocunque statu constitutus, sive politico, sive ecclesiastico, seu quovis alio, desinit esse quod fuit; unde et occidit qui tali morte quemquam afficit.*" (Mede's Comment. Apoc. in Myst. duor. Test. p. 484.). The same imagery is used by Ezekiel; only, to heighten the painting, and to shew the great length of time during which the *Israelites* would lie dead as a nation, he represents them as being not merely a collection of dead bodies, but a heap of dry bones (Ezek. xxxvii. 1—14.). St. John likewise describes the suppression of protestantism in Germany in the time of Charles V, under the same allegory (Rev. xi. 7—11.). "It appears from hence," observes Bp. Lowth very justly, "that the doctrine of *the resurrection of the dead* was at that time a popular and common doctrine: for an image, which is assumed in order to express or represent any thing in the way of allegory or metaphor, must be an image commonly known and understood; otherwise it would not answer the purpose for which it was assumed." Bp. Lowth's *Isaiah* in loc. See also Mr. Lowth in loc.

† *Shut thy doors about thee.*] "The words are an allusion to that command given to the *Israelites* in Egypt, not to go out of the door of their houses till morning, when the destroying angel was to pass through the land of Egypt. So here God promises to be a hiding-place to his people in the midst of those terrible judgments which should destroy his adversaries. This probably may be meant of those days of extraordinary trouble at the end of the world, spoken of in Dan. xii. 1. and Matt. xxiv. 21." Mr. Lowth in loc.

quity of the inhabitants of the earth upon them: the earth also shall disclose her blood, and shall no more cover her slain.

xxvii. 1\*. In that day, the Lord, with his well-tempered and great and strong sword, shall punish Leviathan the serpent that darteth rapidly along, even Leviathan the winding serpent; he shall even slay the monster that is in the sea.

2. In that day, to the beloved vineyard sing ye a responsive song †.

3. JEHOVAH. It is I, the Lord, that preserve her: I will water her every moment; I will take care of her by night; and by day I will keep guard over her.

4. VINEYARD. I have no wall for my defence: O that I had a fence of the thorn and brier!

J. Against them should I march in battle, I should burn them up together. 5. Ah! let her rather take hold of my protection.

V. Let him make peace with me! peace let him make with me!

6. J. They that come from the root of Jacob shall flourish, Israel shall bud forth; and they shall fill the face of the earth with fruit.

7. Hath he smitten him, as he smiteth those that smote him? Hath he slain him, as he slayeth those that slew him? 8. In just measure, when thou inflictest the stroke, wilt thou debate with her: he will deeply deliberate, *even in the midst of his violent blast*, in the day of the east-wind. 9. Wherefore by this shall the iniquity of Jacob be purged; and this shall take away all the fruit of his sin; when he maketh all the stones of the altar as stones of rubbish beaten to pieces, when the groves and images rise up no more.

\* "This chapter treats of the same subject with the two former, and describes that happy state of the Church, when Satan and his agents shall be subdued, the Church shall be enlarged and purged from idolatry, and the Jews shall be restored; all which are circumstances attending those glorious days, which the prophets often foretell shall come to pass at or near the end of the world." Mr. Lowth in loc.

† *A responsive song.*] "That *הַיָּי* to answer," says Bp. Lowth, "signifies occasionally to sing responsively, and that this mode of singing was frequently practised among the ancient Jews, see De Sacra Poesi Heb. Præl. xix. at the beginning."

10. *At the time* when the defenced city shall be desolate, the habitation forsaken and left like a wilderness; *when* the calf feedeth there, and lieth down there, and consumeth the branches thereof; 11. *When* women break off the branches thereof as soon as they are withered, coming and setting them on fire (for it is a people of no understanding; therefore their Maker doth not love them, neither doth he who formed them shew himself gracious unto them): 12. In that day it shall come to pass, that the Lord will beat *as with a threshing instrument* \* from the stream of the river unto the river of Egypt; and ye shall be gathered one by one, O ye children of Israel: 13. Even in that day it shall come to pass, that it shall be blown with the great trumpet †, and they that were lost in the land of Assyria, and they that were thrust into the land of Egypt, shall come, and shall worship the Lord, in the holy mount, in Jerusalem.

## COMMENTARY.

These chapters, like those which were last considered, form one continued prophecy, treating of the very same subjects, and occasionally in almost the very same words.

Isaiah begins with predicting, in terms studiously minute, *the dispersion of the Jews and the desolation of their country*. He asserts, that all these judgments should come upon them, because they have transgressed the laws of God, changed the ordinance, and broken the everlasting covenant, even the covenant of the Messiah. Yet, as he had already foretold ‡, so he now repeats it, that, notwithstanding the general dispersion, a few stragglers should remain in the land, like the gleanings of a vine or an olive-tree.

In the midst however of this desolation, they should, in God's appointed season, break forth into songs of praise,

\* *The Lord will beat us as with a threshing instrument.*] "This relates to the restoration of the Jews in the latter times." Mr. Lowth in loc.

† *It shall be blown with the great trumpet.*] "A general alarm or summons shall be given. Compare Matt. xxiv. 31, which place some understand of this very restoration of the Jews the prophet here speaks of." (Mr. Lowth in loc.). Compare also Isaiah xviii. 3. The sounding of the trumpet most probably denotes, as Bp. Horsley thinks, the general preaching of the Gospel.

‡ Isaiah xvii. 6.

and shout from the sea ; they should glorify the Lord, as in old times, by Urim and Thummin\*, and should magnify his name in the isles of the sea ; insomuch that songs should be heard from the uttermost parts of the earth, even glory to that righteous one whom they had so long rejected.

The prophet here seems to allude to *the restoration of the converted Jews* by that *great maritime nation of faithful worshippers*, which he had already so amply described. It is worthy of notice, that what is translated in our common English version *they shall shout from the sea*, may with equal propriety be rendered *they shall shout from the west* †. Now *the isles of the sea* or *the west*, as I have already observed, commonly mean, in the language of Scripture, *the western regions of Europe*, because to the mariners who sailed into those countries from Tyre and Sidon, they appeared to be literally islands. Hence it is most reasonable to conclude, that *the maritime power* beyond the rivers of Cush, called to by the prophet in *the 18th chapter*, must be *some one of the kingdoms of Europe* ; and, from the whole tenor of the predictions relative to *the destruction of the infidel king, the beast, and the false prophet*, *some one of those kingdoms which have separated themselves from the mystic harlot and have embraced evangelical protestantism*.

Yet, in the midst of his restoration by this great people, *Judah* is constrained to lament his leanness, and to complain that he has experienced treachery from the treacherous dealers. I know not why *Judah* should lament

\* I have not ventured to depart from the Hebrew reading, though Bp. Lowth's conjectural emendation certainly renders this passage much more clear than it is at present. Instead of באורי by *Urim*, he supposes we ought to read באיים *in the isles*. In this he is supported by two M.S.S. of the LXX ; but, it does not appear, by any of the original Hebrew.

† Bp. Lowth translates the passage, *The waters shall resound with the exaltation of the Lord* ; instead of, *They shall exult in the majesty of the Lord, they shall shout from the sea, or, from the west*. The words of the prophet, so far as the letters are concerned, will undoubtedly bear this version ; though not, if the points be taken into the account : for מים, according to its punctuation, will either signify *from the sea, or the waters*. I cannot see any reason for altering the present version ; nevertheless, even if it be altered, the general sense of the passage will remain much the same. In that case *the waters* will symbolically mean *peoples* ; and those peoples are heard to praise the Lord in the isles of the sea, or the maritime regions of Europe : hence, with reference to *Judea*, the sound will of course come from the West.

his leanness, unless it be on account of his conversion not being universal \* ; nor whom he can intend by the treacherous dealers, unless they be some nation remarkable in *the last days*, and even proverbial, for their perfidy and treachery. This passage therefore, which is so evidently connected with *the restoration of the Jews*, seems to me to confirm the opinion of Bp. Horsley, that some of them in an unconverted state will join the army of *Antichrist*, and seek to regain their own country by his instrumentality. Acting however merely from political motives, he will soon give them reason to bewail his wonted perfidy, and their own too easy faith in his promises †.

Meanwhile, as Daniel predicts that *the restoration of the Jews* shall take place in a time of unexampled trouble, so Isaiah here predicts, that it shall be at an era marked by astonishing revolutions and tremendous commotions. After describing a state of things, in which no man can promise himself either personal liberty or security, he proceeds, in the figurative language of prophecy, language in the present instance borrowed from the catastrophe of the deluge ‡, to foretell an unspeakable degree of misery and confusion, which should fall upon the inhabitants of the earth on account of their transgressions §. And this leads him to predict, in a manner perfectly analogous to

\* It seems most natural to understand the leanness, of which Judah here complains, as meaning *spiritual leanness*; agreeably to that in the Psalms, "He gave them their request, but sent leanness into their soul." Psalm cvi. 15.

† The *fides Gallica* has immemorially been little less proverbial than the *fides Punica*. "Francis familiare est ridendo fidem frangere" (Vopisc. Procop. C. xiii. P. 237. Ed. Bipont.). "Gens Francorum infidelis est. Si perjeret Francus quid novi faciet, qui perjurium ipsum sermonis genus putasse non criminis" (Salvian. de Gub. Dei L. iv. P. 82. Mag. Bib. Pat. 5.). "Franci mendaces, sed hospitales" (Ibid. L. 7. P. 116.). Such was the character of the ancient Franks, upon which Mr. Turner observes, "This union of laughter and crime, of deceit and politeness, has not been entirely unknown to France in many periods since the fifth century" (Hist. of the Anglo-Saxons, Vol. i. P. 56.). In the more stern and energetic language of the apostle, it is predicted, that in *the last days*, the peculiar days of *Antichrist*, the days of which Isaiah is now speaking, there should be truce-breakers, traitors, heady, high-minded. 2 Tim. iii. 3, 4.

‡ At the period of the deluge, the fountains of the great abyss were broken up, the fissures on high or in the shell of the earth were opened to give a free passage to the waters, and the very foundations of the globe trembled. See Catcott on the deluge. See likewise Mr. Lowth in loc.

§ Bp. Lowth applies this symbolical prediction to *the destruction of the ecclesiastical and civil polity of the Jews*. But this had been already foretold by

his former prophecy, *the final overthrow of Antichrist and his rebellious host*. After many days (an usual scriptural phrase to denote *the time of the end*, or *the conclusion of the great period of 1260 years*,) the tyrant and his associates shall be gathered together into one place, here figuratively termed their *prison*, as criminals are gathered together into the vault of a dungeon. This place we learn from other prophecies to be in the land of Palestine, and from St. John to be in the immediate neighbourhood of Megiddo\*. By the total overthrow of the enemies of God, the political sun and moon will be confounded; the last of the four great monarchies will be dissolved; the kingdom of the symbolical mountain will commence; and the Lord of hosts will reign in mount Zion and in Jerusalem.

Enraptured with the consolatory prospect, Isaiah now breaks forth into a song of triumph. He praises God for dashing in pieces the strong-holds of *Antichrist*, and for defending the poor and the needy from his violence. He adds, that, in consequence of these judgments, even the terrible ones themselves should fear the Lord; thus hinting at that conversion of the relics of *the Antichristian host*, which in other parts of holy writ is more largely and definitely predicted. He declares, that, in this mountain, however unexpected such an event might be, even in mount Zion itself where *the wilful tyrant* had lately pitched the tabernacles of his hosts †; in this mountain the Lord shall make unto all people a spiritual feast of fat things ‡, and destroy the veil of ignorance §

Isaiah in *the first thirteen verses of the 24th chapter*; and he is now passing on to *their restoration and conversion*. Hence I think it more natural to refer it to the great convulsions which will usher in *the final overthrow of Antichrist*, to that period of unexampled distress in the midst of which *the Jews* will be restored. In fine, *the political troubles* here mentioned will terminate, according to Isaiah, in the reigning of the Lord of hosts on mount Zion and in Jerusalem; whereas *the overthrow of the Jewish polity* had no such termination: for Jerusalem, instead of then becoming the city of God, began at that very period to be trodden down by the Gentiles.

\* "I cannot find any explication of this verse, (Isaiah xxiv. 22.) so agreeable to the natural sense of the words, as that of a late learned writer upon the Revelation, chap. xix. 6, who explains it of *the kings of the earth*, who made war with Christ and his saints at *Armageddon*. Rev. xvi. 16. xix. 19." Mr. Lowth in loc.

† Dan. xi. 45.

‡ Compare Isaiah ii. 2—5.

§ "The phrase—may denote the taking away all ignorance and prejudice from men's minds, which St. Paul compares to a veil (2 Cor. iii. 13, 14.); and

which has long been cast over so large a portion of mankind, both *Jews* and *Gentiles*. Then will he swallow up death in victory; then will tears be wiped away from every eye; then will his people *Israel* be the glory, instead of the reproach, of the whole earth\*.

In that day, *the restored Jews* may be supposed to lift up their voices in joyful acclamations to the Lord; to praise him for overthrowing their enemies, and causing the nations to be ashamed of their former envy; to acknowledge his goodness for delivering them from those harsh lords who have had dominion over them; to confess, that he wonderfully preserved and increased them, as he did of old in Egypt, though he had removed them to the very ends of the earth; and to own that their pangs and troubles, both during the period of their dispersion and at the boisterous era of their restoration, resembled those of a woman drawing near to the time of her delivery. They had long brought forth, as it were, only wind; but now a mighty people is born at once, is suddenly converted to the faith of Christ, and takes its rank among the chief of the nations †.

The prophet now speaks again in his own person, and declares, that, although *the Jews* should long experience the horrors of a political death, they should at length revive, and once more become an independent and regularly constituted government. The earth should cast out her dead; they should be gathered together from the four quarters of the habitable globe; and they, that long dwelt in the dust of the allegorical grave, should awake and sing. In the midst however of God's judgments upon their enemies, he charges them to be still. He bids them wait, till the indignation be past; till the Lord hath come out of his place to punish the inhabitants of the earth for their iniquity; till he hath broken the power of *Antichrist*, who, like Leviathan in the natural sea, takes his pastime in the troubled sea of many nations, and rules uncontrolled over the mighty waters of the Latin empire ‡.

the word *covering* is used in the same sense in the prophecy, Isaiah xxix. 10." Mr. Lowth in loc.

\* Rev. xxi. 4.

† Isaiah lxvi. 7, 8, 9.

‡ In the first edition of my *Dissertation on the 1260 years*, Vol. I. p. 83, I was led into an error relative to the passage here commented upon, by fol-

When God hath amply taken vengeance of his enemies, then will *the Jews*, as formerly, once more become the vineyard of his church. His protecting care had long been withdrawn from it; its hedge had been broken down; it had been laid waste; it had been neither pruned nor digged; it had produced nought but briars and brambles; the clouds had been withheld from refreshing it with

lowing Mr. Mede and Bp. Newton. I supposed with them, that *the dragon*, mentioned in Isaiah xxvii. 1. and in Ezek. xxix. 3, is such a dragon as that mentioned in the Apocalypse, namely a *large serpent*; and I thence concluded, that, like the *apocalyptic dragon*, it symbolizes the *devil acting through the instrumentality of certain heathen powers*. I am now convinced, that I was mistaken. *The dragon or aquatic monster*, described by Ezekiel, seems plainly, as Abp. Newcome properly observes, to be *the crocodile*, the constant symbol of Egypt; while *the dragon or aquatic monster*, mentioned by Isaiah, appears to be *some large sea-fish* or possibly a *water-snake*. In the passage of Ezekiel, *Pharaoh* is undoubtedly intended: but the passage of Isaiah, connected as it manifestly is with *the restoration of the Jews and the destruction of Antichrist*, cannot, with any degree of propriety, be applied to *the ancient sovereigns of Egypt*. In short, I conceive that *the huge sea-monster Leviathan* is used in the present prophecy to symbolize, not *Satan*, but *Antichrist* in the midst of his overgrown power, and while lording it like *the apocalyptic harlot* over many waters. Bp. Lowth translates the passage, *Leviathan the rigid serpent, and Leviathan the winding serpent, and shall slay the monster that is in the sea*. From these words he concludes, that three different animals are here mentioned: "the crocodile, rigid, by the stiffness of the back-bone, so that he cannot readily turn himself when he pursues his prey; the serpent or dragon, flexible and winding; the sea-monster, or the whale." Upon which his Lordship remarks, "These are used allegorically, no doubt, for *great potentates, enemies and persecutors of the people of God*." I freely confess, that I prefer my own translation of the passage, and that I think it much more natural to consider the prophet as speaking of only *one sea-monster*. To annex the sense of *rigid* or *stiff* to the adjective בָּרָה seems to me very far-fetched. The primitive verb בָּרַח signifies *to flee or shoot along*: hence בָּרִיחַ denotes at once a *fugitive* and a *bar*; the latter, from the idea of a bar shooting through the rings, within which it is confined, in the act of barring a door. What then is the meaning of the adjective בָּרָה? The Lexicographers tell us *long and stiff*, because a bolt is both long and stiff. But this is surely departing very far from the original sense of the root, and annexing to one of its derivatives a mere incidental idea which belongs to another of its derivatives. A *bolt* is called בָּרִיחַ, not because it is long and stiff, but because it shoots through its rings. The second idea not the first, is that which connects it with its primitive. Hence it appears to me utterly incomprehensible upon any consistent principle of derivation, how the adjective בָּרָה, which springs from the radical verb בָּרַח *to flee or shoot along*, can signify *long and stiff*. At least, if we annex such a meaning to it, there is certainly no common idea that connects the root with its derivative. On these grounds I have translated the passage, "*Leviathan, the serpent that rapidly darteth along*;" namely, as a fish darts along through the water: and I am supported in my translation both by the LXX, who render the words δράκοντα φεγγοντα, and by the Arabic version, which reads *draconem serpentem fugientem*. It may be observed, that Mr. Parkhurst, in the sense which he ascribes to the adjective בָּרָה, entirely departs from the excellent rule, which he himself had laid down in the Preface to his Hebrew Lexicon: "Wherever the radical letters are the same, the leading idea or notion runs through all the deflexions of the word, how-

rain\* : but now it is become a vineyard of desire ; the Lord himself keepeth it ; he watereth it every moment ; he keepeth it night and day, lest any hurt it. He causeth *Jacob* to take root, and *Israel* to fill the face of the whole world with fruit. Severely as he hath smitten him for his manifold iniquities ; yet he hath moderated his anger, he hath not smitten him with the stroke which he hath finally laid upon his persecutors, the stroke of utter excision. On the contrary, he hath debated with his ancient church in exact measure ; he hath meditated, as it were by rule, upon her chastisements, even when riding in the whirlwind and directing the storm. He declareth, that her sin shall be taken away, when she forsaketh her abominations.

In fine, at the very time when the affairs of *Israel* appear most desperate ; when his cities are desolate, and his habitations forsaken ; when his land is a wilderness ; and when even women stretch forth their hands, and pluck off his withered branches : then will the Lord begin a work, which shall rouse the slumbering attention of all the inhabitants of the earth. He will thresh, as it were with a threshing instrument, from *the river Euphrates to the river of Egypt*†. Both those mystic streams shall be dried up, in order that a way may be prepared for *the kings from the rising of the sun*. He will gather together *the children of Israel*, one by one, from the land of their dispersion. He will cause the great trumpet of the Gospel to be heard to the very extremities of the

ever numerous or diversified." How can this be the case, if the adjective ברית, to which he ascribes the signification of *straight* and *rigid*, be derived from the verb ברח *to flee*. What common leading idea runs through the primitive, which means *to flee* ; and its deflexion, if it signify *straight* and *rigid* ? Mr. Lowth observes, like myself, that "the Hebrew word *Beriah*, which our English translates *piercing*, signifies likewise *running away*." Mr. Lowth in loc.

\* See Isaiah v. 6.

† *The river* is here spoken by way of eminence, and is manifestly placed in contradiction to *the river of Egypt* : hence I apprehend, according to the usual phraseology of Scripture, that *the Euphrates* is intended. This idea perfectly agrees both with the context of the present passage, and with other parallel prophecies. Compare Isaiah xi. 15, 16. xix. 5, 23, 24—Zechar. x. 10, 11, 12. From the same parallel prophecies I think we may likewise conclude, that by *the river of Egypt* we are here to understand *the Nile*, not the small river in the neighbourhood of Gaza which was the southern boundary of the dominions of Israel. See Gen. xv. 18. Numb. xxxiv. 5. Josh. xv. 4. 47. See also Well's Geog. of the Old Test. Vol. 1. p. 158 ; and Mr. Lowth in loc.

earth. And they, that are now lost in the land of Assyria, *the remnant of the ten tribes* \* ; and they, that were thrust down into the land of Egypt, *the wreck of Judah after the desolation of their country by the Romans* † ; all these shall obey the call, shall assemble together, and shall worship the Lord in the holy mount of Jerusalem.

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### PROPHECY VIII.

The dispersion and subsequent restoration of the Jews—The overthrow of the mystic Assyrian.

Isaiah xxx. 17. One thousand, at the rebuke of one ; at the rebuke of five, ten thousand of you shall flee. 18. Yet for all this shall the Lord wait to shew favour unto you ; even for this shall he expect in silence, that he may have mercy upon you : (for the Lord is a God of judgment ; blessed are all they that trust in him.) 19. For the people shall dwell in Zion : in Jerusalem thou shalt in no wise weep : he will be exceeding gracious unto thee at the voice of thy cry : no sooner shall he hear, than he shall answer thee. 20. Though the Lord

\* Although *Ephraim* is broken that he shall never more be a distinct people ; yet we are expressly taught by the voice of prophecy, that *the ten tribes* which were carried away into the land of Assyria shall be restored no less than *the tribe of Judah*, and that *the two divided kingdoms of Israel* will for ever coalesce into *one kingdom*. Isaiah represents them here, precisely what they have been for ages, as being *lost* ; and nevertheless declares, that in God's own appointed season they shall come. It is well known how many have fruitlessly wearied themselves to find them (See Bp. Newton's Dissert. VIII.) : that they *will* however be found, Scripture asserts in the most positive terms, as we shall see when we arrive at those prophecies which peculiarly treat of the subject. Since *the second advent of the Messiah is the time of the restoration of Israel*, and since the finding these lost ones seems to be a knot which God alone can untie, perhaps there may be more truth in the Jewish notion than has commonly been imagined, that, when "the Messiah shall come, it will be part of his office to sort their families, restore their genealogies, and set aside strangers."

† "When Jerusalem was taken by Titus, of the captives who were above seventeen years he sent many bound to the works in Egypt ; those under seventeen were sold ; but so little care was taken of these captives, that 11,000 of them perished for want. And we learn from St. Jerome, that after their last overthrow by Adrian, many thousands of them were sold ; and those, who could not be sold were transported into Egypt, and perished by shipwreck or famine, or were massacred by the inhabitants." Bp. Newton's Dissert. VII.

hath given you bread of distress, and water of affliction ; yet the timely rain shall no more be restrained, but thine eyes shall behold the timely rain. 21. And thine ears shall hear the word prompting thee behind, saying, This is the way, walk ye in it ; turn not aside, to the right, or to the left. 22. And ye shall treat as defiled the covering of your idols of silver, and the clothing of your molten images of gold : thou shalt cast them away like a polluted garment ; thou shalt say unto them, Begone from me. 23. And he shall give rain for thy seed, with which thou shalt sow the ground ; and bread of the produce of the ground : and it shall be abundant and plenteous. Then shall thy cattle feed in large pasture ; 24. And the oxen and the young asses, that till the ground, shall eat well-fermented maslin, winnowed with the van and the sieve. 25. And, on every lofty mountain, and on every high hill, shall be disparting streams, and rills of water, in the day of the great slaughter, when the mighty fall\*. 26. And the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, in the day when the Lord shall bind up the breach of his people, and shall heal the wound which his stroke hath inflicted.

27. Lo, the name of the Lord cometh from afar ; his wrath burneth, and the flame rageth violently : his lips are filled with indignation ; and his tongue is as a consuming fire. 28. His spirit is like a torrent overflowing ; it shall reach to the middle of the neck : he cometh to toss the nations with the van of perdition ; and there shall be a bridle to lead them astray, in the jaws of the peoples. 29. Ye shall utter a song, as in the night when the feast is solemnly proclaimed ; with joy of heart, as when one marcheth to the sound of the pipe ; to go to the mountain of the Lord, the rock of Israel. 30. And the Lord shall cause his glorious voice to be heard, and the lighting down of his arm to be seen ; with wrath indignant, and a flame of consuming fire ; with a violent storm, and

\* *When the mighty fall.*] “ This shall be remarkably fulfilled at the time when there shall be a terrible destruction of God’s enemies (see Rev. xiv. 20. xix. 21.) ; when the great ones of the earth shall fall, denoted here by *high towers* ; or by *towers* we may understand *the fortifications of the city* which is the mystical Babylon.” Mr. Lowth in loc.

rushing showers, and hailstones. 31. By the voice of the Lord the Assyrian shall be beaten down, he, that was ready to smite with his staff. 32. And it shall be, that wherever shall pass the rod of correction, which the Lord shall lay heavily upon him; it shall be accompanied with tabrets and harps; and with fierce battles shall he fight against them. 33. For Tophet is ordained of old; even the same for the king is prepared: he hath made it deep; he hath made it large; a fiery pile, and abundance of fuel: and the breath of the Lord, like a stream of sulphur, shall kindle it.

## COMMENTARY.

After declaring the depressed and enfeebled state, to which *Israel* should be reduced, Isaiah predicts, that the Lord, after long waiting in silence, after a long cessation of the visible interpositions of Providence\*, will again shew favour unto his people. He will listen to the voice of their cry, and will cause them to dwell with joy in Zion and Jerusalem. Though he hath given them the bread of distress and the water of affliction, and hath withheld from them the gentle rain of spiritual influences whereby his Church is watered and rendered fruitful; yet now the timely rain shall no more be restrained, but the voice of instruction shall make them walk steadily in the paths of righteousness. Then shall they reject all their former abominations, after which their fathers in old times went a whoring; and their land, which had been cursed by God with comparative sterility, shall abundantly give its increase. The light of their political sun and moon shall be seven-fold increased, in the day when the Lord healeth the wound of his people; and, after the day of the great slaughter, after the mighty are fallen, the latter end of *Israel* shall be more glorious than his beginning.

Having described the millennial felicity of *the house of Jacob*, the prophet next pours in glowing colours *the overthrow of Antichrist*†, whom he here, as else-

\* Compare this with the similar phraseology, which Isaiah uses in Chap. xviii. 4. and xlii. 14, to describe the same cessation of supernatural interferences.

† Bp. Lowth seems to apply this prophecy *exclusively* to the destruction of *Sennacherib's army*. It may *primarily* relate to it; but the general tenor of

where, mystically terms *the Assyrian*, or *the king of the figurative Babylon*\*. The Name of the Lord, the personal Word of God †, cometh from afar, with great indignation, in the day of his *second advent*. He tosses *the confederacy of the nations* with the van of destruction, and puts a bridle into the jaws of the peoples. By the Voice of the Lord, *Antichrist*, even in the midst of his strength, is beaten down: and, wherever the Almighty lays heavily upon him the rod of correction; there his rescued servants applaud the righteous stroke, and exult with tabrets and with harps. The fiery destruction, that is prepared for him, is like the flames of Tophet. The pile is large: his wretched confederates are its abundant fuel: and it is kindled by the breath of the Lord himself, as by a stream of sulphur ‡.

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## PROPHECY IX.

The desolation of the mystic Edom—The miracles of Christ at his first and second advent—The restoration of the Jews.

Isaiah xxxiv. 1. Draw near, O ye nations, and hear-ken; and attend unto me, O ye peoples! Let the earth hear, and the fulness thereof; the world, and all that

the whole prediction almost necessarily leads us to look beyond that event to the days of *Antichrist*. The great blessedness of *Israel*, both temporal and spiritual, which is described as succeeding the overthrow of *the Assyrian*, by no means accords with the comparatively moderate prosperity of Hezekiah and with the unfortunate reigns of his successors. Such vivid descriptions can only with propriety be applied to *the final restoration*, and *the glories of the Millennium*. And, if this description in particular must be thus applied, then *the Assyrian* must be a mystical character. See Mr. Lowth on Isaiah xxx. 19.

\* Compare Isaiah xiv. 25. and Micah v. 6.

† The second person of the blessed Trinity is indifferently styled *the Word*, *the Name*, and *the Voice*, of *the Lord*: and in this manner, those appellations are accordingly understood by the ancient Targumists. (See Jamieson's Vindication of the doctrine of Scripture, Vol. i. P. 53, 54. See indeed the whole chapter.) The Name or the Voice of the Lord, who here executes vengeance upon his incorrigible enemies, is the same divine person, whose manifestation for the same purpose is described in the Apocalypse xix. 11—16. He is Jesus the Messiah.

‡ I doubt whether *the punishment of hell* be here meant: *the excision of the incorrigible faction of Antichrist* seems alone to be intended. See Bp. Lowth in loc. who supposes the passage to relate only to *the destruction of the Assyrian army*, and Bp. Horsley's Letter on Isaiah xviii. P. 97. Note 1.

spring from it. 2. For the wrath of the Lord is kindled against all the nations, and his anger against all their armies; he hath devoted them with a curse to utter destruction; he hath given them up to slaughter. 3. And their slain shall be cast out; and from their carcasses their stink shall ascend; and the mountains shall melt down with their blood\*. 4. And all the host of heaven shall waste away; and the heavens shall be rolled up like a scroll; and all their host shall wither; as the withered leaf falleth from the vine, and as the blighted fruit from the fig-tree. 5. For my sword shall be bathed in the heavens: behold, on Edom it shall descend, even on the people devoted by me with a curse to destruction. 6. The sword of the Lord is glutted with blood; it is pampered with fat, with the blood of lambs and of goats, with the fat of the reins of lambs: for the Lord celebrateth a sacrifice in Bozrah, and a great slaughter in the land of Edom. 7. And the wild-goats shall fall down with them, and the bullocks together with the bulls: and their own land shall be drunken with their blood, and their dust shall be enriched with fat. 8. For it is the day of vengeance to the Lord, the year of recompenses for the controversy of Zion. 9. And her torrents shall be turned into pitch, and her dust into sulphur; and her whole land shall become burning pitch. 10. By day or by night it shall not be extinguished; for ever shall her smoke ascend: from generation to generation she shall lie desert; to everlasting ages no one shall pass through her: 11. But the pelican and the porcupine shall inherit her; and the owl and the raven shall inhabit there: and he shall stretch over her the line of devastation, and the plummet of emptiness over her scorched plains. 12. No more shall they boast the renown of the kingdom; and all her princes shall utterly fail. 13. And in her palaces shall spring up thorns; the nettle and the bramble in her fortresses: and she shall become an habitation for dragons, a court for the daughters of the ostrich. 14. And the jackals and the mountain-cats shall meet one another; and the satyr shall call to his fellow: there also

\* *Ver. 2, 3.*] “These two verses may very fitly be applied to *the battle of the great day of the Almighty*, mentioned *Rev. xvi. 14, 16.* compared with *xvii. 14. xix. 19.*” Mr. Lowth in *loc.*

the screech-owl shall pitch, and shall find for herself a place of rest. 15. There shall the night-raven make her nest, and lay her eggs; and she shall hatch them, and gather her young under her shadow: there also shall the vultures be gathered together; every one of them shall join her mate. 16. Consult ye the book of the Lord, and read: not one of these shall be missed; not a female shall lack her mate: for the mouth of the Lord hath given the command; and his spirit itself hath gathered them. 17. And he hath cast the lot for them; and his hand hath meted out their portion by the line: they shall possess the land for a perpetual inheritance; from generation to generation shall they dwell therein.

xxxv. 1. The desert, and the waste, shall be glad: and the wilderness shall rejoice and flourish. 2. Like the rose shall it beautifully flourish; and the well-watered plain of Jordan shall rejoice: the glory of Lebanon shall be given unto it, the beauty of Carmel and of Sharon; these shall behold the glory of the Lord, the majesty of our God.

3. Strengthen ye the feeble hands, and confirm ye the tottering knees. 4. Say ye to the faint-hearted: Be ye strong; fear ye not; behold your God! Vengeance will come, the retribution of God: he himself will come, and will deliver you. 5. Then shall the eyes of the blind be unclosed; and the ears of the deaf shall be opened: 6. Then shall the lame bound like the hart, and the tongue of the dumb shall sing: for in the wilderness shall burst forth waters, and torrents in the desert. 7. And the glowing sand shall become a pool; and the thirsty soil, bubbling springs: and in the haunt of dragons shall spring forth the grass, with the reed, and the bulrush. 8. And a highway shall be there; and it shall be called The way of holiness: no unclean person shall pass through it; but He himself shall be with them, walking in the way, and the foolish shall not err therein. 9. No lion shall be there; nor shall the tyrant of the beasts come up thither: neither shall he be found there; but the redeemed shall walk in it.

10. Yea, the ransomed of the Lord shall return; and they shall come to Zion with triumph; and perpetual

gladness shall crown their heads. Joy and gladness shall they obtain; and sorrow and sighing shall flee away.

COMMENTARY.

“These two chapters,” says Bp. Lowth, “make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of divine vengeance against the enemies of the people or Church of God; the second describing the flourishing state of the Church of God, consequent upon the execution of these judgments. The event foretold is represented as of the highest importance, and of universal concern: all nations are called upon to attend to the declaration of it: and the wrath of God is denounced against all the nations; that is, all those that had provoked to anger the defender of the cause of Zion. Among these, *Edom* is particularly specified. The principal provocation of *Edom* was their insulting *the Jews* in their distress, and joining against them with their enemies the Chaldeans\*. Accordingly *the Edomites* were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar†. The general devastation, spread through all these countries by Nebuchadnezzar, may be the event which the prophet has *primarily* in view in *the 34th chapter*: but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the Church or people of God, described in *the next chapter*, could have with those events; and how the former could be the consequence of the latter, as it is there represented to be. By a figure, very common in the prophetic writings, *any city or people, remarkably distinguished as enemies of the people and kingdom of God*, is put for *those enemies in general*. This seems here to be the case with *Edom* and *Bozrah*. It

\* See Amos i. 11.—Ezek. xxv. 12.—xxxv. 15.—Psalm cxxxvii. 7.

† See Jerem. xxv. 15—26.—Malachi i. 3, 4.—and see Marsham. Can. Chron. Sæc. xviii. who calls this *the age of the devastation of cities*.

seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a *further* view to events *still future*; to some great revolutions to be effected in *later* times, antecedent to the more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scriptures warrant us to expect\*.

“ That *the 35th chapter* has a view beyond any thing, that could be the immediate consequence of those events, is plain from every part, especially from the middle of it †, where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage as speaking of him and his works. He bids the disciples of John to go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard ‡: and leaves it to him to draw the conclusion in answer to his inquiry, whether he, who performed the very works which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets, as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet’s words directs us. According to the allegorical interpretation, they may have a further view: this part of the prophecy may run parallel with the former, and relate to *the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith*; events predicted in the holy Scriptures, as preparatory to it §.”

To these remarks of Bp. Lowth I have but little to add. They appear to me to be perfectly just, with a single exception: I much doubt whether *the Edom*, here

\* “The enemies of God’s Church are often represented by the name of some country which was remarkable for its hatred and ill usage of *the Jews*, such as *Egypt, Babylon, Edom, and Moab*; and thus *Edom* or *Idumæa* may be taken here—The words here seem to describe a more general judgment, of which the destruction of *Edom* was an imperfect representation.” Mr. Lowth’s Comment. on Isaiah xxxiv. 5.

† Ver. 5, 6.

‡ Matt. xi. 4, 5.

§ Bp. Lowth’s Isaiah in loc.

spoken of, can with any degree of propriety be applied to *the literal Edom* in the days of Nebuchadnezzar. Independent of the magnificence of the images being but little applicable to the sufferings of *Edom*, as the Bishop himself remarks; *the restoration of Judah from Babylon* cannot surely be esteemed the *result* of those sufferings, when it did not take place till several years after, and *that*, not in consequence of the devastation of *Edom* by Nebuchadnezzar, but in consequence of the overthrow of *the Babylonian empire* by Cyrus. The prophet however, at the close of *the 35th chapter*, plainly represents *some* restoration of *the Jews*, as being the *consequence* of *some* destruction of *Edom*. *This restoration* therefore cannot be *the restoration from Babylon*. And, if it be not *the restoration from Babylon*, it can only be *the yet future restoration*; at which period, *the literal Edom* will long have ceased to be a people. Hence *the Edom*, whose overthrow is represented by the prophet as being closely connected with *the yet future restoration of the Jews*, certainly cannot be at all *the literal Edom*; because the overthrow of *the literal Edom* was connected with *no* restoration of *the Jews*.

In fact, *the mystic Edom* of this prediction, as the Rabbies have ever believed \*, and as I shall state at large in considering a subsequent prophecy closely connected with the present: *the mystic Edom* is *the Roman empire*, in the last stage of its existence; that is to say, when so organized as to have become, agreeably to the declaration of St. John, *one great confederacy under the influence of Antichrist* †.

The overthrow of *this mystic Edom*, whose desolation (it may be observed) is described in a manner closely resembling that in which the desolation of Babylon is described ‡, will strongly mark the era of *the restoration of Judah*, and will prepare a way for *the restoration of Israel*. In *the 35th chapter*, the two events of *the first* and *second advent* of our Lord, are, in a manner very

\* "The Jewish writers do generally suppose, that *Edom* in the writings of the prophets stands for *Rome*." Mr. Lowth's Comment. on Isaiah xxxiv. 5.

† See Rev. xvi. 12---16. xix. 17---21.

‡ Compare Isaiah xxxiv. 8---17, with xiii. 19---22. and Rev. xviii.

usual among the prophets, mingled together. Christ healed all manner of diseases in the day of his *first advent*; but *the restoration of Judah* will assuredly not take place till the day of his *second advent*. Yet, even that part of the prophecy, which relates to the healing of the sick, the unclosing the eyes of the blind, the opening the ears of the deaf, and the causing the tongue of the dumb to sing, may hereafter receive a yet more ample, though not more exact, accomplishment than it has hitherto done. If the Messiah, during the period of his *humiliation* only, wrought many miracles of this nature in the land of Judaea exclusively; I can discover nothing very improbable in the supposition, that those miracles of beneficence may be repeated to a much greater extent during his *triumphant millennial reign* upon earth. At least, I may say with Mr. Mede, that there is certainly nothing derogatory to the glory of God in entertaining even the most magnificent conceptions of what his Spirit hath been pleased to describe so magnificently.

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#### PROPHECY X.

The first advent—The second advent—The overthrow of Antichrist—The conversion and restoration of the spiritually blind Jews—A denunciation against Babylon.

Isaiah xlii. 1. Behold my servant, whom I will uphold; my chosen, in whom my soul delighteth: I will make my spirit rest upon him; and he shall publish judgment to the nations—3. The bruised reed he shall not break; and the dimly burning flax he shall not quench: he shall publish judgment, so as to establish it perfectly. 4. His force shall not be abated nor broken; until he hath firmly seated judgment in the earth: and the distant nations shall earnestly wait for his law—9. The former predictions, lo! they are come to pass; and new events I now declare: before they spring forth, I make them known unto you.

10. Sing unto the Lord a new song, and his praise

from the end of the earth; ye that go down to the sea, and its fulness; ye isles, and ye that dwell in them. 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains. 12. Let them give glory unto the Lord, and declare his praise in the islands.

13. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea he shall roar; he shall prevail against his enemies. 14. From ages long past I have holden my peace; I have been still; I have refrained myself\*: but now I will cry aloud like a travailing woman; I will destroy and devour at once.

15. I will make waste mountains and hills, and dry up all their herbs; and I will reduce the rivers to islands, and I will dry up the pools. 16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do for them, and not forsake them. 17. They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods.

18. Hear, ye deaf; and look, ye blind, that ye may see. 19. Who is blind, but my servant; and deaf, but the messenger whom I sent? Who is blind, but he that ruleth over them †; and deaf, but the servant of the Lord? 20. Seeing many things, and thou observest not ‡;

\* *For ages long past I have holden my peace; I have been still; I have refrained myself.*] “For thus saith the Lord unto me: I will sit still, but I will keep my eye upon my prepared habitation.” Isaiah xviii. 4. See also xxx. 13.

† *He that ruleth over them.*] Heb. מְשֻׁלָּם, rendered by the LXX, Ὁι κυριευοντες αυτων, and in the Latin translation of the Arabic, *Qui dominantur eis*.

‡ *Seeing many things, and thou observest not.*] This passage is exactly parallel to another, wherein Isaiah describes the blindness and dispersion of Israel. “And he said, Go, and 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. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.” Isaiah vi. 9—12

he openeth the ears, and doth not hear. 21. The Lord is well pleased for his righteousness, sake; he will magnify the law, and make it honourable. 22. But this is a people robbed and spoiled\*; they are all snared in holes, and hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23. Who among you will give ear to this? who will hearken, and hear for the time to come? 24. Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law. 25. Therefore he hath poured upon him the fury of his anger, and the strength of war: and it hath set him on fire round about, yet he knoweth not; and it hath burned him, yet he layeth it not to heart.

xliii. 1. But now, thus saith the Lord that created thee, O Jacob; and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3. For I, the Lord thy God, the Holy One of Israel, am thy saviour: I gave Egypt for thy ransom, Ethiopia and Saba instead of thee. 4. Since thou wast precious in my sight, thou hast been honourable and I have loved thee: and I will give man for thee, and the nations for thy life. 5. Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west: 6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7. Every one that is called by my name: for I have created him for my glory, I have formed him, yea I have made him. 8. Bring forth the blind people †, and they shall have eyes; and the deaf, and they shall have ears. 9. Let all

\* *This is a people robbed and spoiled.*] “Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting and trampled under foot, whose land rivers have spoiled.” Isaiah xviii. 2.

† *Bring forth the blind people.*] “Blindness in part is happened unto Israel, until the fulness of the Gentiles be come.” Rom. xi. 23.

the nations be gathered together, and let the people be assembled ; who among them can declare this, and shew us former things ? Let them bring forth their witnesses that they may be justified ; and let them hear, that they may speak the truth. 10. Ye are my witnesses, saith the Lord, and my servants whom I have chosen : that ye may know, and believe me, and understand that I am He : before me there was no God formed, neither shall there be any after me. 11. I, even I, am the Lord ; and beside me there is no Saviour. 12. I have declared, and I have saved, and I have shewed ; and among you there shall be no strange God : and ye are my witnesses, saith the Lord, and I am God. 13. Even before time was, I am he ; and there is none that can rescue out of my hand : I work ; and who shall undo what I have done ?

14. Thus saith the Lord your Redeemer, the Holy One of Israel : For your sake have I sent unto Babylon ; and I will bring down all her strong bars, and the Chaldeans exulting in their ships. 15. I am the Lord, your Holy One ; the creator of Israel, your king.

16. Thus saith the Lord, who made a way in the sea, and a path in the mighty waters ; 17. Who brought forth the rider and the horse, the army and the warrior : together they lay down, they rose no more ; they were extinguished, they were quenched like tow. 18. Remember not the former things ; and the things of ancient times regard not : 19. Behold, I make a new thing ; even now shall it spring forth : will ye not regard it ? Yea, I will make in the wilderness a way ; in the desert, streams of water. 20. The wild beast of the field shall glorify me ; the dragons, and the daughters of the ostrich : because I have given waters in the wilderness ; and flowing streams in the desert ; to give drink to my people, my chosen : 21. This people, whom I have formed for myself ; who shall recount my praise.

#### COMMENTARY.

Isaiah opens this prophecy with a description of the Messiah at the time of his *first advent* : but he is soon naturally carried forward into the days of *the second advent*,

by the declaration, that the Saviour's force shall not be abated, nor broken, until he hath firmly seated judgment in the earth, and until the distant nations shall earnestly wait for his law. Such an introduction may serve as a key to all that follows; teaching us to refer *the latter part of the prediction to the final restoration of Israel*, and consequently teaching us to understand *the Babylon* which is then to be destroyed, not literally, but mystically.

Having pourtrayed the character of the Messiah, and having announced that he is now about to declare a new series of events, Isaiah solemnly calls upon the whole world to praise the Lord; and then proceeds to foretell, that, at the time of *the restoration of Israel*, God shall go forth in great wrath to confound his enemies, even *that impious Antichristian confederacy* so largely described in other predictions, which should dare to oppose the return of the converted of his people. After he has long holden his peace, after a long cessation of the visible interpositions of his providence, after he has long been still and has refrained himself; he shall now, in *the last days*, lift up his voice, and destroy those who had madly taken up arms against him. At this dreadful period, at this *time of the end*, he shall lay waste symbolical mountains and hills; and shall wither all their herbs, and exhaust their rivers so that islands shall be formed in their beds: in other words, as it is similarly predicted by St. John when describing the same awful consummation of the present order of things under *the seventh vial\**, he shall overturn both the larger and smaller Antichristian powers, shall diminish their population, and shall dry up their resources. Then will he lead those, who have long been mysteriously blind in error, by a way that they have not known; and convert their intellectual darkness into light. Then shall the deaf hear the trumpet of the gospel; and the blind behold the up-raised banner of the Messiah. For who are the blind and deaf, but the ancient people of God? Hath not blindness happened alike to the whole of *Israel*? the ruler and the ruled, the teacher and the taught? Are they not a nation robbed and spoiled; a prey, and

\* Rev. xvi. 20.

none delivereth? And yet who hath given *Jacob* for a spoil, and *Israel* to the robbers; except the Lord against whom he hath sinned, the Most High whose law he hath transgressed? It is on this account that he hath poured upon him the fury of his anger: nevertheless, such is his judicial infatuation, that, although the fire burneth him, he layeth it not to heart, he understandeth it not.

But, while *Israel* is thus enveloped in thick darkness, the Lord, who, in the midst of apparent neglect, hath all along kept his eye upon him, who hath steadily though secretly been causing the jarring affairs of the world to subserve his own high purposes; the Lord will suddenly call aloud, and make his voice to be heard to the very ends of the world. The north shall give up the dispersed of his people; and the south shall not keep back. *The seed of Jacob* shall be brought from the east, and gathered from the west. The blind people shall wonderfully return, and they shall have eyes; the deaf, and they shall have ears. Upheld by the powerful arm of the Lord, they shall neither be overwhelmed by the rivers of invaders that have long spoiled their country, nor destroyed by the desolating fire of war. Egypt, Ethiopia, and Seba, which were lately numbered among the conquests of *Antichrist*, shall now become, as it were, a ransom for *Israel*\*; men shall be given for him, and nations for his life. In the midst of the assembled tribes of the earth, he shall be the chosen witness of the Lord; and all people shall acknowledge, that beside Jehovah, there is no Saviour.

To this prophecy, respecting *the final restoration of Israel*, Isaiah attaches a severe denunciation against *Babylon*; that is to say, *the mystic Babylon*, or *the Roman Antichristian confederacy*, for so the context leads us to understand it.

\* These countries, at least Egypt and Ethiopia, will be conquered by *Antichrist* at the era of *the restoration of the Jews*, (Dan. xi. 42, 43.) It is proper to remark, that this part of the prediction has been applied to the days both of Sennacherib and Shalmaneser; but, as Bp. Lowth observes, without any clear proof from history. In fact, the general tenor of the whole prophecy shews plainly, that it must be referred to the days of *the second advent and the general restoration of Israel*. See particularly Chap. xliii. Ver. 5, 6, 7.

When *the great confederacy* is broken, then will *the ten tribes* begin to be restored; and, from this and other similar predictions, there is reason to think, that their restoration will not be unattended by miracles. Since both here and elsewhere \* it is compared to the Exodus from Egypt, it is not unnatural to suppose that there will be a certain degree even of *circumstantial* resemblance between them.

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### PROPHECY XI.

The gathering both of Jews and Gentiles into the millennial church—The greatness of Israel—The fall of Antichrist.

Isaiah xlix. 5. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him; (*for even Israel shall be gathered unto him †, and I shall be glorious in the eyes of the Lord, and my God shall be my strength:*) 6. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. 7. Thus saith the Lord, the Redeemer of Israel and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see, and arise; princes also shall worship; because of the Lord that is faithful, the Holy One of Israel and he shall choose thee. 8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and

\* Compare Isaiah xi. 15, 16.

† *Even Israel shall be gathered unto him.*] I have adopted the marginal reading וְ, instead of the textual reading אֵל; both because it appears to me to correspond much better with the declaration of Christ's office, and because it evidently was the received reading in the days of *the Seventy*. In verse 4, our Lord complains of his fruitless labour among *the Jews*: here he asserts, that, notwithstanding the former unsuccessfulness of his ministry, his office was to bring back *Jacob* to his God, and therefore that *Israel* should surely be gathered unto him. The LXX translate the passage as follows, omitting the negative particle—*τὴ συναγαγεῖν Ἰακωβ πρὸς αὐτὸν, καὶ ἰσραηλ*. See Bp. Lowth in loc.

give thee for a covenant of the people, to raise up the earth, to cause to inherit the desolate heritages ; 9. Saying unto the prisoners, Go forth ; to them that are in darkness \*, Be ye discovered. They shall feed by the ways, and their pastures shall be in all high places. 10. They shall not hunger, nor thirst ; neither shall the heat nor sun smite them : for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11. And I will make all my mountains a way, and my high ways shall be exalted. 12. Behold, these shall come from far ; and lo, these from the north and from the west ; and these from the land of Sinim.

13. Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains : for the Lord hath comforted his people, and will have mercy upon his afflicted. 14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget ; yet will I not forget thee. 16. Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me. 17. Thy children shall make haste ; thy destroyers, and they that made thee waste, shall go forth of thee †. 18. Lift up thine eyes round about, and behold : all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee like a bride. 19. Though thou hast had only waste and desolate places and a land of destruction, yet now thou shalt be straitened for room by reason of thy inhabitants ; and they that swallowed thee up shall be far away. 20. As yet the children, of whom thou hast been bereaved, shall say in thine ears ; The place is too strait for me ; come close unto me, that I may *have*

\* *Saying to them that are in darkness, Be ye discovered* ] I think that the *lost ten tribes* are here intended. The passage seems to be parallel to one already considered. "They, that were lost in the land of Assyria, shall come." Isaiah xxvii. 13.

† Bp. Lowth translates this verse, *They, that destroyed thee, shall soon become thy builders ; and they, that laid thee waste, shall become thine offspring* I do not see much necessity for altering the common version. In a subsequent passage however בני ought undoubtedly to be rendered *thy builders*, not *thy sons*.

room to dwell. 21. Then shalt thou say in thine heart, Who hath begotten me these\*, seeing I have lost my children, and am desolate, migrating from one country to another, and turning aside out of the way; and who hath brought up these? Behold, I was left alone: these, where have they been? 22. Thus saith the Lord Jehovah, Behold I will lift up mine hand to the Gentiles; and set up my banner unto the nations: and they shall bring thy sons in their arms †, and thy daughters shall be carried upon their shoulders. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee ‡ with their face toward the earth, and shall lick up the dust of thy feet: and thou shalt know that I am the Lord, and they shall not be ashamed that wait for me.

24. Shall the prey be taken from the mighty, or shall the captive of the terrible § be delivered? 25. But thus saith the Lord, Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26. And I will cause them that oppress thee to eat their own flesh, and they shall be drunken with their own blood as with sweet wine: and all flesh shall know, that I the Lord am thy Saviour and Redeemer, the Mighty One of Jacob.

## COMMENTARY.

In the beginning of this prophecy, Christ, having complained that he hath laboured in vain in the conversion of *Israel*, declareth nevertheless, that it is his office to bring *Jacob* back again to the Lord, and that *Israel*

\* *Who hath begotten me these?*] The surprize of *Judah* at being reunited with *Ephraim* is probably here described—*Judah* is to be first restored, partly in a converted state by the great maritime power, and partly in an unconverted state by *Antichrist*; and afterwards *Ephraim*, by the continental powers of the east and the north.

† *They shall bring thy sons in their arms.*] The restoration of *Ephraim* seems here to be peculiarly meant. Compare this passage with *Isaiah lxi. 19, 20.*

‡ *They shall bow down to thee with their face toward the earth.*] Compare *Isaiah ii. 2, 3.*

§ *The terrible.*] For צרף read ערף. For reasons and authorities see Bp. Lowth in loc.

shall surely be gathered unto him ; nor yet *Israel* alone, but all the far distant tribes of the Gentiles. Despised as the Redeemer was at his *first advent*, kings shall see and worship him in a manner yet more extensive and glorious than the world hath ever yet beheld. He shall cause *the Jews* again to inherit their desolate heritage. He shall speak the word, and the prisoners shall go forth at his bidding. He shall call aloud to *the ten tribes*, that have been so long shrouded in darkness and have so long eluded every inquiry ; and they shall forthwith be discovered. He that hath mercy on them will lead them ; every obstacle to their return will be removed ; and they shall come from the north, and from the west, and from the land of the Sinim \*. Long as the Lord hath seemed to forget Zion, he hath still kept his eye upon her, and will in due time destroy her destroyers and make her the glory of the whole earth. Her younger sisters, the churches of *the Gentiles*, shall flock unto her ; the land of her desolation shall be too narrow for the multitude of her children ; and they that devoured her shall be driven far away. Even she herself shall marvel at the number of her offspring, she who hath so long been a wanderer over the face of the whole earth, when she beholds *Ephraim* joined to *Judah* and *the remnant of Israel* to the house of *David*. Obedient to the command of the Lord, *the Gentiles* shall bring her children from afar : kings shall be her nursing fathers : and, if her fall hath been the riches of the world, if her diminishing hath been the riches of *the Gentiles*, how much more her fulness !

Here the prophet, as usual, calls our attention to *the fall of Antichrist*, which he almost invariably connects with *the restoration of the Jews*. He asks, whether the prey shall surely be delivered from that mighty tyrant, and whether his captives shall be rescued from him ? To this the Lord solemnly answers, that even the captive of

\* By these *Sinim* some have understood *the Chinese* or *Sinenses* ; but Bóchart objects to the notion, on the ground that the Chinese were then unknown in the more western parts of the world. He himself supposes them to be *the inhabitants of Sin or Pelusium* in Egypt ; and undoubtedly there are some prophecies which speak of the return of *the Jews* out of that country, at the era of the restoration. See Bochart Phaleg. L. iv. C. 27. p. 375. and Mr. Lowth in loc.

the mighty shall be taken away, and the prey of the terrible delivered; for that he will contend with all the enemies of Zion, and save her children; that he will signally avenge her upon her oppressors; and that at length all flesh shall know, that the Lord is the Saviour of Jacob.

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## PROPHECY XII.

The joy and prosperity of the once desolate church of Judah at the time of the restoration—The vain gathering together of Antichrist.

Isaiah liv. 1. Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. 3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and they shall cause the desolate cities to be inhabited. 4. Fear not, for thou shalt not be ashamed; and, turn not away thy face for shame, for thou shalt not be abashed: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5. For thy Maker is thine husband; the Lord of hosts is his name: and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called. 6. For the Lord hath called thee as a woman forsaken and grieved in spirit; and a wife of youth, when thou wast refused, saith thy God. 7. For a small moment have I forsaken thee: but with great mercies will I gather thee. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. 9. For this is as the waters of Noah unto me: as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor

rebuke thee. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. 11. O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. 13. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. 14. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15. Behold, they shall surely gather together, but not by me\*: whoever shall gather together against thee, shall fall before thee. 16. Behold, I have created the armourer, that bloweth the coals in the fire, and that bringeth forth a weapon by his workmanship; and I have created destruction for a snare †. 17. No weapon, that is formed against thee, shall prosper; and every tongue, that shall rise against thee ‡ in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

## COMMENTARY.

The prophet calls upon the desolate *church of Judah*, to sing aloud for joy, because her restoration draweth nigh. Alienated from God by her obstinate infidelity and infatuated rejection of the Messiah, she had long

\* *They shall gather together, but not by me.*] Compare Rev. xvi 12—16. xix. 19—21. Bp. Lowth translates the original words *league together*, which greatly heightens the sense. *Antichrist* is to unite himself, by a *federal league*, with the *false Romish prophet* and the *vassal kings of the Latin earth*, so that they shall jointly form *one great conspiracy*.

† *I have created destruction for a snare.*] I have created the powers of darkness, and for a season suffer them to prevail; but, in the midst of their machinations against others, they shall suddenly fall into a snare themselves. Compare Isaiah xxiv. 16, 17, 18. and Rev. xi. 18.

‡ *Every tongue that shall rise against thee.*] These words may possibly contain an allusion to the destroying anathema of *the beast* and *the false prophet*, when they shall sanctify war and imprecate the vengeance of heaven upon all their opponents.

ceased to bring forth spiritual children : but now she hath need to enlarge her tents, and to extend the limits of her habitation ; for her children shall vie in number even with those of the married wife, that ingrafted olive *the church of the Gentiles* ; and her forsaken cities shall again be inhabited. In order that she may not despair by reason of the depth of her humiliation, she is exhorted not to fear : because, rejected as she may be at present from being the mystic wife of God as she formerly was, and therefore mourning in a state of symbolical widowhood ; yet she shall shortly forget the shame of her youth, and the Lord of hosts shall acknowledge himself to be her husband. Though she may now appear like a woman forsaken and refused, like a deserted wife of a man's youth ; God declares, that he hath forsaken her only for a little moment, and swears by an oath as inviolable as that which he swore to Noah, that he will mercifully gather her and establish the covenant of his peace with her. She hath been, during the days of her widowhood, afflicted, tossed with tempests, and not comforted ; but her cities shall be rebuilt with increased splendor, her children shall be taught of the Lord, she shall be established in righteousness, and she shall be delivered from fear and oppression.

This incidental mention of her deliverance from the terror of her enemies leads Isaiah, as usual, to predict *the downfall of Antichrist* ; who in the last days shall gather together his forces against *the converted of Judah*, and plant the curtains of his pavilions between the seas in the glorious holy mountain. His gathering however is not from the Lord, but from the diabolical influence of Satan ; therefore shall he rush forward only to his own destruction, and shall fall before the returning people of God. Yet, although the sovereign judge of heaven and earth disclaims the impious enterprize of *Antichrist* ; he asserts, that it is he who hath created the armourer to forge weapons of war, and who hath created destruction itself, even destruction personified in the last great opposer of his purposes, to fall into the snare which he hath prepared for it. Neither the weapons of violence, nor the invectives of his enraged enemy, shall prevail against Judah : he shall alike triumph over both.

## PROPHECY XIII.

The spiritual glory of the millennial church—The continental restoration of the ten tribes—The maritime restoration of the converted of Judah.

Isaiah lx. 1\*. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. 2. For, behold, darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. 5. Then shalt thou see, and flow together ; and thine heart shall fear, and be enlarged : because the multitude of the sea shall be turned unto thee, the forces of the Gentiles shall come unto thee. 6. The multitude of camels shall cover thee, the dromedaries of Median and Ephah ; all they from Sheba shall come ; they shall bring gold and incense ; and they shall shew forth the praises of the Lord. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth † shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who are these ? Like a cloud they fly, and like doves to their holes ‡. 9. Surely the isles shall wait for

\* *Chap. lx.*] “ We may suppose the groundwork of the prophecies, contained in this and the two following chapters to be *the Jews’ restoration from captivity*. Mr. Lowth in loc.

† *The dromedaries of Midian—all they from Sheba—the flocks of Kedar—the rams of Nebaioth.*] “ They shall fly along the borders of the Philistines towards the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.” Isaiah xi. 14.

‡ *Doves to their holes.*] They shall fly with a trembling rapidity to the land of their refuge, like doves to holes in the rocks. “ Dr. Richard Chandler, in his travels in Asia Minor, has taken notice of the doves there lodging in holes of the rocks.” Harmer’s *Observ.* Vol. III. p. 55. See Cant. ii. 14.

— θεα φυγεν, ὡς τε πελεια,  
Ἥ ῥα β’ ὕφ’ ἰσηκος κοιλῆν εἰσεπ’ ἔλο πέτρην. Iliad. XXI. 493.

me, and the ships of Tarshish among the first \*, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, unto the Holy One of Israel, because he hath glorified me. 10. And the sons of strangers shall build thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. 11. Therefore thy gates † shall be open continually ; they shall not be shut day nor night ; to bring unto thee the forces of the Gentiles, even their kings *magnificently* conducted. 12. For the nation and kingdom ‡, that will not serve thee, shall perish : yea, the nations shall be utterly wasted. 13. The glory of Lebanon shall come unto thee, the fir, the pine, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. 14. The sons also of them, that afflicted thee, shall come bending unto thee ; and all they that despised thee, shall bow themselves down at the soles of thy feet : and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. 15. Instead of thy being

\* *The ships of Tarshish among the first.*] The ships of that particular country of the isles of the Gentiles, which at the period of the completion of the prophecy will command at sea. [In the language of the Old Testament, the ships of Tyre are ordinarily called ships of Tarshish, apparently from the great commercial intercourse between Tyre and Tarshish, much perhaps in the same manner as our principal trading vessels are termed *east or west-indiamen*. Tyre however has long since ceased to be a nation : the ships of Tarshish therefore, at the era of the yet future return of the Jews, certainly cannot be *literal Tyrian vessels*. Hence we must necessarily, I think, conclude them to be the ships of *some power of the isles of the Gentiles*, that is, *some European power*, which in the modern world shall answer to Tyre in the ancient world ; but, *what power* will accord with such a description when the Jews begin to be restored, can only be determined by the event. Thus far however we may venture to assert, from the more ample description which Isaiah gives us of it in his 18th chapter, that it will certainly be a *nation of faithful worshippers*, and therefore not a popish nation. This position indeed necessarily follows from the collateral predictions of Daniel and St. John, which teach us that the return of the converted Jews shall be opposed by an armed confederacy of Antichrist, the false Romish prophet, and the kings of the Latin earth.

It may not be improper to observe, that ships of Tarshish sometimes mean simply *large vessels fit for undertaking long voyages by sea*. (See Well's Geog. of the Old and New Test. Vol. 1. p. 72, 73.) The sense will be much the same : for in either case, the prophecy foretells, that the converted Jews will be brought back in large vessels belonging to the then principal maritime European protestant power.

† *Thy gates shall be open continually.*] Compare Rev. xxi. 25.

‡ *The nation and the kingdom, that will not serve thee, shall perish.*] The overthrow of Antichrist and his confederates seems here to be briefly alluded to.

forsaken and hated and without any one passing through thee, I will make thee an eternal excellency, a joy from generation to generation. 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I am the Lord thy Saviour, and the mighty One of Jacob thy redeemer. 17. For brass I will bring gold \*, and for iron I will bring silver; and for wood brass, and for stones iron: and I will make thy superintendants peace, and thy taskmasters justice. 18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day; neither with brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. 20. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. 21. And thy people all of them shall be righteous: they shall inherit the land for ever: they are the branch of my planting, the work of my hands, that I may glorify myself. 22. That, which was little, shall become a leader †; and that, which was small, a strong nation: I, the Lord will hasten it, in its season.

## COMMENTARY.

Much that is interesting may be collected from this prophecy. After a long period of intellectual and spiritual darkness, Judaical, Papal, and Mohammedan, the glory of the Lord will shine upon his ancient church, and *the Jews* and *the Gentiles* shall form one flock under one shepherd.

\* *For brass I will bring gold.*] Compare Rev. xxi. 10—26.

† *That, which was little, shall become a leader.*] This part of the prophecy, like many other prophecies, appears to intimate, that *Israel* shall hereafter become the first of nations, and Jerusalem the metropolis of the millennial kingdom of the Messiah. The elder sister, *the Jewish church*, shall then take the precedence of her younger sisters, *the Gentile Churches*; a precedence however, purely spiritual and readily accorded; a precedence, far unlike that usurped by the apostate *man of sin*, the pretended successor of St. Peter. I think it accords better with the general import of the passage to translate מלך *a leader*, than *a thousand*.

Isaiah's attention is first engaged by *the continental restoration of the ten tribes*, which, though second in point of time to *the restoration of Judah*, will most probably be first in point of numbers and consequence. While he beholds the nations bringing back his brethren of *the house of Ephraim* on camels and on dromedaries, the scene changes, and a fresh vision is suddenly presented to his imagination. A multitude, *the converted of Judah*, appear to come like doves, rapidly flying upon the wings of the wind; and these, though *last* introduced into the present prediction, will nevertheless be restored, as we may collect from other prophecies, *before* the remnant of *the ten tribes*. From the far distant isles of the west, the maritime regions of Europe, the prophet beholds the ships of Tarshish, the navy of that power which at the period of the accomplishment of the prophecy may be considered as the modern Tyre, securely bringing over the waves of the ocean *the converts of Judah* as an offering to the name of the Lord their God.

Having thus foretold, that *the whole house of Israel* shall surely be restored, at two different seasons, by land and by sea; and having declared, that *the then prevailing maritime power* shall be among the first to undertake the restoration of *the converted members of the house of Judah*\* : Isaiah triumphantly enlarges on the future glories of his people and the sacred happiness of the millennium, intermingling however with his song of victory an allusion to the overthrow of *Antichrist* and the utter extinction of his abominable tyranny.

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#### PROPHECY XIV.

The restoration and conversion of Judah—The triumph of Christ over the mystic Edom.

Isaiah lxii. 1†. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the

\* *The restoration of the unconverted of Judah* is not here noticed. There is reason to believe that it will nearly, if not altogether, synchronize with *the restoration of the converted of Judah*, and that it will be effected by land through the instrumentality of *the Antichristian faction*, previous to the subsequent restoration also by land of *the remains of the ten tribes*.

† *Chap. lxii.*] "The former promises of restoring the Jewish Church and

righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My-delight-is-in-her; and thy land, The-married-one; for the Lord delighteth in thee, and thy land shall be married. 5. For, as a young man marrieth a virgin, so shall they, that build thee up, marry thee\*; and, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. 6. I have set watchmen upon thy walls, O Jerusalem; they shall not hold their peace day nor night: ye, that make mention of the Lord, keep not silence: 7. And give him no rest till he establish, and till he make Jerusalem a praise in the earth. 8. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for which thou hast laboured: 9. But they, that have gathered it, shall eat it, and praise the Lord; and they, that have brought it together, shall drink it in the courts of my holiness. 10. Go through, go through the gates: prepare

nation are again confirmed by a solemn oath of God's (ver. 8.); which to me is an evident proof, that this prophecy relates to a scene of affairs that is still future." Mr. Lowth in loc.

\* *So shall they, that build thee up, marry thee.*] I prefer this translation to that of our English version. That *the Hebrew church* should be married to her sons, seems to convey an idea neither very intelligible, nor elsewhere warranted in Scripture. Jeremiah represents the Lord as calling unto *the backsliding sons of Israel*, and as being married to *them* (Jerem. iii. 14.); but I know not that *the church* is ever said to be married to her own sons. In addition to this remark it may be observed, that the well known antithesis of the Hebrew poetry requires the first half of the verse to answer to the second: *the persons therefore, that marry the church of Israel*, must answer to *her God that rejoiceth over her*. Such being the case, I apprehend that *the builders up of Zion are the Lord God almighty, the Holy and Undivided Trinity*. It is superfluous to remind the Hebrew student of the frequency of this plural phraseology: but for the satisfaction of the English reader it may not be amiss to remark, that, what he has been accustomed to see translated, *Remember thy Creator in the days of thy youth* (Eccles. xii. 1.), stands in the original, *Remember thy Creators*. These Creators, the all-powerful Elohim of Israel, are they, who will build up the walls of Zion, and be the husband of his people Israel. See Bp. Lowth in loc. and compare his note on Isaiah xlix. 17.

ye the way of the people\* : cast up, cast up the highway : gather from the stones : lift up a banner for the nations.

11. Behold, the Lord hath proclaimed unto the end of the world †, Say ye to the daughter of Zion, Behold, thy Saviour cometh ‡; behold, his reward is with him, and his work before him. 12. And they shall call them The-holy-people, The-redeemed-of-the-Lord; and thou shalt be called Sought-out, A-city-not-forsaken.

LXIII. § 1. ISAIAH. Who is this that cometh from Edom, with dyed garments from Bozrah ¶? This that is glorious in his apparel, travelling in the greatness of his strength?

MESSIAH. I that speak in righteousness, mighty to save.

2. ISAIAH. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3. MESSIAH. I have trodden the wine-press alone; and of the people there was none with me: and I have trodden them down in mine anger, and I have trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all my raiment. 4. For the day of vengeance is in mine heart, and the year of my

\* *Prepare ye the way of the people.*] “The prophet, relying upon God’s oath (ver. 8.), speaks of the general restoration of *the Jews*, as if it were actually a doing; and exhorts those nations, through whose territories they were to pass in their return homeward, to go out of their cities and repair the roads, raising causeways in the lower grounds, and levelling the rough and stony places. By this figure the prophet signifies a removal of all obstacles which might hinder their return.” Mr. Lowth in loc.

† *The Lord hath proclaimed unto the end of the world.*] “He hath caused the great trumpet to sound as a signal to gather the dispersed *Jews* together (see note on Chap. xxvii. 13;) or he hath sent preachers of the Gospel to all parts of the world, in order to the conversion of *the Jews*.” Mr. Lowth in loc.

‡ *Behold, thy Saviour cometh.*] Such I conceive to be the proper translation of the passage, not *thy salvation cometh*: the whole context shews, that a *person*, not a *thing*, is spoken of. Accordingly it is so rendered by the LXX, the Vulgate, the Chaldee Paraphrase, the Syriac, and the Arabic. See Bp. Lowth in loc. Compare the whole of this verse with Isaiah xl. 10.

§ *Chap. lxiii.*] “Now the prophet comes to describe the day of vengeance. The beginning of the chapter is by way of dialogue between the prophet and Christ, where the latter is described as returning in triumph from the slaughter of his enemies, which seems to be much the same scene which was represented chap. xxxiv. See likewise Joel iii. 12, 13, 14.” Mr. Lowth in loc.

¶ *Edom—Bozrah.*] “The prophet seems to take a hint from some remarkable calamity that befell *the Edomites*, to describe some more general judgment, that should be inflicted upon the enemies of God’s Church and truth.” Mr. Lowth in loc.

redeemed is come. 5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6. And I trod\* down the people in mine anger, and made them drunk in my fury, and I brought down their strength to the earth.

7. ISAIAH, I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses—17. O Lord, why hast thou made us † to err from thy ways, and hardened our heart from thy fear? Bring back, for thy servants sake, the tribes of thine inheritance ‡. 18. It is little, that they have taken possession of thy holy mountain; that our adversaries have trodden down thy sanctuary. 19. We have been from old time as those whom thou didst not bear rule over; who have not been called by thy name §.

## COMMENTARY.

In this most august prophecy, Isaiah, having fully predicted *the restoration of Israel*, introduces the Lord as proclaiming to the daughter of Zion *the advent of her Saviour*.

Suddenly, and almost ere the proclamation has been made, a new and awful vision bursts upon his sight. He

\* *I trod.*] “Both the LXX and the Vulgar Latin translate this and the following sentences of this verse in the præterperfect tense, which agrees better with the context, where Christ is described as having his garments already stained with blood!” Mr. Lowth in loc.

† *Why hast thou made us?*] “The words might better have been rendered, *why hast thou suffered us?* for the form, called *Hiphil* in Hebrew, often denotes only permission, and is rendered elsewhere to that sense by our translators.” Mr. Lowth in loc.

‡ *Bring back, for thy servants sake, the tribes of thine inheritance.*] “That is, Turn their captivity for the sake of thy servants Abraham and Israel (ver. 16.), to whom thou madest the promises.” Mr. Lowth in loc.

§ *Who have not been called by thy name.*] “Thou hast rejected us altogether, and dost disregard us, as if we had never had any relation to thee, nor ever were called thy people: which sense agrees very well with the present condition of the Jewish nation, which hath continued for many ages without king or prince or sacrifice, as the prophet Hosea foretold. Hos. iii. 4.” Mr. Lowth in loc.

beholds the Messiah returning from the conquest of his enemies, from the overthrow of *Antichrist*. His garments are stained with the blood of the symbolical vintage; for the day of vengeance is in his heart, the year of his redeemed is come. Struck with astonishment, the prophet inquires who this mighty conqueror can be. The Lord answers, *It is I that speak in righteousness, I that am mighty to save.* Yet more astonished at this declaration, Isaiah again asks, *Why then art thou red in thine apparel? If thy office be salvation, why do I behold thee sprinkled with blood, and wet with slaughter, so that thou art like him that treadeth in the wine-fat?* Christ replies, *The blood, which thou beholdest, is the blood of my irreclaimable enemies; the blood of those, who have dared to assault thy people even in the midst of their heaven-appointed restoration. Elate with short-lived success, exulting in having planted their tabernacles between the seas in the glorious holy mountain, flushed with the pride of uncontrolled victory, Antichrist and his associates have at length madly rushed upon their fate, and tempted the Most High to bring upon them swift destruction. Alone I trod the wine-press; for this hath been no mortal warfare. When ruin stared my people in the face, when their foes had overflowed and passed over, when they had entered into the glorious land, when many countries had been overthrown, when all human aid was vain: then did I, the Lord, stand forth, and arise in my fury. There was none to help, there was none to uphold. Therefore mine own arm brought salvation unto me; in mine own strength I trod down the people. I made them drunk in my fury: they came to their end, and there was none to help them.*

Thus divinely instructed in the nature of the terrific vision, the prophet humbly gives thanks unto the Lord for his goodness, and acknowledges his eternal justice and truth. Though the adversaries have for a time trodden down his sanctuary, yet God was never their God. But *the tribes of Israel* are still the Lord's, although they have long been removed from the land of their inheritance, and have been scattered among the nations.

That this vision of *the Messiah* relates to *the last days*, and to his *second advent*, is, I think, manifest both from

its immediate connexion with *the restoration of the Jews*, and from the description being applicable to no part of his ministry during the period of his *first advent* \*. *Then*, as Isaiah elsewhere predicts, he was despised and rejected of men, a man of sorrows and acquainted with grief: *now* he appears as a mighty conqueror, sprinkled with the blood of his prostrate enemies. *Then* he was oppressed, he was afflicted, he opened not his mouth; he was brought as a lamb to the slaughter; he was taken from prison and from judgment; he was cut off out of the land of the living; he was slain; he was buried: *now* he victoriously treads the wine-press of his indignation; he tramples upon the people in his anger; the day of vengeance is in his heart; he is glorious in his apparel; he travels in the greatness of his strength. Two such entirely different descriptions must either relate to two entirely different persons, or to the same person at two entirely different periods. That they both however equally relate to the Messiah, is universally allowed. They must therefore relate to him at the two different periods of his *first* and *second advent*. Accordingly, as I have just observed, we find the present description immediately connected with *the restoration of Israel*: whence it will follow, that it relates to *some yet future manifestation of the Messiah*.

But it may be asked, Why is he then represented as coming from *Edom* and from *Bozrah*? I answer: As *the ships of Tarshish*, when connected with *the restoration of the Jews*, mean not *literal Tyrian vessels*, but *the navy of some great maritime people*, some modern Tyre: so *Edom*, when similarly connected, means, not *the literal Edom*, but some *profane enemy of God and his people*, who is to be revealed in *the last days*. This enemy, as we learn from other collateral prophecies, will be *a mighty power within the limits of the Roman empire*, which shall either be *the ten horned beast himself under his last head*, or a *notoriously infidel state united with that last head*. The

\* See Bp. Lowth in loc. who rightly refers this prophecy to *the last days*, though I cannot think that it has any relation to *the overthrow of Gog and Magog* mentioned by Ezekiel and St. John. It plainly describes the same events, as those foretold in Rev. xix. to them accordingly the father of that eminent prelate supposes it to allude. See Mr. Lowth's Comment. on Isaiah lxiii. 2, 3,

rise of such an *infidel state* we have beheld even in our own days, and we have yet more recently seen it identified with *the last head*. Even now *the predicted confederacy of this formidable power, of the false Romish prophet, and of the vassal kings of the Latin earth*, the confederacy of which *Edom* is here used as a type, is forming with a wonderful degree of rapidity; and every passing event seems to be preparing the way for some awful crisis. From the overthrow of *this confederacy* at the time of *the restoration of the Jews*, a time of trouble such as never was since there was a nation, Isaiah beholds the Messiah triumphantly returning.

It is worthy of notice, that the learned among *the Jews* have ever considered *Edom* as a type of *Rome*: whence they interpret those prophecies, which foretell some future calamities about to befall *Edom*, as relating, not to *the literal Edom*, but to his antitype *Rome*; or, as they might more accurately have expressed themselves, to *the Roman empire*; for *Edom* being a *kingdom*, his antitype must be a *kingdom* likewise. Thus R. Kimchi asserts, that “Whatever the prophets have spoken of the destruction of *Edom* in *the last times*, they have spoken concerning *Rome* ;” and that, “When *Rome* shall be laid waste, there shall be redemption to *Israel*.” The same commentator applies *the 34th chapter* of Isaiah, which like the prophecy now under consideration *literally* treats of *the desolation of Edom and the Lord’s sacrifice in Bozrah*, to *the downfall of Rome*; and cites with marks of approbation the Chaldee exposition of *the 9th verse*, “The streams of *Rome* shall be changed into pitch.” It is sufficiently evident indeed, that the two predictions are so entirely parallel to each other, that they must both relate to the same events. *The 34th and 35th chapters* compose one prophecy, as *the 62d and 63d* compose another. They both equally treat of *the restoration of Judah*, and *the downfall of the Antichristian Roman confederacy* under the mystical name of *Edom*. The only difference between them is, that in the one *the overthrow of Antichrist* is first mentioned, and in the other *the restoration of Judah*. R. Kimchi applies, in a similar manner, the whole *24th chapter of Isaiah* to *the destruction of*

*Edom and the return of Israel*, declaring it to be a prophecy yet unaccomplished; and what he understands by *Edom* he shews by his commentary on *the 16th verse*: “Whoever inquires into the destruction of *Rome*, let him diligently examine the whole book of the Lord.” Both he, and R. Solomon Jarchi, use exactly the same language (with what propriety in the present case I shall not stop to inquire), when paraphrasing *the 11th verse of the 21st chapter of Isaiah*. “The burden of *Dumah*, which is *Edom*,” says R. Jarchi: “The burden of *Rome*,” says R. Kimchi\*. The Targum on *the 22d verse of the 4th chapter of Lamentations* is composed on precisely the same principle of mystic interpretation: “And, after thine iniquity shall be accomplished, O congregation of *Zion*, thou shalt be delivered by the hand of *Messiah* and *Elias* the high-priest; and the Lord shall no more cause thee to migrate into other countries: and in that time I will visit thine iniquity, O *Rome*, which art built in *Italy*, and art full of the troops of the sons of *Edom*.” In fine R. Abraham Sebah, commenting on *the 1st chapter of Genesis*, says, that, “While the sixth millenary of the world is running out and drawing near to a close, *Rome* shall be destroyed, and *the Jews* shall return from their dispersion †.”

In thus closely connecting together *the downfall of the Roman Antichristian faction* and *the restoration of Judah*, the Hebrew doctors seem to me to be perfectly right: an attentive perusal of the ancient Scriptures, not to mention those of the New Testament, must unavoidably lead every person to the same conclusion. Such prophecies, as are unchronological, rarely foretell *the return of the Jews* without declaring, that at the very same season there shall be *a tremendous overthrow of God's enemies*. These enemies they sometimes describe as *a great confederacy of many nations*: at other times they designate them by the general name of *Edom*. What then are we

\* It is not improbable, that this gloss might have been founded on the circumstance of their reading *Romah* (רומה), instead of *Dumah* (דומה). The difference between the *R* (ר), and the *D* (ד), is so trifling, that one might easily have been substituted for the other.

† See Mede's Works, B. v. Chap. viii. p. 902, 903; whence these remarks are taken.

to understand by *the power* or *powers* termed *Edom* at the yet future period of *the restoration of Israel*? This we are abundantly taught, in a manner that can scarcely be misunderstood, by the two chronological prophets Daniel and St. John. At the close of a certain grand period, indifferently styled *three times or three years and a half, 42 months, and 1260 days*, all which equally mean *1260 natural years*, *the last* or *Roman beast* and his *little tyrannical horn* are to begin to be destroyed\*. At the close of the very same period, the power of *the Jews* is to cease to be scattered; or, in other words, is to begin to be restored †. At this time likewise *a power*, noted for atheism, infidelity, and tyranny; *a power*, which should spring up after the era of the reformation; is to come to its end, none being able to help it, after having first invaded Palestine, and taken Jerusalem ‡. And, at the close of *these same 1260 years*, St. John declares, that *the great Roman beast under his last head*, his colleague *the false Romish prophet* or *the two-horned beast* (which answer to *the ten-horned beast* and *the little horn* of Daniel), and his confederates *the vassal kings of the Latin empire*, shall be totally overthrown by the Word of God at Megiddo in Palestine; and that *the wine-press* shall be trodden in a country 1600 furlongs in length, which is the precise measure of the Holy Land §. Now, since *the restoration of the Jews* is to commence at *the end of the 1260 years*; and since the unspeakable time of trouble, during which *the Roman beast under his last head*, *the atheistical king*, *the false prophet*, and *the confederated Latin sovereigns*, will be overthrown, is to be contemporary with *the restoration of the Jews*: since likewise, whenever *the Jews* are restored, *a confederacy of God's enemies*, more than once mystically denominated *Edom*, is to be utterly broken by the victorious Messiah at his *second advent*: it will necessarily follow, that what Isaiah terms *Edom* must be *the confederacy of the ten-horned beast, the little horn, and the atheistical king*: that is to say, *the mystic Edom* must be, what the Hebrew doctors have rightly judged him to be, *some grand*

\* Dan. vii. 11, 25, 26.

† Dan. xii. 6, 7.

‡ Dan. xi. 35—45. xii. 1—7.

§ Rev. xiii. 5. xix. 11—21. xiv. 17—20.

*confederacy formed, during the last days, within the limits of the Roman empire.* And at this conclusion, they might most assuredly arrive merely by comparing together different parts of their own Scriptures. St. John indeed both confirms the conclusion, and throws a yet stronger light on the subject: but the conclusion itself might have been equally drawn, had St. John never written the Apocalypse: and accordingly we find that it actually *has* been drawn, not merely by Christian, but by Jewish, commentators. On the whole, we may safely venture to assert, that *the vintage*, described by Isaiah, is the same as *the vintage* predicted both by Joel and St. John: they equally relate to *the overthrow of Antichrist and his associates.*

I would not willingly be thought too refined and fanciful in what I am about to observe; yet, when we recollect the almost innumerable instances throughout the Hebrew Scriptures wherein proper names are chosen with a manifest allusion to their signification, it is not impossible that the Holy Spirit of God designed even the *literal* import of the names *Edom* and *Bozra* not to be overlooked. *Edom* then signifies *red*; and *Bozra* is the nearest proper name that could have been found to the Hebrew word that denotes *a vintage* \*. Hence, in apparent allusion to the terms *Edom* and *Bozra*, our Lord is described as being *red* in his apparel, and as having his garments stained like him that treadeth in *the wine-fat*. This however may not be the *whole* that is mystically intended by these names. As *the apocalyptic dragon* is said to be of a *red* colour, and to have *seven heads* and *ten horns*, because he acts through the instrumentality of *the Roman beast* whose distinguishing colour whether pagan or papal hath always been *red*; and as *the great whore* is represented as being arrayed in *purple* and *scarlet*: so may *the Roman confederacy* of the last days, consisting (as we are plainly taught it shall consist) of *the beast under his last or Carlovingian head*, and his colleague *the false prophet or papal horn*, be denominated by the prophet *Edom* or *red*, not without a hidden reference to the same colour. In this case we may suppose Isaiah to

\* *Botsra* (בצרת) contains the same fundamental letters, and springs from the same root, as *Botsir* (בציר) *a vintage*.

ask, "Who is he that cometh from *the scarlet confederacy of Antichrist*, with dyed garments from *the vintage* of his wrath? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" To which the Lord answers, "I have trodden the wine-press alone: the tyranny, however diversified, whose peculiar badge is *scarlet*, hath long trampled upon my church, hath been drunken with the blood of my saints, and hath at length in one of its principal members openly defied me to my face: but now *my* garments are sprinkled with the blood of *the Roman beast*, and *the false prophet*; I now, in *my* turn, am red in mine apparel; as my enemies have shed the blood of saints and prophets, I have given them their own blood to drink, for they are worthy."

Whether the reader approve or disapprove of this conjecture \*, is of little consequence, so far as the main position is concerned. That, which was previously said, is alone considered as *the argument*, by which *the Roman Antichristian confederacy* of the last days is shewn to be *the mystical Edom of Isaiah*.

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#### PROPHECY XV.

The call of the Jews—The mystic birth of the Jewish nation—A description of the Antichristian confederacy—Its overthrow—The scattering of such as escape—The restoration of the converted ten tribes—The glories of the Millennium.

Isaiah lxvi. 5. Hear the word of the Lord, ye that tremble at his word; Your brethren, that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. 6. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. 8. Who hath heard such a thing? who hath seen such things? shall a country be brought forth

\* The reader will find some remarks not very dissimilar to this conjecture in Mr. Lowth's Comment. on Isaiah xxxiv. 5. and lxiii. 1.

in one day, or shall a nation be born at once? for, as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11. That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. 12. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall behold, and your heart shall rejoice, and your bones shall flourish like a herb\*: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

15. For behold, the Lord will come with fire †, and his chariots like a whirlwind, to bring back *his people* in the fury of his anger, for his rebuke is with flames of fire. 16. For by fire the Lord will contend in judgment, and by his sword with all flesh: and many shall be the slain of the Lord ‡. 17. They, that sanctify and purify themselves in the gardens § after the rites of Achad ¶, in the

\* *Your bones shall flourish like a herb.*] “You Jews shall recover your ancient strength and beauty, and be renewed in as wonderful a manner, as if dry withered bones should recover their youth and moisture, or as if the dead bones in a charnel house should have life and vigour infused into them. See Ezek. xxxvii. and Rom. xi. 15.” Mr. Lowth in loc.

† *Behold, the Lord will come with fire—to bring back his people.*] This corresponds with the declaration of Daniel, that *Judah* will be restored during a season of unexampled trouble (See Dan. xii. 1). It is proper however to observe, that Bp. Lowth translates the passage, *To breathe forth his anger in a burning heat*; supposing that להשיב does not here signify *to render* or *to bring back*, but *to breathe*, from נשם.

‡ *Many shall be the slain of the Lord.*] “This may be understood of the battle of *Armageddon* (Rev. xvi. 14. xix. 19.), where the armies of *Satan* and *Antichrist* are to be vanquished by the Lamb and his followers—The Scriptures do in general declare, that there shall be a great destruction of Christ's enemies here upon earth, before the general judgment or consummation of all things” Mr. Lowth in loc.

§ *They, that sanctify and purify themselves in the gardens.*] An allusion to the ancient idolatrous grove-worship, so repeatedly stigmatized in the Old Testament. See Mr. Lowth's Comment. on Isaiah i. 29

¶ *After the rites of Achad.*] *Achad* or *Adad* was the chief god of the Syrians. (See Mr. Lowth and Bp. Lowth in loc.) He appears to have been the *Sun*. His name signifies *One*. See Selden de Dis Syris Synt. 1. C. 6.

midst of those who eat swine's flesh, and the abomination, and the mouse \*, shall be consumed together, saith the Lord. 18. For I know their works and their thoughts: and I come to gather all nations and tongues together: and they shall come, and see my glory.

19. And I will set a sign among them, and I will send those that escape of them unto the nations, Tarshish, Pal, and Lud, Mesech [*skilled in the bow*] †, Tubal, and Javan, and distant islands, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 20. And they shall bring all your brethren out of all nations, an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and in covered vehicles, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. 21. And I will also take of them for priests and for Levites, saith the Lord. 22. For, as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die ‡, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

\* *The mouse.*] “Jamblichus Syrus, in Phot. Cod. 94, reckons mice among the several sorts of animals by which the heathens practised magic or divination, and saith, that some derived the word  $\mu\upsilon\sigma\sigma\eta\gamma\epsilon\iota\omicron\nu$  from  $\mu\upsilon\varsigma$ .” Mr. Lowth in loc.

† *Mesech skilled in the bow.*] It seems evident, that  $\eta\sigma\kappa$  has crept into the text from the original gloss of some transcriber, who mistook the proper name *Mesech* for a participle, and therefore pluralized it in his note, adding  $\eta\sigma\kappa$  to it by way of explanation. The word  $\eta\sigma\kappa$  could not have been in the copy, which the LXX used; for they justly consider *Mesech* to be a proper name, writing it  $\text{Μοσοχ}$ , and make not the least mention of any bow. *Mesech* is ordinarily joined with *Tubal*, precisely as we ought to read in the present passage. See Ezek. xxvii. 13. xxxii. 26. xxxviii. 2. xxxix. 1. See also Bp. Lowth in loc.

‡ *Their worm shall not die.*] An allusion to the valley of Hinnom. The whole conclusion of this prophecy is couched under “images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithful in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.” Bp. Horsley’s Letter on the 18th Chap. of Isaiah, p. 97.

## COMMENTARY.

Isaiah, in the last of his prophecies, seems as it were to sum up, in exact chronological order, all that he had previously said relative to *the restoration of the house of Israel*. He had already taught us, that part of his countrymen should return by sea, and part by land: that those who returned by sea, namely *the converted of Judah*, should be chiefly brought back through the instrumentality of *the ships of Tarshish*, or the navy of *the then principal maritime European power*, of *the then modern Tyre*: that *Antichrist and his associates*, who will contemporaneously restore *certain members of the house of Judah in an unconverted state*, should at the same era be utterly overthrown; and that *another grand division of Israel*, or *the ten tribes*, should be brought back out of all nations, notwithstanding they had so long vanished, as it were, from the face of the earth, and had been lost in the countries whither they had been carried away captive. He now repeats much of what he had said before, adding however certain other particulars which are highly interesting and important.

He begins with calling upon *the Jews*, who, in the midst of their long blindness, had never ceased to venerate their ancient Scriptures, to hear the word of the Lord. This word declareth to them, that their brethren of *the Gentiles*, who, through a succession of dark and bigoted ages, had hated them, and had cast them out, from a pretended zeal for the glory of God, and as if persecution had been a meritorious act of faith, should now have abundant reason to fear and be ashamed. *The Gentiles*, here alluded to, are manifestly *those of the papal apostasy*, whose descendants at *the time of the end* shall constitute *the great Roman confederacy of Antichrist*. The various persecutions, which *the Jews* have suffered throughout Europe from the bloody superstition of Popery, are well known\*: England herself, while she remained in the polluted communion of Rome, partook largely, as of her other sins, so of this. Since the reformation, *the*

\* See Bp. Newton's Dissert. VII.

*Jews* have been persecuted only in Popish countries: to th<sup>at</sup> therefore we may safely apply the words of the present prophecy\*.

But, when *the Papacy* shall have filled up the measure of its iniquities by leagu<sup>ing</sup> itself with *Antichrist*, by sanctioning all his enormities, by entering into a confederacy with him, by proclaiming (such is the wretched perversion of language) a holy war of extermination against *the converted Jews* and their supporters *the mighty maritime protestant nation*; then shall the Lord suddenly cause his voice to be heard from his holy temple, and shall render recompense unto his enemies. Under the image of *a woman travailing and bearing a man-child*, the prophet sets forth *the unexpected conversion and restoration of Judah*. The description necessarily implies, that these great and wonderful events will be almost as it were instantaneous. Ere Zion hath well begun to travail, the time of her delivery is come. As a single address of St. Peter converted three thousand of *the Jews*, and brought them unto God the first fruits of their people: so now a yet more astonishing thing shall happen; a whole nation shall be born at once. It is no objection to say, *Who hath heard such a thing? who hath seen such things?* The Lord himself affords an answer by asking, *Shall I bring to the birth, and not cause to bring forth? Shall I cause to bring forth, and shut the womb?* From the whole passage we must necessarily, I think, conclude, that the conversion of *Judah* will be sudden as that of St. Paul, general as that of the congregation of St. Peter †.

The whole, that the prophet has hitherto said, refers exclusively to *the conversion of one great branch of Judah and to the restoration of that branch by the instrumentality of the maritime power*; an event, which is destined to take place previous to the no less remarkable event of *the conversion and restoration of the ten tribes*: he now,

\* See Bp. Newton's Dissert. VII. 15.

† I may however here again observe, that, although *the whole of Judah* will be restored previously to *Israel*, yet there is reason to believe that he will be restored partly in a converted and partly in an unconverted state, partly by sea and partly by land, partly by *some great maritime power*, and partly by *Antichrist*. It appears that the conversion of both these branches of *Judah* will be so sudden, as to deserve to be considered (comparatively speaking) as instantaneous.

therefore, preparatory to his prediction concerning *the second* of these events, directs our attention to *the overthrow of the Antichristian confederacy*. He declares, that, at the period of *the restoration of Judah*, the Lord will plead with all flesh by fire and sword; and that great shall be the slaughter of his enemies. The criminality of these his enemies had already been partly described, as consisting in a persecution of *the Jews* under the pretext of honouring God: it is now further represented to us under images drawn from the ancient history of Israel, and the prohibitions of the Levitical law. Those then, who compose *the Antichristian confederacy*, will be persons who imitate the idolatry of the Gentiles, worshipping deified saints, and polluting themselves with all manner of abominations\*. Such a description perfectly accords with the character of those, of whom we are taught *the confederacy* will consist. But its members, in the midst of their audacious attempt to oppose the counsels of the Lord, shall be consumed together: and God remarkably declares, that, while they are seeking only to fulfil their own diabolical purposes of ambition and persecution, he so overrules both their works and their thoughts, as to make them instrumental in gathering together all nations and tongues, that they may come, and see a marvellous display of his glory.

Still however, although *Judah* be now restored, and although *Antichrist* be overcome, we have to look for the return of *Israel*, that *second grand division of God's people*, which is to be brought back by land. Here then the prophet most fully declares to us the manner of their restoration. After *the overthrow of Antichrist*, such as escape the tremendous slaughter of Megiddo, a number amounting (as we are informed by Zechariah †) to a third

\* "The prophet mentions only such idolatries as were practised in and about his own time; but yet may comprehend under those heads all other kinds of that sin, just as the idolatries practised by some Christians are called *the doctrines of Balaam and Jezabel* (Rev. ii. 14, 20.), and the church where they were practised is described by the name of *Sodom* and *Egypt* (Rev. xi. 8.). And *the Jews* at this day acknowledge the compliances of several of their nation with the idolatries practised in those Popish countries where the Inquisition is set up, as one of their national sins. See Limborch's *Amica collatio cum Judæo*." Mr. Lowth's Comment. on Isaiah lxxv. 4. to which he refers us from Comment. on Isaiah lxxvi. 17.

† Zechar. xiii. 8, 9.

part of his whole host, shall be converted to the pure faith of Christ; and shall be scattered among all nations, in order that they may carry far and wide the astonishing tidings, and declare the glory of God. Some of *the Jews* may naturally be supposed to have been left behind, at the period of *the restoration of Judah*, in the distant isles of the sea or the regions of Europe, and even in the territories of the modern Tarshish. These now will hear the joyful news; and will be gathered together along with their brethren *the children of Israel* from the north, the south, and the east. In Palestine the two kindred nations will coalesce into one: for, although *Ephraim* will undoubtedly be restored, he will be for ever broken, so that he shall be no more a distinct people\*. We further learn from this passage, that *Israel* will be restored in a converted state, as one of the divisions of *Judah* had been before him. *The great maritime people*, as we are elsewhere taught by Isaiah †, is to bring certain of *the sons of Judah*, as a present unto the Lord; whence it must be inferred, that both the bringers and the brought are faithful worshippers: the various continental powers throughout the whole world are, in a similar manner, to bring their brethren of *the tribes of Israel*, by various modes of land conveyance, as an offering to the Lord; whence the same inference must unavoidably be drawn. The present passage indeed is on the whole more decisive than the other; for it is added, that the offering of *the dispersed tribes* should be brought by the nations, as the children of Israel bring an offering in a clean vessel into the house of the Lord. Hence it is plain, since nothing legally unclean could be offered under the Levitical dispensation, that *the tribes*, so brought as an offering, must be figuratively clean: and, since the two passages are altogether parallel in point of phraseology, *that part of Judah*, which is brought by the ships of *the modern Tyre*, must be figuratively clean likewise.

The prophet concludes with symbolically describing the glories of the millennium, which will commence so

\* Isaiah vii. 8.

† Isaiah xviii. 7. See also lx. 9.

soon as both *Judah* and *Israel* shall have been fully restored\*.

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### PROPHECY XVI.

The captivity, restoration, conversion, and union of Judah and Israel—The invasion of Palestine from the north by Antichrist—His destruction.

Jeremiah iii. 1. They say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord †—6. The Lord also said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? she is gone up upon every mountain, and under every green tree, and there hath played the harlot. 7. And I said, after she had done all these things, Turn thou unto me: but she returned not. And her treacherous sister Judah saw it. 8. And I saw, when, for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also—

12. Go, and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever—14. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you,

\* Mr. Lowth justly observes on this part of the prophecy, “the worship of the new Jerusalem is represented by the practice of the Jewish temple; as if the prophet had said, that state shall be one continued festival. It is usual with the prophets to describe the Gospel dispensations by the usages of their own times.

† *Return again to me saith the Lord.*] In the Levitical law, a man, who had put away his wife, was forbidden to take her again, lest an encouragement should thereby be held out to licentiousness; but God, in the case of his mystical consort, *the church of Israel*, is here represented as mercifully dispensing with his own law. See Dr. Blayney's *Jerem.* in loc. and Mr. Lowth in loc.

one out of a city, and two out of a family \*, and I will bring you to Zion. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 16. And it shall come to pass when ye be multiplied and increased in the land, In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord †: neither shall it come to mind; neither shall they remember it, neither shall they visit it; neither shall that be done any more. 17. At that time they shall call Jerusalem, The throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. 18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers—

iv. 5. Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. 6. Set up the banner toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. 7. The lion is come up from his thicket, the destroyer of the nations is on his way: he is gone forth from his place to make thy land desolate, to lay waste thy cities, that they may be desolate without an inhabitant. 8. For this gird you with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us. 9. And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. 10. Then said I, Ah Lord God! surely thou hast greatly deceived this people ‡

\* *I will take you, one out of a city, and two out of a family.*] The miraculous gathering of the long-lost tribes of Israel seems here to be intended. Sprinkled as they now are through the various cities and families of the east, they shall then all be discovered. Compare Isaiah xxvii. 13. in Prophecy vii.

† *They shall say no more, The ark of the covenant of the Lord.*] Compare Isaiah xxxi. 31—34. and see Mr. Lowth in loc.

‡ *Ah Lord God! surely thou hast greatly deceived this people.*] The Jews may imagine, that their restoration to their own country will be unattended by any calamities to themselves; but both this, and many other prophecies, teach us, that they shall be severely scourged for their past iniquities.

and Jerusalem, saying, Ye shall have peace: whereas the sword reacheth unto the soul. 11. At that time it shall be said to this people and to Jerusalem, A dry wind of the plains\* in the wilderness approacheth the daughter of my people, not to fan nor to cleanse†. 12. A full wind shall come from those places for me: now therefore will I speak judgments with them. 13. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Wo unto us, for we are spoiled! O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? 15. For a voice declareth from Dan, and publisheth affliction from mount Ephraim ‡. 16. Make ye mention to the nations, publish against Jerusalem, Besiegers come from a far country¶, and give out their voice against the cities of Judah—19. My bowels, my bowels; I am pained at my very heart: my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, and the alarm of war. 20. Destruction and destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. 21. How long shall I see the standard, and hear the sound of the trumpet? 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23. I beheld the earth; and, lo! it was without form and void; and the heavens and they had no light. 24. I

\* *A dry wind of the plains.*] See Dr. Blayney in loc.

† *A dry wind---not to fan, nor to cleanse.*] *Antichrist* shall go forth, not merely to subdue, but utterly to exterminate (Compare Dan. xi. 44); to sweep away, not merely the chaff, but the wheat likewise. For a time he shall be successful, and the whole land shall be desolate: yet (Ver. 27.) will the Lord not make a full end. “*Tempestuous winds, or the motion of clouds,*” says Sir Isaac Newton, “are put for wars.” Observ. on Dan. C. 2. p. 18. See the same metaphor applied to enemies and destroyers in Isaiah xxvii. 8. Jerem. xlix. 36. li. 1. Ezek. xvii. 10. xix. 12. Hos. xiii. 15.

‡ *Dan---mount Ephraim.*] This passage describes the progress of the *Antichristian army* from the north, a matter frequently mentioned in the course of the present prophecy. “The rumour of the enemy’s approach is heard first from Dan, which being the most northern part of *Judea* was first of all invaded. And the evil tidings still increase, as the army marcheth forward toward Jerusalem, by the way of mount Ephraim.” Mr. Lowth in loc.

¶ *A far country.*] The empire of *Antichrist*, France and its vassal provinces.

beheld the mountains; and, lo, they trembled, and all the hills moved lightly. 25. I beheld; and, lo, there was no man, and all the birds of the heavens were fled. 26. I beheld; and, lo the fruitful place was a wilderness, and all the cities thereof were broken at the presence of the Lord by his fierce anger. 27. For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end. 28. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29. The whole city shall flee\*, for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: the whole city shall be forsaken, and not a man dwell therein.

i. 13. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is turned from the north. 14. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. 15. For, lo, I will call all the families of the kingdoms of the north, saith the Lord: and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

vi. 1. O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up the fire-beacon in Bethhaccerim: for evil appeareth out of the north, and great destruction. 22. Thus saith the Lord, Behold, a people cometh from the north-country, and a great nation shall be roused from the ends of the earth. 23. They shall lay hold on bow and spear: they are cruel, and have no mercy: their voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

x. 22. Behold the noise of the bruit is come, and a great commotion out of the north-country, to make the cities of Judah desolate, a den of dragons. 23. O Lord,

\* *The whole city shall flee.*] Compare Zechar. xiv. 1, 2, 5.

I know that the way of man is not in himself: it is not in man that walketh to direct his steps. 24. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. 25. Pour out thy fury upon the nations that know thee not, and the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

xii. 10. Many pastors\* have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. 11. They have desolated it into a desolate *wilderness*: it mourneth unto me being desolate, for no man layeth it to heart. 12. Upon all the plains in the wilderness the spoilers have come: for the sword of the Lord devoureth from the one end of the land even to the other end of the land: no flesh shall have peace. 13. They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues, because of the fierce anger of the Lord.

14. Thus saith the Lord against all the evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. 15. And it shall come to pass after that I have plucked them out, I will return and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. 16. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people. 17. But if they will not obey, I will utterly pluck up, and destroy that nation, saith the Lord.

#### COMMENTARY.

“ Prophecy was a business, in which the intellect of man, under the control of the inspiring Spirit, had an

\* *Many pastors.*] Princes or leaders, shepherds of the people. See Bp. Newton's *Dissert.* VIII. 3.

active share; and accordingly the composition owes much of its colouring (but nothing more) to the natural genius and taste of the writer. And hence it is that such a variety of style is found in the works of the different authors of the Old Testament, all equally inspired. In Isaiah the transitions are remarkably sudden and bold\*:" Jeremiah possesses less of the sublime, and is for the most part lax and diffuse in his mode of writing †.

It is generally maintained, that *the twelve first chapters of this prophet* were composed in the reign of Josiah ‡: and they afford, I think, a sufficient degree of internal evidence to warrant the opinion, that they all constitute jointly one continued prediction. Jeremiah's natural style has led him to expand through twelve chapters, what Isaiah would probably have condensed into one or two: and he has perpetually departed from his main subject to bewail the sins of his people, or to introduce what may be termed *episodical prophecies* §. Yet, true to his original point, he repeatedly and as it were anxiously recurs to *some tremendous invasion of Palestine from the north*.

The most compact part of the prediction, if I may so speak, is contained in the *3d and 4th chapters*; and this, I apprehend, will lead us to a right understanding of the whole. Jeremiah foretells, in *the 3d chapter*, that, as *the house of Israel* had been led away captive in consequence of her spiritual fornication, so likewise should *the house of Judah*; that God however would not retain his anger for ever, but that *the house of Israel* upon her sincere repentance should certainly be restored; that the Lord would again marry her, and at the time of her restoration would gather her lost children, one out of a city, and two out of a family; that he would give her pastors according to his own heart; that, when her children should be multiplied and increased in the land, they should no longer,

\* Bp. of St. Asaph's letter on the 18th chap. of Isaiah, p. 78.

† "Jeremias, quanquam nec elegantia nec sublimitate caret, tamen utraque cedit Isaiaë—In sensibus quidem aliquanto minus est elatus, in sententiis plerumque laxior et solutior." Lowth de sacra poesi. Heb. Præl. xxxi.

‡ See Gray's Key, p. 378.

§ Thus, in Chap. v. ver. 15---18, *the desolation of Judah by the Romans* predicted.

as in old times, venerate the ark of the covenant, but that the ceremonial law should be entirely abolished; that, at this same period, Jerusalem should be called *the throne of the Lord*; that all nations should be gathered unto it, even unto the name of the Lord; and that they should walk no more after the imagination of their evil heart: finally, that in those days *the house of Judah* should walk with *the house of Israel*\*; that they should no longer form two distinct and rival nations; but that they should coalesce together into one; and should be brought back out of the land of the north into the land of the inheritance of their fathers.

It appears to me sufficiently evident, that the whole of this is an unfulfilled prophecy. It nearly altogether treats of *the general restoration of Israel*, as contradistinguished from *the partial restoration of Judah*. *The house of Israel* however has not yet returned: we have not yet beheld her lost children gathered, by some divine interposition, individually, one out of a city, and two out of a family: the days are not yet arrived, when she hath received pastors according to the heart of the Lord: she hath not yet so returned unto the land of her inheritance, as there to have ceased to venerate the ark of the covenant and the ceremonial law: the nations have not yet been gathered unto Jerusalem; neither have they as yet ceased to walk after the imagination of their evil heart: *Judah* and *Israel* have not yet coalesced into one people. The only time, when this prophecy *might* be conceived to have been accomplished, was at the period of *the restoration from Babylon*, when several individuals of *the ten tribes* returned with and were mingled with *the tribe of Judah*: (but independent of such an interpretation being little better than a mere quibble), if we consider the general tenor of it, we shall be convinced that it is impossible

\* "The reunion of *Israel* and *Judah*, and their joint participation of the blessings of the *Messiah's* kingdom, is elsewhere foretold (See Jerem. xxiii. 6. xxx. 3--9 Isaiah xi. 12, 15. Ezek. xxxvii. 21, 22. Hos. i. 11. Rom. xi. 26.). And that in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, that there cannot be a doubt, I think, of its being literally fulfilled in due time." Dr. Blayney on Jerem. iii. 18.

to refer its completion to *that* era. During the time which elapsed between *the restoration from Babylon* and *the first advent of our Lord*, we cannot allow *the Jews* to have been uniformly fed by faithful pastors; neither had they ceased to venerate the ceremonial law; neither were all nations gathered unto Jerusalem; nor had they ceased to walk after the imagination of their evil heart. Hence it is plain, that the prophecy was not *then* accomplished; and, if it were not *then* accomplished, we must look for its completion to some yet future period.

With *this restoration however of Israel and Judah*, which has never yet taken place, the prophet immediately connects *some tremendous invasion of Palestine from the north*. He mentions it in his *first chapter*, previous to his entering more immediately upon his main subject: he next, in his *fourth chapter*, unites it with his main subject: and he afterwards seems never to lose sight of it, for in the subsequent parts of his prediction he refers to it no less than three different times. What then are we to understand by *this invasion from the north*? It might be thought, from the circumstance of Jeremiah's elsewhere joining *the families of the north* with *Nebuchadnezzar king of Babylon*\*, that *this northern invasion* meant *that of the Babylonians*: but the general tenor of the prophecy will scarcely warrant such an opinion. Nebuchadnezzar might indeed pour into Palestine from his northern provinces of Syria and Samaria, although his empire itself lay almost directly east of Jerusalem: but no invasion of his, from whatever quarter it might proceed, can have any relation to one, which Jeremiah immediately connects with *the yet future restoration of Israel and Judah*. The same remark applies with double force to *the expedition of Titus against Jerusalem*. He himself came, not from the north, but from the west: and with him he brought only a small body of troops; for the main army, of which he took the command, was already quartered in Palestine and the neighbouring provinces †.

\* Jerem. xxv. 9.

† Tacit. Hist. L. v. C. 1.

Do we find then any mention made, in other collateral prophecies, of a *furious attack about to be made upon Palestine from the region of the north*, at the period of the *restoration of Judah*? If we do, we may reasonably conclude, that Jeremiah, treating as he does of *the same period*, means likewise *the same northern attack*.

Joel, predicting *the restoration of the Jews*, declares, that at the time when they are brought back to their own land they shall be violently assailed by a *confederacy of many nations*; but that God will remove far from them *the northern tyrant*, and drive him into a land barren and desolate, with his face toward the east-sea, and his hinder part toward the utmost sea \*. *This northern tyrant*, described by Joel, can be no other than Daniel's *wilful king*, the head of *the Antichristian confederacy*, who invades Palestine at the same era of *the restoration*, and who is destined to perish between the two seas †. Such being the case, if *the head of the confederacy* or *the wilful king* be *infidel France*, as I have elsewhere attempted to prove, he can only be styled a *northern one* with reference to Judea, on account of his invading that country by land and from the north. Accordingly *the infidel king*, the life and soul of the whole *confederacy*, is plainly represented by Daniel, as conducting his expedition, not by sea, but by land.

Since then we find a *northern expedition against Palestine*, at the period of *the restoration of Judah*, clearly foretold both by Joel and Daniel with a variety of minute circumstances; and since this expedition cannot but be that of *Antichrist and his associates*: we must, I think, almost unavoidably conclude, that *the northern invasion*, so often mentioned by Jeremiah as contemporary with *the restoration of Judah*, is *the expedition of Antichrist* likewise.

The description, which Jeremiah gives of *this northern invasion*, perfectly accords with such a supposition. As Isaiah represents *the Antichristian confederacy* under the images of a *bird of prey* and *beasts of the earth* wintering and summering upon the mountains of Israel ‡; so

\* Joel ii. 20.

† Dan. xi. 45. xii. 1.

‡ Isaiah xviii. 6.

Jeremiah here beholds in his vision *Antichrist* or *the infidel tyrant*, that great *destroyer of the nations* \*, going forth from his place to desolate Palestine, as a lion cometh up from his thicket: and, as both Isaiah and Joel depict, under symbols borrowed from the universal wreck of nature, the last dreadful struggles of *Antichrist*, during what Daniel terms in plain language *a period of unexampled trouble*; so Jeremiah exhibits to us the same tremendous events, under the very same set of hieroglyphics †.

The sum of the whole prophecy seems to be this. That, although God had scattered both *Judah* and *Israel*, he would nevertheless restore both *Judah* and *Israel*. That, after their restoration, they should become one people, worshipping God in spirit and in truth, not in the ceremonial observances of the law. That the Lord would surely pluck them out of the hand of those, who had so long trodden their portion under foot; and, although he might suffer their enemies, *the northern confederacy*, to prevail for a season, he would at length overthrow that confederacy, and utterly break its strength for ever. That nevertheless, if such as escaped in the day of God's controversy with the nations would diligently learn the ways of his people, they should then be built up in the midst of his people ‡. And that finally, when the Lord had poured out his wrathful indignation on *Antichrist* and *his rebellious associates*, Jerusalem should be called *the throne of the Lord*, and all nations should be gathered unto it §.

\* St. John speaks of this same monster and his popish associates, as being those who *destroy the earth*, but whom God was about to destroy in their turn during the blast of *the third wo-trumpet* (Rev. xi. 18.). Precisely the same language is used by Isaiah, in speaking of *the typical king of Babylon*; by whom, as I have already attempted to shew, we must understand *the great Antichrist of the last ages*. "He, who smote the people in wrath with a continual stroke, he, that ruled the nations in anger---How art thou cut down to the ground, which didst weaken the nations!--Is this the man, that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof?" Isaiah xiv. 6, 12, 16, 17.

† Compare Isaiah xxiv. 19---23. and Joel ii. 30, 31. with Jerem. iv. 23---26.

‡ Compare Isaiah lxvi. 19. and Zechar. xiii. 8.

§ Compare Isaiah ii. 3.

## PROPHECY XVII.

The idolatry of the Israelites in the land of their dispersion—Their restoration by sea and by land—The punishment of Judah—The general conversion of the Gentiles.

Jeremiah xvi. 13. I will cast you out of this land into a land that ye know not, ye and your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

14. After this, behold, The days come, saith the Lord, that it shall no more be said, As the Lord liveth, that brought up the children of Israel out of the land of Egypt; 15. But, As the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: for I will bring them again into their land that I gave unto their fathers. 16. Behold, I will send unto many fishers, saith the Lord, and they shall fish them; and after that will I send unto many hunters, and they shall hunt them from every mountain, and from every hill, and from the holes of the rocks. 17. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. 20. Shall a man make gods unto himself? Even they are no gods. 21. Therefore behold, I will at this time cause them to know, I will cause them to know my hand and my might, and they shall know that my name is Jehovah.

## COMMENTARY.

Jeremiah commences with predicting, that, after *the children of Israel* had been cast out of their own land,

they should serve, in a land which they knew not, other gods day and night. This part of the prophecy has been accomplished in the case of *Judah* by means of the diabolical tyranny of Popery. The fear of the inquisition has compelled many of *the Jews* to worship the gods of modern Rome, and to bow to stocks and stones rather than their effects should be seized and confiscated. According to Basnage, that iniquitous court reduces them to the dilemma of being either hypocrites or burnt. "The number of these dissemblers," says he, "is very considerable; and it ought not to be concluded, that there are no *Jews* in Spain or Portugal, because they are not known. They are so much the more dangerous, for not only being very numerous, but confounded with the ecclesiastics, and entering into all ecclesiastical dignities \*." Nor is this the only tyranny to which *the Jews* have been exposed: in order that their children may be trained up to idolatry from their very youth, they have, in several countries, in Spain and Portugal particularly, been taken from them by order of government to be educated in the popish religion †. The prophecy has been equally accomplished in the case of *the ten tribes*. Such of them as mingled with the nations fell into their idolatrous practices; and the *Afghans*, if they be descendants of *the Israelites*, are at the present day Mohammedans ‡.

Yet, notwithstanding their dispersion and apostasy, the time should come, when their deliverance out of Egypt should be no more regarded, in comparison with their still greater restoration from the land of the north and from all the lands into which they had been scattered. In due season, God should first send many fishers, to fish them; and afterwards many hunters, to hunt them out of all their hiding places. Throughout the whole prophecy, we are to observe, *the restoration*, not merely of *Judah*, but of *the whole people of Israel*, is evidently spoken of. In this part of it therefore we have a manifest allusion to

\* Bp. Newton's Dissert. VII. 15.

† Bp. Newton's Dissert. VII. 13.

‡ I have already noticed the manner, in which prophecies that foretell the idolatry of *the Jews* during their dispersion, and prophecies that declare they should not relapse into idolatry, have alike been accomplished, however apparently inconsistent with each other. Vide supra Note on Proph. VI.

the two-fold return, first of *Judah*, and afterwards of *Israel*. Since a considerable part of the first division, or *Judah*, namely *such of the Jews as shall be converted previous to their return into their own country*, is to be restored by a *great maritime nation*, Jeremiah aptly borrows an image from maritime life, and styles the restoring people *fishers*; and, since the second division, or *Israel*, is to be restored by continental powers, he similarly borrows an image from land life, and styles the restoring nations *hunters*. Both these images are exquisitely chosen in another point of view likewise: as the exercise of fishing partakes little of that laborious search and investigation which characterises the exercise of hunting, so *Judah* will be much more easily collected together, than *Israel*. The one will readily be allured by the bait of the metaphorical fishermen; the other, lost in the widely extended regions of Asia, must be hunted by the metaphorical hunters from every mountain, and from every hill, and from all the holes of the rocks.

Nevertheless, though *all Israel* shall be restored, *the Jews* at least shall assuredly be restored through much tribulation. God will visit upon them their former abominations, and will first recompense their iniquity and their sin double. But, when their restoration and that of *Israel* is fully accomplished, then shall *the Gentiles* come unto the Lord from the ends of the earth, and they shall jointly form one fold under one shepherd\*.

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### PROPHECY XVIII.

A denunciation against those who have tyrannized over Israel—

The restoration and conversion both of *Israel* and *Judah*.

Jeremiah xxiii. 1. Wo be unto the pastors, that destroy and scatter the sheep of my pasture, saith the Lord.  
2. Therefore thus saith the Lord God of *Israel* against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: be-

\* I much doubt whether this prophecy can have even a primary relation to the return from the Babylonian captivity.

hold, I will visit upon you the evil of your doings, saith the Lord. 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 5. Behold, the days come, saith the Lord, that I will raise unto David a branch the Righteous One; and a king shall reign, and prosper, and shall execute judgment and justice in the earth. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our Righteousness. 7. Therefore behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; 8. But, As the Lord liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

#### COMMENTARY.

This prophecy, like the preceding one, speaks of *the general restoration of all Israel*. The pastors, who are said to destroy and scatter the sheep of God's pasture instead of feeding them, I take to be, not spiritual, but political, pastors; shepherds of the people. They are the same as those, whom Jeremiah had already described as destroying the Lord's vineyard, and treading his portion under foot\*: that is to say, they are the different Gentile sovereigns, who at sundry times have conquered Palestine, and afflicted the children of Israel †. All these, notwithstanding their temporary success, are to be visited in *their* turn for the evil of their doings. The prediction, so far as it relates to the oppressing pastors, has already been in part accomplished. "The Egyptians

\* Jerem. xii. 10.

† When the whole tenor of prophecy is considered, I cannot but think somewhat unnatural to suppose, with Dr. Blayney, that *these pastors* mean the *latter wicked kings of David's race*, particularly Zedekiah. I doubt likewise, whether this prediction, any more than the preceding one, relates at all to the *return from Babylon*.

much afflicted the nation of the Hebrews, and detained them in bondage several years. The Assyrians carried away captive *the ten tribes of Israel*; and the Babylonians afterwards, *the two remaining tribes of Judah and Benjamin*. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them: and the Romans utterly dissolved the Jewish state, and dispersed the people so that they have never been able to recover their city and country again. And where are now these great and famous monarchies, which in their turns subdued and oppressed the people of God? Are they not vanished as a dream; and not only their power, but their very names, lost in the earth? The Egyptians, Assyrians, and Babylonians, were overthrown, and entirely subjugated, by the Persians: and the Persians (it is remarkable) were the restorers of *the Jews*, as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans: and the Roman empire, great and powerful as it was, was broken into pieces by the incursions of the northern nations; while *the Jews* are subsisting as a distinct people at this day. And what a wonder of Providence is it, that the vanquished should so many ages survive the victors; and the former be spread all over the world, while the latter are no more \*." The prediction however will be yet more amply fulfilled at the era of *the final restoration of Israel*, when the sovereigns of the Romish apostasy, who are now rapidly sinking into the state of mere vassals to *Antichrist*, shall be overthrown, along with *their tyrannical chief* and *their false prophet*, in the land of Palestine, in the region between the two seas.

Their destruction will be the prelude to a new and happy order of things. The Messiah, at his *second advent* (for his *second advent* is here manifestly spoken of), will reign over his people *Israel*, either personally, or by the instrumentality of other righteous shepherds. In his days *Judah* shall be saved, and *Israel* shall dwell safely: and their restoration from the different countries of their dispersion shall then be as much celebrated, as their deliverance out of the land of Egypt was in the days of yore †.

\* Bp. Newton's Dissert. VIII. 2.

† Compare with this prophecy Jerem. xxxiii.

## PROPHECY XIX.

The general restoration of Israel—The restoration of Judah in a time of great trouble—The overthrow of Antichrist—The certainty of the restoration of Israel, and his happy state subsequent to it.

Jeremiah xxx. 1. The word that came to Jeremiah from the Lord, saying, 2. Thus speaketh the Lord God of Israel, saying, Write thee all the words which I have spoken unto thee in a book. 3. For lo, the days come, saith the Lord, that I will bring back the captivity of my people Israel and Judah\*, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 4. And these are the words that the Lord spake concerning Israel and concerning Judah. 5. For thus saith the Lord: We hear a voice of trembling, of fear, and not of peace. 6. Ask ye now, and see, whether a man doth travail with child? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? 7. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8. For it shall come to pass in that day, saith the Lord of hosts, I will break his yoke from off his neck, and his bands † will I burst asunder; and strangers shall no more exact service of him ‡:

\* *Israel and Judah.*] “*Israel and Judah, having been carried away by two distinct captivities into different parts of the world, several prophecies of the Old Testament not only foretell the restoration of each of them, but likewise their re-union after their restoration. Now, though it be granted that some of every tribe did return to their own country under Cyrus and Artaxerxes, and are therefore called by the name of all Israel (Ezra. ii. 73. vi. 17. vii. 13. x. 5. Nehem. xii. 47.); yet the far greater part of these were of Judah and Benjamin, together with the Levites (Ezra. i. 5.). So that it is a great question, what is become of the main body of the ten tribes, which Salmanasar carried away into Assyria and the neighbouring countries. From all which we may infer, that this and the like prophecies of the Old Testament refer to a further restoration of the Jews that is yet to come.*” Mr. Lowth in loc.

† *His neck—his bands.*] See Dr. Blayney in loc.

‡ *Strangers shall no more exact service of him.*] “This promise has not yet received its accomplishment; since, after the return of the Jews under Cyrus, they were reduced into servitude by the Greeks and Romans; and at

9. But they shall serve the Lord their God, and David their king \* whom I will raise up unto them. 10. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity †; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. 11. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in exact measure ‡, and will not leave thee altogether unpunished— 16. All they, that devour thee, shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee, An outcast, this Zion, no man seeketh after her. 18. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon its own ruinous heap, and the temple shall stand after the measure thereof. 19. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be small. 20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is he that engaged his heart to approach

present there is no place in the world where they can be said to be their own masters." Mr. Lowth in loc.

\* *David their king.*] "That is, *the Messiah*, who is often called by the name of *David* in the prophets, as the person in whom all the promises made to David were to be fulfilled." Mr. Lowth in loc.

† *I will save thee from afar, and thy seed from the land of their captivity.*] "I will deliver thee from thy captivity, though thou shouldest be dispersed into the most distant countries. And this, though it be not accomplished in *the Jews* of the present age, shall be made good to their posterity, who are beloved for their fathers' sake, as St. Paul speaks." Mr. Lowth in loc.

‡ *I will not make a full end of thee: but I will correct thee in exact measure.*] Compare this with Isaiah xxvii. 7, 8, 9. in Prophecy VII.

unto me? saith the Lord. 22. And ye shall be my people, and I will be your God.

23. Behold, the whirlwind of the Lord goeth forth with fury, a violent whirlwind: it shall fall with pain upon the head of the wicked. 24. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the end of days \* ye shall clearly understand it.

xxx. 1. In that time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people—3. The Lord hath appeared from afar unto me, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. 4. Again I will build thee, and thou shalt be built, O virgin of Israel †: thou shalt be adorned ‡ with thy tabrets, and shalt go forth in the dances of them that make merry. 5. Thou shalt yet plant vines upon the mountains of Samaria §; the planters shall plant, and shall sing praises—7. For thus saith the Lord; Sing with gladness for Jacob, and shout for the head of the nations ¶: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel. 8. Behold, I will bring them from the north-country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. 9. They shall come with weeping, and

\* *In the end of days.*] Compare this with Dan. xi. 40—45. xii. 1--10.

† *Virgin of Israel.*] “*The virgin of Israel* is of the same extent with all the families of Israel (ver. 1.). For the blessings here promised shall receive their utmost completion, when *Israel* and *Judah* shall again be united into one people.” Mr. Lowth in loc.

‡ *Thou shalt be adorned.*] Or, as the passage ought perhaps more properly to be translated, *thou shalt pass over*, that is, *thou shalt trip along the path*. Vide infra Note on Proph. xxxiv.

§ *Samaria.*] “*Samaria*, being the metropolis of the ten tribes, seems to be put for the kingdom of Israel, as it was distinct from that of *Judah*—Taking *Samaria* in this sense, it implies, that the deliverance here spoken of shall extend to Israel as well as *Judah*.” Mr. Lowth in loc.

¶ *The head of the nations.*] *Israel* shall, after his restoration, become the joy of the whole earth, the first of all nations; not in the carnal sense which the Jews expected at the first advent of our Lord, but in a sublime and spiritual sense. “This term,” says Dr. Blayney, “I look upon to be synonymous with *Jacob* or *Israel*, who, being the peculiar people of God, was thereby exalted to a pre-eminence above other nations. The privileges of primogeniture are asserted to belong to him (Ver. 9.), which is equivalent to calling him the chief or head of the nations; the first-born being commonly entitled to the rank of chief or head among many brethren.”

with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble : for I am a father to Israel, and Ephraim is my first-born \*. 10. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. 11. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he—15. Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping ; Rachel, weeping, for her children †, refused to be comforted for her children, because they were not. 16. Thus saith the Lord ; Refrain thy voice from weeping, and thine eyes from tears ; for thy work shall be rewarded, saith the Lord ; and they shall come again from the land of the enemy. 17. And there is hope in thy last end ‡, saith the Lord ; and thy children shall come again to their own borders. 18. I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art the Lord my God. 19. Surely after that I was turned, I repented ; and, after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20. Is Ephraim my dear son ? is he a pleasant child ? for, since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him : I will surely have mercy upon him, saith the Lord. 21. Set thee up way-marks, make thee high-heaps : set thine heart toward the high-way, even the way which thou wentest : turn again, O virgin of Israel, turn again to these thy cities—27. Behold, the

\* *Ephraim is my first-born.*] “*Ephraim* is often equivalent to *Israel*, especially when *Israel* denotes *the ten tribes* as distinct from *Judah*—This implies, that God will restore the nation of *the Jews* to their primitive state, as it stood before their separation into two kingdoms.” Mr. Lowth in loc.

† *Rachel, weeping for her children.*] This is applied by St. Matthew to the murder of the innocents by Herod : but he undoubtedly cites the prophecy only in the way of application. The whole context clearly shews, that it properly relates to the figurative mourning of the mother of *the house of Joseph*, on account of the dispersion of *the ten tribes*. See Dr. Blayney in loc. See also Mr. Lowth.

‡ *There is hope in thy last end.*] The allegorical last end of Rachel is the re-establishment of her children as a people.

days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast \*. 28. And it shall come to pass, that, like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord —31. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: 32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. 34. And they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. 35. Thus saith the Lord, which giveth the sun for a light by day, the appointed courses of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. 36. If those appointed courses depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. 37. Thus saith the Lord; If heaven above can be

\* *I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.*] I will cause there to be a great increase both of man and cattle. *Suscitabo domum Israel et domum Juda: multiplicabo eos hominibus, et prosperabo eos pecoribus* (Chal. Paraph.). *Seminabo domum Israel et domum Juda semine hominum et semine jumentorum* (Vulg. Lat.). *Seminabo Israelitis et Judæis semen hominum et semen jumentorum* (Vers. Syriac.). *Seminabo Israelem et Judam semine humano et semine jumentum* (Vers. Arab.). The passage nearly resembles a parallel prophecy of Ezekiel. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel: for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord." Ezek. xxxvi. 8---11.

measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. 38. Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. 39. And the measuring line shall yet go forth overagainst it upon the hill Gareb, and shall compass about to Goath. 40. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horsegate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever.

## COMMENTARY.

Dr. Blayney makes the following judicious remarks on the prediction contained in these two chapters.

“There are many prophecies in various parts of the Old Testament, which announce *the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days.* These two chapters contain a prophecy of this kind, which must necessarily be referred to those times, because it points out circumstances, which certainly were not fulfilled at the return of *the Jews* from the Babylonish captivity, nor have hitherto had their completion. For the people, that returned from Babylon, were the people of *Judah*, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not *the captivity of Judah* only should be restored, but *the captivity of Israel* also, meaning those *ten tribes*, that were carried away before by Shalmanaser king of Assyria, and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and patron of *all the families of Israel*, and not of *a few* only. Again, it is promised, that after this restoration they should no more fall under the dominion of foreigners,

but be governed by princes and magistrates of their own nation, independent of any but God and David their king. But this was not the case with *the Jews* that returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation, and also of the family of David. But both their nation and the leader continued still in a state of vassalage and the most servile dependence upon the Persian monarchy. And, when the Grecian monarchy succeeded, they changed their masters only, not their condition: till at length, under the Asmonean princes, they had for a while an independent government of their own, but without any title to the name of *David*. At last they fell under the Roman yoke; since which time their situation has been such, as not to afford the least ground to pretend, that the promised restoration has yet taken place. It remains therefore to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of *David*; when every particular circumstance, predicted concerning it, will, no doubt, be verified by a distinct and unequivocal accomplishment."

On these grounds, we may safely, I think, venture to pronounce, that *the joint restoration of Judah and Israel in the last ages* is again foretold in the present prediction of Jeremiah, as it already has been in the foregoing ones. The prophet begins with declaring, that, although they should certainly return into their own country, they should return, at least *Judah* should return in a day of unexampled trouble. Terrible however as that day will be, *Jacob* shall surely be saved out of it: the yoke of his oppressors shall be broken from off his neck: his children shall no longer serve strangers in the land of their dispersion: but they shall serve the Lord their God, and the antitypical David their king the Messiah. Of the nations, among which they have been scattered, God will make a full end: but of *them* he will not make a full end; for, although he will not leave them altogether unpunished, he will correct them only in exact measure. While *they* are chastised with a fatherly chastisement, the whirlwind of the Lord will go forth with fury, and fall upon the head of the wicked, *Antichrist* and *his rebellious associates*. The prophet adds, that, at *the end of days*, or after the

termination of *the 1260 years*, this prediction shall be fully understood: till then it shall not, for till then it will not be accomplished. As the time however of its completion approaches, we shall gradually obtain a clearer insight into it. Already have many begun to run to and fro; and knowledge is daily increasing, as the signs of the times multiply. In our own generation we have seen the rise of *Antichrist*. His ultimate fate is likewise predicted; and his destruction is declared to be contemporary with *the restoration of the Jews* at the close of *the 1260 years*. But over more minute circumstances the impenetrable veil of awful futurity still continues to spread itself. The anger of the Lord will not return, until he have performed all the purposes of his heart: when they *are* all performed, we shall then in *the end of days* fully understand both this and other similar prophecies.

In the remainder of the prediction, Jeremiah seems peculiarly to direct our attention to *the restoration of the house of Israel*, which will not take place till after *the overthrow of Antichrist* and *the previous restoration of the house of Judah*. Lost as *the ten tribes* at present are, though the figurative Rachel has long bewailed her scattered children, which in a remarkable manner *are not*, the virgin of *Israel* shall again go forth to the dance, the mountains of *Samaria* shall again be planted, and *Ephraim* shall not for ever be an alien from his God and Father. As the Lord hath hitherto watched over *Judah* and *Israel* only to destroy and afflict them; so will he then watch over them, to build and to plant. He will make a new and spiritual covenant with them. They shall no more be bound by laborious ceremonial observances. But they shall all know the Lord from the least to the greatest of them. Meanwhile Palestine shall exult in more than its ancient fertility; its population shall experience a wonderful increase; and every kind of useful animals shall be multiplied throughout its provinces. Thus will God bless the latter end of his chosen people, more than their beginning.

## PROPHECY XX.

The desolation of the mystic Edom.

Lamentations iv. 21. Rejoice, and be glad\*, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. 22. The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

## COMMENTARY.

I have already noticed this prophecy. The *Edom*, here spoken of, must undoubtedly be a *typical Edom*; because his destruction is connected with *the very last restoration of Israel*, after which the ancient people of God shall no more be carried away into captivity. The *typical Edom* then must be *the great Roman Antichristian confederacy* of the last ages. Jeremiah describes *the daughter of Edom* much in the same manner, though more briefly, than St. John describes *the mystic Babylonian harlot*. †.

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 PROPHECY XXI.

The restoration and conversion of the Jews.

Ezekiel xi. 13. Then fell I down upon my face, and cried with a loud voice and said, Ah Lord God, wilt thou make a full end of the remnant of Israel? 14. And the word of the Lord came unto me, saying, 15. Son of man, thy brethren, the men of thy kindred, even all the house

\* *Rejoice, and be glad.*] The words seem to be spoken ironically. Although thou hast long lived deliciously, and committed fornication with the kings of the earth, a heavy judgment impends over thine head: thy nakedness shall shortly be revealed, and thy sins discovered. The style of the passage is exactly similar to Eccles. xi. 9. See Dr. Blayney in loc.

† Compare Rev. xvii.

of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord\*: unto us is this land given in possession. 16. Therefore say, Thus saith the Lord God; Although I have cast them far off among the nations, and although I have scattered them from among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. 17. Therefore say, Thus saith the Lord God; I will even gather you from the people †, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. 19. And I will give them one heart, and I will put a new spirit within you ‡; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 20. That they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. 21. But, as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

## COMMENTARY.

When part of *the Jews* were carried away captive with Jechoniah, those, that remained still in their own country with Zedekiah, thought themselves better beloved of God than their brethren of the dispersion, whom they looked upon as outcasts, and as having no right either to the privileges of *Jews* or to the land of *Judea*. This vain confidence is reprov'd, and a restoration is promis'd. The prediction relates primarily to *the return from*

\* *Unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord.*] “*The Jews*, who were left in their own country, thought themselves more in God’s favour, than those who were carried away captive.” Mr. Lowth in loc. See also his note on Jer. xxiv. 5.

† *I will even gather you from the people.*] “This may be in some degree fulfilled in those that returned from captivity, but the utmost completion of this and the following verses must be expected at the general restoration of the Jewish nation.” Mr. Lowth in loc.

‡ *I will put a new spirit within you.*] “These promises chiefly relate to *the general conversion of the Jews*, when God shall pour out upon them the spirit of grace, in order to their conversion. Zech. xii. 10.” Mr. Lowth in loc.

*Babylon*; but the whole tenor of the latter part of it shews plainly, that it will not receive its full and ultimate accomplishment till the days of *the final and general restoration of the Jews*. Then, and not till then, can it with propriety be said, that God hath given them a new spirit, and a heart of flesh; that they are faithfully walking in his statutes, and keeping his ordinances.

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PROPHECY XXII.

The restoration and conversion of Judah and Israel—The conversion of the Gentiles—Jerusalem the head of all churches, though not by the Mosaical covenant.

Ezekiel xvi. 46. Thine elder sister is Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters—53. When I shall bring again their captivity, the captivity of Sodom and her daughters\*, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them—55. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters † shall return to their former estate, then thou and thy daughters shall return to your former estate—59. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. 60. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 61. Then thou shalt remember thy ways, and be ashamed, when

\* *Sodom and her daughters.*] “When the fulness of *the Gentiles* shall come into the Church, some of whom may be compared with Sodom for wickedness (see Isaiah i. 9.), then will I also remember you, who were my ancient people—*The conversion of the Gentiles* is expressed in Jeremiah by the returning of the captivity of Moab, Ammon, and Elam; and by the Egyptians, Assyrians, Ethiopians, and Syrians, bringing presents to God, and acknowledging themselves his servants, in the prophecy of Isaiah. And by the same analogy we are to understand the returning of the captivity of Sodom here, of the Gentiles coming into the Church.” Mr. Lowth in loc.

† *Samaria and her daughters.*] “When the prophets foretell the general conversion and restoration of the Jewish nation, they always join Judah and Israel together, as equal sharers in that blessing.” Mr. Lowth in loc.

thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant \*. 62. And I will establish my covenant with thee; and thou shalt know, that I am the Lord: 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

## COMMENTARY.

Under the name of *Sodom and her daughters*, the whole body of *the Gentiles* is mystically designated. Their conversion to the faith of Christ is here foretold; and this conversion, agreeably to various other prophecies, is immediately connected with the conversion and restoration both of *Israel* and *Judah*. Notwithstanding the many heinous offences of God's ancient people, he will still not forget his covenant with them; and, when at length in the latter ages they shall remember their ways and be ashamed, he will give to *the church of Jerusalem* her two sisters, *the church of the Israelites* and *the church of the Gentiles*, for daughters, not indeed by the Mosaical covenant, but by a new and better covenant, that of the Gospel. Then shall mount Zion be the glory of the whole earth, and the spiritual metropolis of the kingdom of the Lamb. All nations shall flow unto it, and it shall be exalted above the hills. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

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 PROPHECY XXIII.

The restoration of Israel—The long sufferings of the Jews in the course of their return.

Ezekiel xx. 33. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and

\* *Not by thy covenant.*] “Not by virtue of that covenant mentioned ver. 60, you having forfeited all your title to its privileges (ver. 89.), but by virtue of that new covenant which I will make with you through the Messiah.” Mr. Lowth in loc.

with fury poured out will I rule over you. 34. And I will bring you forth from the peoples\*, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. 35. And I will bring you into the wilderness of the peoples; and there will I plead with you face to face. 36. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. 37. And I will cause you to pass under the rod; and I will bring you under the chastisement of the covenant: 38. And I will purge out from among you the rebels†, and them that transgress against me: I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel: and ye shall know, that I am the Lord. 39. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols: yet hereafter ye shall surely hearken unto me, and ye shall not pollute my holy name any more with your gifts and with your idols. 40. For in my holy mountain, in the lofty mountain of Israel, saith the Lord God, there shall all the house of Israel serve me, even all of them in the land: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. 41. I will accept you with your sweet savour, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified because of you in the sight of all the nations. 42. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country concerning which I lifted up my hand that I would give it to your fathers. 43. And there shall ye remember your ways and all your doings wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. 44. And ye shall know that I am the Lord, when I deal with you

\* *I will bring you forth from the peoples.*] “I conceive this is to be understood of the general restoration of the Jewish nation from the several parts of the world where they are dispersed.” Mr. Lowth in loc.

† *I will purge out from among you the rebels.*] “I will separate the righteous from the wicked in order to destroy the latter, as I did the rebellious Israelites in the wilderness.” Mr. Lowth in loc.

for my name's sake; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

COMMENTARY.

This prophecy is plainly confined to the last ages, by its relating, as Ezekiel expressly teaches, to *the restoration of the house of Israel*, of *all* the house of Israel: for only some scattered individuals of *the ten tribes* returned with *Judah* from Babylon. It declares, that, although God will assuredly restore his people, yet he will not fail to visit upon them their iniquities. He will plead with them in the wilderness, as he pleaded with their fathers during the exodus from Egypt; and will purge out from among them the rebels and the transgressors.

From such denunciations we must necessarily infer, that the complete restoration of the whole *house of Israel* will be long in accomplishing, and that some of its members will suffer severely in the course of their return. Accordingly Daniel teaches us, that *the Jews* will begin to be restored at *the close of the 1260 years*, and during a period of unexampled trouble: and, by computing that a *space of 75 years* will intervene between *the close of the 1260 years* and *the commencement of the Millennium*, and by dividing *these 75 years* into *30 years* and *45 years*, he seems to give some warrant to the conjecture that *the 30 years* will be occupied in *the restoration of Judah*, and *the 45 years* in *the restoration of Israel*. If this be the case, we may conclude, agreeably to the history of *the exodus from Egypt* which is here set forth as a type of *the yet future return of the house of Jacob from the countries of their dispersion*, that but few only of the generation, that set out to return to their own land, will ever enjoy the possession of it in peace.

There is reason to think from other prophecies, that the calamities, here predicted, will chiefly, if indeed not altogether, befall *Judah*: for *Israel* as a nation will not be restored till after the destruction of *Antichrist*, and will be brought back with great tenderness and respect by the different peoples among which he has been scattered;

whereas *Judah* will be restored in the very midst of the wars of *Antichrist*, and will suffer most severely in the struggle between the contending powers.

Nevertheless, *the whole house of Jacob* shall ultimately be brought back, and converted to the faith of Christ; and these signal events will be instrumental in causing the Lord to be sanctified in the sight of all the nations, and in spreading the knowledge of the Gospel to the very ends of the earth.

Abp. Newcome seems inclined to apply this prediction to *the return from Babylon* and the subsequent events; but he is obliged, in so doing, to resort almost entirely to conjecture; and, after all, is by no means consistent even with himself. He supposes *the desert*, where God is to plead with his people, to be one between Judea and Babylon. And yet he thinks, that, by *the rebels and transgressors*, those are intended, "who, after the murder of Gedaliah, went into Egypt, called here *the land of their sojourning*. Some of these were to be carried into Chaldea with the captive Egyptians\*; though the greater part were to be consumed †. Some of the obstinately rebellious Jews *might* also sojourn in other neighbouring countries subdued by Nebuchadnezzar, as Edom, Moab, Ammon, and Tyre; and *might* thence be taken into captivity." The prophet however is surely speaking of those, who should perish in the course of their being *brought back* out of the various countries of their dispersion into their own land; not of certain Jews, who were destroyed in Egypt, while others were led away captive into Chaldea. They are plainly to perish while *returning from* captivity, not while *going into* captivity. Nor is this all. His Grace very justly interprets *the 41st verse* to mean, that the nations shall consider the Lord as a great and holy God, when they observe his deliverance of *the Jews*, and their obedience to him. But when did any such general veneration of God take place, in consequence of the return of *Judah* from Babylon? This part of the prediction can only be referred to *the universal conversion of the nations after the final restoration of Israel, and during the period*

\* Jerem. xliii. 11.

† Jerem. xlii. 12.

*of the Millennium.* And, if *it* be thus referred, then the whole prediction must be similarly referred; as indeed is sufficiently evident from its treating of the restoration of *all* the house of Jacob out of the various peoples and nations, among which they had been scattered \*.

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#### PROPHECY XXIV.

The overthrow of the mystic Tyre and her prince preparatory to the complete restoration and prosperity of Israel.

Ezekiel xxvi. 7. Thus saith the Lord God; Behold, I will bring upon Tyre, Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people—15. Thus saith the Lord God to Tyre; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?—21. I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

xxvii. 1. And the word of the Lord came unto me, saying; 2. And thou, son of man, take up a lamentation for Tyre: 3. And say unto Tyre; O thou that art situate at the entry of the sea, a merchant of the nations to many isles; Thus saith the Lord God; O Tyre, thou hast said, I am perfect in beauty. 4. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5. They have made all thy planks of fir-trees of Senir: they have taken cedars from Lebanon to make masts for thee. 6. Of the oaks of Bashan they have made thine oars: the company of the Ashurites have made thy benches of ivory from the isles of Chittim. 7. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail: blue and purple from the isles of Elishah was that which covered thee. 8. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyre, that were in thee, were

\* See Abp. Newcome's Ezekiel in loc.

thy pilots—10. They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness—12. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. 13. Javan, Tubal, and Meshech, they were thy merchants: in the souls of men and vessels of brass they traded in thy market. 14. They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules. 15. The men of Dedan were thy merchants: many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. 16. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple and broidered work, and fine linen, and coral, and agate—19. Dan also and Javan, going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. 20. Dedan was thy merchant in precious clothes for chariots. 21. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats—22. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. 23. Haran, and Canneh, and Eden, the merchants of Sheba, Ashur and Chilmad, were thy merchants. 24. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise. 25. The ships of Tarshish were the songs of thy market, and thou wast replenished and made very glorious in the midst of the seas.

26. Thy rowers have brought thee into great waters: the east-wind hath broken thee in the midst of the seas. 27. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin\*.

\* *Thy mariners—thy men of war—shall fall into the midst of the seas in the day of thy ruin.] The whole Antichristian confederacy of the beast, the infidel king, and the vassal sovereigns of the Latin earth, shall be destroyed along with the false prophet in one and the same season of unexampled trouble.*

28. Thy suburbs shall shake \* at the sound of the cry of thy pilots. 29. And all, that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; 30. And shall lift up their voice over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes. 31. And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, and bitter wailing. 32. And in their wailing they shall take up a lamentation for thee, and lament over thee, What city is like Tyre, like the destroyed in the midst of the sea? 33. When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and thy merchandise. 34. In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. 35. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. 36. The merchants among the people shall hiss at thee: thou shalt be a terror, and never shalt be any more.

xxviii. 1. And the word of the Lord came unto me, saying: 2. Son of man, say unto the prince of Tyre, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God † in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: 3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. 4. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten silver and gold into thy treasures: 5. By thy great wisdom and by thy traffic thou hast in-

\* *Thy suburbs shall shake.*] The fall of *Babylon* shall be felt in the most remote parts of her spiritual empire.

† *I sit in the seat of God.*] *The man of sin*, who is described in a manner precisely similar, is, "in profession," as Bp. Newton observes, "a Christian, and a Christian Bishop. His sitting in the temple of God plainly implies his having his seat or cathedra in the Christian church: and he sitteth there as God, especially at his inauguration, when he sitteth upon the high altar in St. Peter's church, and maketh the table of the Lord his footstool, and in that position receiveth adoration. Bp. Newton's Dissert. xxii."

creased thy riches, and thine heart is lifted up because of thy riches: 6. Therefore thus saith the Lord God; because thou hast set thine heart as the heart of God; 7. Behold therefore, I will bring the strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: 8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. 9. Wilt thou yet say before him that slayeth thee, I am God: but thou shalt be a man, and no God, in the hand of him that slayeth thee. 10. Thou shalt die the deaths of the uncircumcised, by the hand of the strangers: for I have spoken it, saith the Lord God.

11. And the word of the Lord came unto me, saying; 12. Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord God: Thou *art like* a signet of curious engraving\*; *thou art* full of wisdom and perfect in beauty. 13. Thou hast been in Eden the garden of God: every precious stone is thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. 14. Thou art the anointed cherub that spreadeth a veil; and I have permitted thee: thou wast in the holy mountain of God; in the midst of the stones of fire † thou walkedst up and down. 15. Thou

\* *Thou art like a signet of curious engraving.*] “See Jerem. xxii. 24. Hag. ii. 23. Houbigant observes, that all the ancients read חבניה *similitudinis*: hoc est *effigiem habens in sculptura sua*. This is also the reading of eight M.S.S. and of three originally. Dathius renders, *Tu es annulus bene figuratus.*” Abp. Newcome in loc.

Συ ἀποσφραγισμα ὁμοιωσεως. (LXX.) *Tu sigillum es exemplaris.* (Vers: Syriac:) *Tu signaculum similitudinis.* (Vers: Arab: et Vulg:) *Tu similis es vasi figurato, quod scitè compositum est et absolutum in pulchritudine sua.* Chald. Paraph.

† *The stones of fire.*] An allusion to the *Urim* and *Thummim*. The Pope pretends to the same oracular infallibility of decision in the Christian church, that the Jewish high-priest by his supernatural intercourse with God really possessed in the Levitical church. Josephus maintains, that the *Urim* and *Thummim* were the precious stones of the high-priest's breast plate, which discovered the will of God by their extraordinary lustre, thereby predicting the success of events to those who consulted them: for, when these stones gave no extraordinary lustre, it was concluded that God did not approve of the matter in question. He adds, that it was 200 years, at the time of his writing, since these stones had left off shewing this lustre. (Ant. L. iii. C. 8.)

wast perfect\* in thy ways from the day that thou wast created, till iniquity was found in thee. 16. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O cherub that spreadest a veil, from the midst of the stones of fire. 17. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic: therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20. And the word of the Lord came unto me, saying;  
21. Son of man, set thy face against Zidon †, and prophe-

It is possible however, that this passage may relate, not only to *the oracular infallibility of the Pope*, but likewise to *his universal episcopacy*. An expression, somewhat similar to that of *walking up and down in the midst of the stones of fire*, occurs in the Apocalypse. "These things saith he, that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." (Rev. ii. 1.) That is to say, according to the explanation of Archdeacon Woodhouse, "The supreme head of the Christian church is now in the act of visiting and superintending. To the church of Ephesus, with which he begins, he represents himself in that character an office, as walking amidst his churches, and directing and supporting the teachers." (Apoc. translated, p 44.) Perhaps therefore the circumstance in *the mystical Tyrian prince's walking up and down in the midst of the stones of fire* may denote *the universal episcopacy of the pretended vicar of Christ*, who claims the right of superintending or *walking amidst* all the churches. In this case, the passage would be exactly parallel to that, wherein Daniel represents *the little papal horn* as having eyes like the eyes of a man. "By its eyes," says Sir Isaac Newton, "it was a seer; and, by its mouth speaking great things and changing times and laws, it was a prophet—A seer, *επισκοπος*, is a bishop in the literal sense of the word; and this church claims the universal bishopric." Observ. on Dan. C. 7.

\* *Thou wast perfect.*] Thou wast *Thummim*: a sort of play upon the word *Thummim*, in its sense of *perfection*, not unusual among the sacred writers.

† *Set thy face against Zidon.*] If *Zidon* mean something different from *Tyre*, which perhaps is not very probable, we may suppose it to typify *the smaller spiritually trading states* in close connection with *Rome*; such as *the German ecclesiastical electorates, episcopal principalities, and monastic baronies*. I think however, that this distinction is a needless refinement. *Tyre* was the daughter of *Zidon*, and they are always represented as most closely connected together.

sy against her. 22. And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know, that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. 23. For I will send pestilence into her, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know, that I am the Lord. 24. And unto the house of Israel there shall be no more a thorn which causeth to rankle, nor a sharp thorn that causeth to ulcerate, of all that are round about them that despised them; and they shall know, that I am the Lord God.

25. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they have been scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land which I have given unto my servant, unto Jacob. 26. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

#### COMMENTARY.

In *the 26th chapter*, Ezekiel undoubtedly speaks of *the overthrow of the literal Tyre by Nebuchadnezzar*; but, in *the 27th and 28th chapters*, he cannot mean *the literal Tyre and its prince*, because *their* predicted overthrow is immediately connected with *the restoration of Israel*\*. Nor is this the only reason: the character of *the prince* is totally inapplicable to *any real sovereign of ancient Tyre*. He is represented as having been once a faithful worshipper, and as having afterwards apostatized; as having been in the holy mountain and paradise of

\* See Ezek. xxviii. 24, 25, 36. Mr. Lowth, commenting on the passage *there shall be no more a pricking brier unto the house of Israel*, justly observes, that "the following verse shews that this promise chiefly relates to *the general restoration of the Jews*, when all the enemies of God's church and truth are vanquished and subdued; often denoted in the prophetic writings by the names of *Edom, Moab*, and other neighbouring countries, who upon all occasions shewed their spite and ill will against *the Jews*."

God, or the true church of upright believers ; as having once been perfect in his ways ; and as having at length defiled his sanctuaries by the multitude of his iniquities and the iniquity of his traffic, or, in other words, as having debased his originally pure worship of God by some iniquitous dealings which the prophet compares to a fraudulent and base trade. In all this we can perceive no resemblance to the character of *the ancient Tyrian sovereigns*. Whatever notions of the true God Hiram might have learned by his intercourse with Solomon, his kingdom by the universal consent of history was idolatrous from the very first \* ; and, whatever worship Hiram might pay to Jehovah, we have little reason to doubt that he mingled it with the worship of his national deities. But, let this be as it may, it is of very little moment to the present question ; for *the overthrow of Tyre and its prince*, being (as I have already observed) manifestly connected with *the restoration of Israel* † which is yet future, cannot possibly relate to *the overthrow of the literal Tyre* either by Nebuchadnezzar or Alexander which is long since past. If then it cannot relate to *the overthrow of the literal Tyre and its prince*, it must relate to *the overthrow of some power and some potentate at the era of the restoration of Israel*, considered by the prophet as antitypical to *ancient Tyre and its prince*.

Here therefore the question is, *What power and what prince, at the time of the end*, can we reasonably suppose to be intended in this *typical* prediction, to which Ezekiel, after the manner of the ancient prophets ‡, glides as it were insensibly from his *literal* prediction respecting *the overthrow of Tyre by Nebuchadnezzar* ?

The first idea, that will probably strike the reader, is,

\* See Herod. Hist. L. ii. C. 44. Ver. 23, 24.

† See Chap. xxviii.

‡ Similar instances of double prophecy occur in Isaiah xiii. xiv. 1—27. and Zephaniah ii. 13—15. iii. This last prediction will be discussed hereafter in its proper place. Mr. Lowth, when treating of Isaiah x. 20, very justly observes, that “it is usual with the prophets, when they foretell some extraordinary event in or near their own times, to carry their views on farther, and point at some greater deliverance which God shall vouchsafe to his people in the latter ages of the world.” Much the same remark is made by Bp. Hurd. “The style of the prophet so adapts itself to this double prospect, as to paint the near and subordinate event in terms that emphatically represent the distant and more considerable.”

that *the antitypical Tyre* must be *the great maritime and commercial nation*, so frequently pointed out, either more or less directly, as taking a very active part in the troubles of the last ages, and in the first restoration of *the Jewish part of the Israelitish people*: more especially since, if *this maritime power* itself be no where else precisely styled *Tyre*, its *navy* is undoubtedly typified by *the Tyrian ships of Tarshish* \*.

This idea, however probable at the first sight, is certainly erroneous. *The antitypical Tyre* is to be utterly destroyed at the era of *the restoration: the great maritime power* is not then to be destroyed, but is to be successfully engaged in accomplishing that very *restoration*. *The antitypical Tyre* is plainly described as a persecutor, as the *principal* persecutor, of *the Jews*; for, when it is overthrown, then the rankling and ulcerating thorn shall cease for ever to afflict *the children of Israel: the great maritime power* is employed in the honourable office of carrying God's message to his people; of taking them under the shadow of its wings; and of bringing their sons from far, not spoiled, but their gold and silver with them, in a navy that securely bids defiance to all the opposition of their enemies †. *The antitypical Tyre* is some state or empire, that once professed pure religion, but at the era of the restoration had notoriously apostatized from it: *the great maritime power* is plainly a nation of faithful worshippers, as sufficiently appears from the prophecies respecting it that have been already considered. Finally, Daniel and St. John give us jointly a very full list of all the states and superstitions that are to be overthrown together at *the close of the 1260 years*, which Daniel assures us is likewise the era of *the incipient restoration of Judah and Israel*. These are *the ten-horned beast under its last head*, or *the papal Roman empire under the line of the Carlovingian princes*; its *little horn*, which is the same as *the second apocalyptic beast and false prophet*, or *the spiritual empire of the Papacy*; *the infidel king*, or *Antichristian France*, now identified with *the last head of the Roman beast*; *the kings of the earth*, or

\* Isaiah lx. 9.

† See Isaiah xviii. and lx. 8, 9.

*the vassal sovereigns of the Latin empire; and the little horn of the he-goat, or the false religion of Mohammed\**. Now among all these we find not a single power, that at all answers to the character of *the great maritime nation of faithful worshippers*; and we further find it implied,

\* One great branch of *Mohammedism, the Turkish empire*, will be overthrown under *the sixth apocalyptic vial*, and therefore previous to the destruction of *the Antichristian confederacy*, which will take place under *the seventh*: and, as for *the religion of Mohammed itself*, I cannot find any positive declaration that the professors of it will, *in a national capacity*, join the armies of *the infidel king*. Daniel speaks of it, as being, at the time of the end, *broken without hand*, (Dan. viii. 17, 25.) This expression is ambiguous: and may either mean, that it shall be (as it were) practically confuted and silenced by the manifestation of Christ, against whom Mohammed had presumed to *stand up* (Compare Dan. ii. 34, 35, 44, 45.); or it may mean, that it shall gradually fall away to nothing by the desertion of its votaries, and thus die a sort of natural death. *The exhaustion of the mystic Euphrates* will no doubt greatly weaken it: and it is a remarkable circumstance, even in these eventful times, that a sect has lately made its appearance in the very country of the false Arabian prophet, which threatens no less than the destruction of his religion itself. The *Wahabees* are infidels; and their numbers are daily increasing. Their opinions have been propagated near *sixty years*; and they at length find themselves strong enough to take up arms in their defence. It is said, that they occupy the greatest part of the country which extends from *Medina* to the *Euphrates*. Their last exploit, of which we have recently received an account, shews their decided hostility to *Mohammedism* in a very striking point of view. Having reinforced their army from the desert, and having overwhelmed the whole adjacent country, they suddenly assaulted and took the city of *Medina* with infinite bloodshed and devastation. They set fire to it in various places; destroyed the mosques, after having ransacked them of their valuable shrines and treasures; and completely demolished the tomb of the prophet. Some thousands of females of the first rank were carried off by the besiegers into the desert, with a number of the principal male inhabitants. A troop of camels was also sent away with jewels and other treasure to an immense amount. See *Morning Post*, Feb. 22, 1806.

The following account of *the Wahabees* is given in a very curious work recently published by Mr. Waring.

“The founder of this religion, *Ubdool Wuhab*, was a native of *Ujumu*, a town in the province of *Ool Urud*. Some have been of opinion, that *Moola Moohummud*, the son of *Ubdool Wuhab*, was the first person who promulgated doctrines subversive of the Mussulman faith. However this may be, it is certain that one or other of these persons was the founder of the religion of the *Wuhabees*; and the name inclines me to believe *Ubdool Wuhab*. Both these persons were great travellers. They studied under the principal Mohammedan doctors at *Bussora* and at *Bagdad*; and afterwards went to *Damascus*, where *Ubdool Wuhab* first began to avow his religious principles. The priests were alarmed at the tendency of his doctrines; he was obliged to fly from this city; and, on his arrival at *Mousul*, he publicly supported the purity, excellence, and orthodoxy, of his tenets. This new religion, which had sprung up in the midst of Arabia, excited the attention and roused the indignation of the orthodox Sheikhs, who could not bear the notion of the *Wuhabees* ridiculing with contempt the legends and tales which they so conscientiously believed. The *Wuhabees* are accused of professing the following belief: *That there is one just and wise God; that all those persons called prophets are only to be considered as just and virtuous men; and that there never existed an inspired work nor an inspired writer.* A party of the *Wuhabees* last

that all, who have come out of *the mystic Babylon* and have separated themselves from her, shall not partake of her plagues\*. Such being the case, and such likewise

year (1802) attacked *Kurbulu*, celebrated among the Persians as being the burial place of the sons of Ali; destroyed the tombs; and plundered the town and pilgrims. I met several of the people who had been there at that period, and they all agreed in complaining most bitterly of the cruelty of the reformers. It must be recollected that the destruction of the holy sepulchres would alone be considered as an enormous act of impiety and cruelty. The force of the *Wuhabees* is very considerable, probably eighty or ninety thousand; and, as their expeditions are conducted with great celerity and secrecy, they keep all the neighbouring countries in perpetual apprehension.—Since finishing this, intelligence has been received of their having attacked and plundered *Tycef*, *Mecca*, and *Medina*. They have, in consequence, violated the sacred law which forbids armed men approaching within a certain distance of the temple. Thus have they destroyed the foundation stone of *Mohammedism*; and this mighty fabric, which at one period bade defiance to all Europe, falls, on the first attack, at the feet of an Arab reformer. The event may make a great change in the Mohammedan world; for it appears to me almost certain, that the pilgrimages to *Mecca* have had nearly as great an effect in supporting this religion as the first victories and conquests of *Mohammed*—The *Wuhabees* are now a considerable people, sufficiently powerful to resist the divided efforts of the Turks, whose power in Arabia must decrease in proportion to the aggrandisement of this roving race of reformers. Indeed the Turks have already found it expedient to court and even purchase the friendship of their Arab subjects. They have extended their depredations over the greatest part of Arabia; the fate of *Bassora* may be said to depend upon the clemency of the conqueror, or rather on his being engaged in other pursuits. Many places in the Red sea have been obliged to purchase the good will of the reformer.” *Tour to Sheeraz*, p. 119---125.

In the time of Niebuhr this sect of infidels was in its infancy. “Some time since,” says he, “a new religion sprang up in the district of *El Ared*. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still farther. The founder of this religion was one *Abd ul Wahheb*, a native of *Aijene*, a town in the district of *El Ared*—*Abd ul Wahheb* taught, that God is the only object of worship and invocation, as the creator and governor of the world. He forbade the invocation of saints and the very mentioning of *Mohammed* or any other prophet in prayer, as practices savouring of idolatry. He considered *Mohammed*, *Jesus Christ*, *Moses*, and many others respected by the *Sunnites* in the character of prophets, as merely great men whose history might be read with improvement; denying, that any book had ever been written by divine inspiration, or brought down from heaven by the angel *Gabriel*.” *Travels*, vol. ii. p. 131, 134.

It is a remarkable circumstance, that, as the two apostasies of *Popery* and *Mohammedism* arose together in the same year and attained their zenith at the same period, so *Voltaire* should have begun systematically to propagate his infidel principles in the west exactly about the same time that *Abd ul Wahheb* began to advance nearly the same doctrines in the east. So many curious coincidences serve to confirm my opinion, that *Daniel’s two little horns* are the two apostasies of *Popery* and *Mohammedism*, and that the year 606 is the most probable date of the 1260 years.

Should the sect of the *Wuhabees* continue to increase in numbers, *Mohammedism* must fall eventually by mere force of opinion. If its votaries gradually abandon it, we may easily conceive how, at the time of the end, it will be broken without hand.

\* “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. xviii. 4.). Hence apparently ye

being the office of *the great maritime power at the time of the end*, we cannot reasonably or consistently with prophecy suppose, that it is destined to perish in the common wreck of Popish, Infidel, and Mohammedan, nations : and therefore we of course cannot suppose it to be *the antitypical Tyre*, which *does* then perish.

Hitherto the question has only been answered *negatively*, we must now endeavour to answer it *positively*. Since we have no sufficient ground to think, that the list, which Daniel and St. John give us, of those enemies of God, who are destined to fall at the close of *the 1260 years* is imperfect ; we are obliged to conclude, that *the antitypical Tyre*, which Ezekiel represents as falling at *the very same period or the period of the incipient restoration of Israel*, is some one or other of those enemies. But how can *the maritime Tyre* be a fit type of any of those nations, when they are all (even according to my own interpretation) *continental powers*, and when their last expedition into Palestine (even according to my own opinion) is to be undertaken *by land*, because the decided superiority of *the great naval state* prevents them from undertaking it *by sea* ?

To this I answer, that either *a nation* or *a thing* may be used as a type of *direct opposites*, according to the light in which they are viewed by the sacred writer who uses them. Thus *the serpent* and *the lion* are at once types of *Christ* and *Satan*, of *the clean* and *the unclean* : and yet no confusion arises from this circumstance, because the context always sufficiently shews the light in which the writer views his type. When we are directed to look up to *the serpent in the wilderness* for salvation, we are in no danger of supposing that *the devil* is meant ; we at once see plainly, that *the wisdom* of the serpent was the only characteristic in the mind of the Holy Spirit, and therefore that *the serpent* considered in that point of view was a fit type of the divine *Wisdom*, the eternal *Logos*. On the other hand, when the temper appears under the form of *a serpent*, and when St. John styles the

must conclude, that all such as *do* come out of her will *not* receive of her plagues ; provided only they have refrained from defiling themselves with the atheistical abominations of *Antichrist*. See 2 Pet. ii. 18.

devil *that old serpent*, we are in as little danger of supposing that *Christ* is meant; we immediately see, that *the bad qualities* of the serpent were alone in the contemplation of the writer; his perverted wisdom or his cunning whereby he deceiveth the whole world, the deadly malignity of his poison, and the subtlety with which he attacks his unsuspecting prey. In a similar manner, when *Christ* is styled *the lion of the tribe of Judah*; the courage, the strength, the activity, the generosity, of that animal are solely considered: and, when *the devil* is described as *a roaring and a ramping lion going about in search of whom he may devour*; the ferocity of the lion, his rapacity, his mode of lying in wait for his prey, the suddenness with which he springs upon it, the wonderful strength with which he holds it in his gripe, his prowling about in darkness, are as evidently his only properties which engage the attention of the writer\*. This being the case, *Tyre* may be used as a type either of a *great commercial nation of faithful worshippers*, or of a *great superstitious empire which drives an iniquitous traffic in indulgences, pardons, relics and such like trumpery*; just as the writer considers the vast commerce of ancient *Tyre* literally or mystically. In what light he does con-

\* “As clean and unclean animals are not realities of good and evil, but only figures; nothing hinders, but that, like other figures, they should signify differently, when under some different acceptation: as the same object, according to every new direction of the light that falls upon it, will project a different shadow.

“My meaning will be best explained by some examples borrowed from the style of the Holy Scripture. *Water*, as a medium of purification, is a fit image of *the Spirit of regeneration in baptism*, which washes away sin: but, in its capacity of overflowing bodies with its waves, it becomes a figure of *affliction, destruction, and even death* itself. The same water, which bore up the ark of Noah in safety, and exhibited a pattern of the salvation of the Christian Church, destroyed the world of the ungodly. *The light of the sun* is beneficial to the whole creation, and is emblematic of *that divine light of life*, which enlightens every man that cometh into the world: but *the parching heat of its rays* is used in the parables of Christ to express *the fiery trial of persecution and tribulation for the truth's sake*.

“With the same variety of allusion, and without any danger of impropriety or confusion in the language of Scripture, *the lion*, considered as a hungry and blood-thirsty beast of prey, is an image of *the devil*, who *as a roaring lion walketh about seeking whom he may devour*. But, in regard to his strength, power, generosity, and the majesty of his countenance, he is highly expressive of *the regal character*, and is therefore assumed to denote *the power and majesty of Christ himself, the lion of the tribe of Judah*.” Jones’s Works, vol. iii. p. 108.

sider it in any particular instance, we must be taught by the context.

The context then in the present instance teaches us, that Ezekiel, in the description of his *antitypical Tyre*, does not mean *literal*, but *mystical*, commerce: because *the antitypical Tyre* is some one of God's enemies who perish at *the close of the 1260 years*, and not *one* of those enemies holds the rank in the modern commercial world, that *Tyre* did in the ancient; they all being *continental* powers, and *some state decidedly in opposition to them* being *the great maritime power* of the day, and consequently (if *literal* commerce be considered) in *that* point of view being the antitype of *Tyre* likewise.

But *one* prophecy, relative to any given period, will always be best explained by *other* parallel prophecies relative to the same period. Do we find then, that any one of the powers, destined to fall at *the close of the 1260 years* and at the era of *the restoration of the Jews*, is elsewhere described under the same imagery that Ezekiel uses to depict *the antitypical Tyre*? If we do, the union of chronological coincidence and symbolical imagery will afford us as much certainty as perhaps can be attained in these matters, that *the antitypical Tyre* is intended for *the power thus perishing at the same era and thus similarly described*.

Now it is remarkable, that St. John, as if to teach us the right interpretation of this typical prediction of Ezekiel, purposely uses the very same imagery to represent *the downfall of the papal Babylon*. If *Tyre* be exhibited as a great trading city in Ezekiel; so is *Babylon* in the Apocalypse. If the merchandise of *Tyre* be gold, silver, iron, all precious stones, purple, broidered work, fine linen, ivory, ebony, vessels of brass, the chief of all spices, cassia, calamus, honey, oil, balm, wheat, wine, wool, lambs, rams, goats, horses, mules, precious clothes for chariots, horsemen, and the souls of men; so is the merchandise of *Babylon* gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and

odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. If the wares of *Tyre* filled many people, and enriched the kings of the earth; so the kings of the earth, those great ones who were the merchants of *Babylon*, waxed rich through the abundance of her delicacies. If they of *Persia*, and of *Lud*, and of *Phut*, enrolled themselves in the armies of *Tyre*, and became her men of war; so *the ten Roman horns* gave for a season their strength and power to *Babylon*, and contributed all their force to uphold the empire of *the beast*. If *Tyre* proudly sit at the entrance of the sea, and her prince in the midst of the seas; so *Babylon* is the great whore, that sitteth upon many waters. If all the merchants and mariners of *Tyre* bewail her fall, saying, *What city is like Tyre, like the destroyed in the midst of the sea?* so all the merchants and shipmasters of *Babylon* exclaim, weeping and wailing, *What city is like unto this great city?* If *the kings* are sore afraid on account of the overthrow of *Tyre*; so *the kings of the earth*, when they see the smoke of *Babylon*, stand afar off for fear of her torment, saying, *Alas, Alas, that great city Babylon, that mighty city, for in one hour is thy judgment come!* If *Tyre* is to become a terror, and never to be any more; so *Babylon* is to be violently thrown down, and to be found no more at all. Lastly, as *Ezekiel*, by connecting *the fall of the antitypical Tyre* with *the restoration of the Jews*, plainly shews us, that he cannot mean *the literal Tyre*; and yet leaves it uncertain whether we are to understand her commerce *literally* or *mystically*: so *St. John*, while he effectually precludes the possibility of our mistaking *the antitypical Babylon* for *the literal Babylon*, chooses *this city* rather than *Tyre*, as a type of the power which he is describing, in order to shew us, that no common trade is intended, but some mystic trade for which *the power in question* was notorious; *Babylon* never having been, like *Tyre*, a commercial city, in the literal sense of the words.

Thus we see, that *a power*, destined to perish at *the close of the 1260 years*, and consequently at the era of *the restoration of the Jews*, is represented by *St. John* under

the image of a *great trading city*; and that a *power*, likewise destined to perish at the era of *the restoration of the Jews*, is represented by Ezekiel under the very same image of a *great trading city*: whence, I think, it must necessarily follow that *the same power* is intended by both those prophets. But that *Babylon is the spiritual empire of the Papacy\**, and that *her traffic* relates to the *sale of relics and indulgences*, to the *gainful absurdities of purgatory*, and to the *pompously ridiculous worship of the Romish church*, cannot reasonably be doubted: *Tyre* therefore, and *her traffic*, must mean *the same monstrous superstition*, and *the same nefarious trade*. As if indeed to give us a clear insight into the nature of *this trade*, both *Tyre* and *Babylon* are equally said to deal in *the souls of men*.

Ezekiel however does not only give us a most ample description of *the antitypical Tyre*, but likewise a no less ample and particular one of *her prince*; consequently, if I be right in supposing *Tyre* to mean *the spiritual empire of the Papacy*, *the prince of Tyre* must necessarily mean *the Pope*. Do we find then, that the character of *the Bishop of Rome* accords with the character of *this prince*?

The heart of *the prince* is so lifted up, that he declares himself to be a god, that he sitteth in the seat of God in the midst of the seas, that he sets his heart as the heart of God. *The papal man of sin* sitteth as God in the temple of God, shewing himself that he is God; he is worshipped by his cardinals on the day of his inauguration, proudly seated on the altar of the Lord; he styles himself *the Lord God, another god upon earth, king of kings, and lord of lords*; he places himself, as it was predicted his symbol *the little Roman horn* should do, by the side of the most High, affecting an equality with God; he sits in the seat of God, claiming to be his vice-gerent upon earth; he sits upon many waters, or rules by the influ-

\* *The apocalyptic Babylon, or the great city, is the whole papal Roman empire, temporal and spiritual.* Hence it is exhibited to us under the compound symbol of a harlot riding upon a seven-headed and ten-horned beast; the harlot representing *the spiritual Babylon*, which is the same as the *spiritual Tyre* here described by Ezekiel; and *the beast, the temporal Babylon*.

ence of a tyrannical superstition over peoples, and multitudes, and nations, and tongues—*The prince* is told by the Almighty, in a strain of lofty and contemptuous irony, that he is wiser than Daniel, that there is no secret which they can hide from him. *The Pope* is wont to boast of his infallibility, and therefore claims a degree of knowledge equal to inspiration—*The prince* amasses vast riches by his wisdom, and his traffic. No set of men have been so distinguished for their policy as *the Popes*, by which they gradually acquired the astonishing influence which they once possessed in Europe: and they have been equally distinguished for their infamous spiritual trade in relics and indulgences, and in masses to deliver souls out of purgatory, by which an immense revenue accrued to them from every country under their control—The heart of *the prince* was lifted up because of his riches and power. *The little papal horn* had a mouth speaking great things; and his insolence arose to such a pitch, that he would not have even kings to be familiar with him, but boasted that he possessed the power of deposing both kings and emperors, bestriding like some huge colossus the globe itself in the plenitude of his power—*The prince* is said to be *an anointed cherub*. If a *cherub* mean *one of the superior order of angels*, the import of the expression will be, that *the person* typified by *the prince* should be a chief-bishop, *an angel* in the language of symbols denoting a *bishop* or *principal minister of religion*; nay, that he should be more than a *chief-bishop*, that he should be a *prince-bishop*, one that united in his own character the two functions of temporal and spiritual sovereignty. If, on the other hand, there be any truth in the opinion of some learned men, that a *cherub* is an hieroglyphical representation of *God himself*, and that the word signifies *a resemblance of the mighty One* \*; then *the person* typified by *the prince* will be some one who holds himself forth as the resemblance and representative of the Deity. In either case, it is obvious how accurately the character of *the Pope* is delineated by the term *an anointed cherub*. He is a *chief-angel*, or a *metropolitan*

\* See Parkhurst's Hebrew Lexicon, *וַיִּבְרָא*.

in the church ; he is *an anointed chief-angel*, or a *prince-metropolitan* ; he claims to be the representative of the Deity : he is exhibited in paintings as God ; and, when the Romanists impiously depict the Almighty, he appears as an old man with a triple crown on his head\*.—*The prince* is further said to be *an anointed cherub that spreadeth a veil*. The word, here used by the prophet to describe the action of the anointed cherub, is the same as that which Isaiah uses, when he declares, that, in *the last days*, at the period of *the restoration of Israel*, God will destroy in his holy mountain the face of the covering that is cast over all the peoples, and the veil that is spread over all the nations †. *The veil* therefore, which God will then destroy, is *the veil*, which the anointed cherub had long been employed in spreading ; that is to say, it is *the veil of gross ignorance* which *the Popes* had long and successfully been labouring to spread over the face of all men. Finding Scripture altogether against them in their controversies with the protestants, “*the Popes*,” says Mosheim, “permitted their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings, and, by an excess of blasphemy almost incredible (if the passions of men did not render them capable of the greatest enormities), to declare publicly, that the edicts of the pontiffs, and the records of oral tradition, were superior in point of authority to the express language of the Holy Scriptures.” And, in perfect accordance with such impiety, *the church of Rome, the mystic Tyre* of which *the Pope* is *the prince*, obstinately affirms, as the same historian observes, that “the Holy Scriptures were not composed for the use of the multitude, but only for that of their spiritual teachers ; and, of consequence, has ordered these divine records to be taken from the people in all places, where it was allowed to execute its imperious commands.”—*The prince* was full of violence by reason of the multitude of his merchandise, and defiled his sanctuaries by the multitude of his iniquities and the iniquity of his traffic. *The*

\* See the plate opposite p. 413 of the *Breviarium Romanum* Antverpiæ 1698. A full account of it is given in *the Supplement to Burton's Essay on the numbers of Daniel and St. John* p. 96, 97.

† Isaiah xxv. 7.

*Pope* is drunken with the blood of the saints and the blood of the martyrs of Jesus, who protested against the scandalous spiritual trade which he was carrying on: and even his chief sanctuary, the church of St. Peter, was polluted by the same vile traffic, Leo having recourse to an unlimited sale of indulgences to raise money for the erection of it—Yet was *the prince* once perfect in his ways from the day that he was created; he was once in Eden the garden of God; he was once in the holy mountain of the Lord; and, the prophet adds, speaking as a Jew in allusion to the precious stones of *Urim* and *Thummim* on the breast-plate of the high-priest, he once walked up and down in the midst of the stones of fire \*. *The Popes* fell by degrees from the purity and perfection of primitive Christianity to their present state of depravity and apostasy. Clemens, one of the earliest Bishops of Rome, is declared by an apostle to have his name written in the book of life. *The Popes* then were once in the holy mountain of God, in the inclosed garden of his Church, till iniquity was found in them, till their hearts were lifted up because of their beauty, till they corrupted their wisdom by reason of their brightness, till they wandered into the wilderness of ignorance and error and worldly-mindedness and heresy †.—After *the prince* had fallen from his perfection, he exhibited himself as one of the great ones of the earth. Every precious stone was his covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold. Instead of making melody in his heart to the Lord, he delighted himself in a pompous pageantry of worship, in the sound of tabrets and pipes. And the prophet adds, that even this was prepared in him from the very day that he was created, although he was originally perfect in his ways. *The Pope*, after his apostasy, sought to cover his spiritual nakedness with splendid attire and gaudy devotion. He arrayed himself in

\* “Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breast-plate of the high-priest, which shone like fire.” Mr. Lowth in loc.

† Rev. xvii. 1, 2, 3.

purple and scarlet, and decked himself with gold and precious stones and pearls\*. He allured his votaries with the charms of music and the multifarious rites of a splendid superstition†. Though six centuries elapsed ere *the man of sin* was revealed, the mystery of iniquity was already working even in the apostolic age‡. “The seeds of corruption were sown, but they were not yet grown up to any maturity. The leaven was fermenting in some parts, but it was far from having yet infected the whole mass §.”

We have seen how accurately the character of *the mystic prince of Tyre* answers to that of *the Bishop of Rome*; and we may safely venture to assert, that there is no other potentate of these last days, either popish or protestant, to whom the character will at all answer: let us now attend to the predicted time and method of his overthrow.

When *the prince* shall perish, there shall be no more a rankling thorn to *the house of Israel* of all those that despised them; but they shall be gathered to their own land from the people among whom they have been scattered. Hence it will necessarily follow, both that *the prince* was a rankling thorn or great persecutor of *the Jews*, and that he will perish at the era of their restoration. In modern history we find, that *the papal little horn* has been the great promoter of all the persecutions and oppressions which *the Jews* have suffered, compelling them to apostatise and bow down before idols and relics, taking their children from them in order that they may be educated in the superstitions of *Popery*, robbing them of their property, banishing and even murdering them ¶. And from prophecy we find, that *this little horn* is to be destroyed at *the close of the 1260 years*; that is to say, at *the period when the Jews begin to be restored* ||.—*The*

\* Rev. xvii. 4. xviii. 16. Platina relates, that “in his pontifical vestments Pope Paul II. outwent all his predecessors, especially in his *regno* or mitre, upon which he laid out a great deal of money in purchasing at vast rates diamonds, sapphires, emeralds, chrysoliths, jaspers, unions, and all manner of precious stones; wherewith adorned like another Aaron, he would appear abroad somewhat more august than a man, delighting to be seen and admired by every one.” Lives of the Popes, P. 414. cited by B. Newton.

† Rev. xviii. 22.

‡ 2 Thess. ii. 7.

§ See Bp. Newton's Dissert. xxii.

¶ See Bp. Newton's Dissert. vii.

|| Dan. vii. 11, 25, 26. xii. 1, 7.

*prince* is to be destroyed by the instrumentality of *the strangers*, the terrible of the nations. The Scriptures abundantly testify, that *the Jews*, who have long been wanderers upon the face of the earth whence they may emphatically be styled *the strangers* \*, will at *the time of the end* become a principal instrument in the hand of God of punishing all their oppressors ; the chief of whom, because the instigator of all the rest, has ever been *the Pope* †.—*The prince* is to die the death of the uncircumcised by the hand of *the strangers*. *The pope*, or *false Romish prophet*, is to perish in Palestine ; as *the Jews* formerly inflicted the vengeance of God, in the same country, on the various wicked uncircumcised nations of the Canaanites.—*The prince* is to die the death of them that are slain in the midst of the sea. *The Pope*, who has so long sat upon the many symbolical waters, is to perish during a time of unexampled trouble and confusion, the waves and the sea roaring, men's hearts failing them through fear.—*The prince* is to be devoured by a fire from the midst of him, and to be cast to the ground a spectacle to all the kings of the earth. *The Papacy* is to waste away by an internal fire ; which has already begun to consume it ; *the ten horns of the Roman beast*, are to hate the *whore*, and to make her desolate and naked, and to eat her flesh, and to burn her with fire ; she is finally to be completely destroyed by a fire, which may likewise be said to come out of her, even *the house of Judah*, which will be gathered out of her empire, and which will become like a hearth of fire among the wood and like a torch of fire in a sheaf ‡ ; and then all *the kings of the earth*, who have committed fornication and lived deliciously with her, will bewail her and lament for her, when

\* I wish this remark concerning *the strangers* to be considered only in the light of a conjecture. It is possible, that by them may not be intended *the Jews*, but some fierce *northern nation*, which there is reason to expect from prophecy will be very instrumental in punishing the sins of *the Roman Babylon* during the time that *Antichrist* is engaged in his expedition against Palestine. This matter will be discussed more at large, when I treat of the prophecies of Daniel and St. John. It is worthy of remark, that Vitringa, in summing up the particulars wherein *the literal Babylon* is typical of *the mystical Babylon*, enumerates the attack made upon it by fierce *northern nations*, the Medo-Persians and their allies, which terminated in its destruction. See the passage cited in the notes on prophecy V.

† Isaiah xli. 15, 16.—Obad. 18.—Zechar. xii. 6.

‡ Zechar. xii. 6:

they shall see the smoke of her burning\*.—*The mystic Tyre* is to be brought by her rowers into deep waters, and to be broken by the east wind in the midst of the sea. The power of *the Papacy* is to be brought by its supporters, *the beast* and *the kings of the earth*, into great trouble; and to be broken by a *violent wind*, or *dreadful war*, in the midst of *the symbolical sea*, in the eastern region of Palestine †.—Finally God will cast *the prince* out of his holy mountain as profane, and will make him a terror among the nations, and will cause that he shall never be any more. In a similar manner the dominion of *the little papal horn* shall be utterly consumed and destroyed; and the kingdom shall be given to the saints of the Most High, or those who constitute that pure millenarian church out of which *the horn* shall be for ever cast: *the man of sin* shall be consumed by the spirit of the Lord's mouth, and shall be destroyed by the brightness of his coming: *the beast* and *the false prophet* shall be taken in arms against the Lord, and shall be cast alive into a lake of fire burning with brimstone: *Babylon the great* shall become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, and shall be thrown down, and shall be found no more at all: in short *the papal tyrant*, who had so often excommunicated and thrust out of what he termed *the catholic church*, all who refused to partake of his idolatry and to pollute themselves with his abominations, shall now himself be cast with ignominy out of *the true church of Christ*; and shall be for ever separate from those, who had come out of his spiritual empire, in order that they might not be partakers of his sins, nor receive of his plagues ‡.

\* Rev. xviii. 9.

† “*Tempestuous winds, or the motion of clouds, for wars.*” Sir Isaac Newton's Observ. on Dan. and St. John. P. 18.

‡ For the manner in which the character of *this prince* is applied to the *literal prince of Tyre*, the reader may consult Abp. Newcome's translation of Ezekiel. I confess it appears to me totally inapplicable either to Ithobal or any other Phenician sovereign. According to his grace, *the rankling thorn* was removed when Nebuchadnezzar subdued all the ancient enemies of the *Jews*. But this falls very far short of the plain import of the prophecy. The terms, in which it is expressed, extend it to the restoration of *the whole house of Israel*, *Ephraim* as well as *Judah*; and it positively asserts, that after *the downfall of Tyre*, there should be no more a *rankling thorn* to afflict the

When *the thorn*, that had so long goaded *the house of Israel*, shall be removed ; when the Lord shall have executed judgments upon all those that despised his people : then will he gather them from all the countries of their dispersion, and bring them into the land which he gave unto his servant Jacob. There they shall dwell safely, and shall build houses, and shall plant vineyards : they shall dwell with confidence, and shall know that the Lord is their God.

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### PROPHECY XXV.

The dispersion of Israel through the tyranny of their shepherds—  
 God will require his people at their hands—The restoration of Judah partly in a converted and partly in an unconverted state—  
 The opposition of the unconverted to the converted, a proof that the unconverted will be restored by Antichrist—Downfal of the mystic Edom—The political revival, restoration, and final union, of Israel and Judah—The overthrow of Gog and Magog at the end of the Millennium.

Ezekiel xxxiv. 1. And the word of the Lord came unto me, saying, 2. Son of man, prophesy against the shepherds of Israel \*—should not the shepherds feed the

ancient people of God. Now, from Babylon *Judah alone* returned ; and, so far from afterwards enjoying a state of uninterrupted tranquillity, or (in the language of the prophet) being freed from the stings of rankling briars and ulcerating thorns, *the Jews*, after having been subjected to the persecutions of the Syro-Macedonian kings, were at length scattered by the Romans over the face of the whole earth. Formerly they were only chastised with whips ; latterly they have been chastised with scorpions.

Mr. Bicheno I believe to be right in referring this prophecy to the yet future era of *the restoration of Judah*, but I think him mistaken in supposing that *Tyre* is the type of *some great modern commercial nation*. He censures Mr. Fraser for conceiving, like myself, that the prediction relates to *the overthrow of papal Rome*, merely because Rome is not a commercial city and possesses not any naval power. I have not read Mr. Fraser's work, and therefore know not by what arguments he supports his opinion : but this, which Mr. Bicheno brings against him, is certainly inconclusive. If it prove any thing, it will prove equally that *the apocalyptic Babylon* cannot be *the Papacy* ; because *the apocalyptic Babylon* is described, like *Tyre*, as being a great commercial city, and as having many trading vessels out at sea. But I have already most fully stated my reasons for interpreting the prophecy as I have done. The reader will find Mr. Bicheno's arguments in favor of his opinion, in his *Signs of the Times*, part iii p. 172—176

\* *The shepherds of Israel.*] These *shepherds* must certainly be, not *theological*, but *political*, shepherds. Corrupt as the Jewish priests, scribes, and

flock?—3. But ye feed not the flock.—5. They are scattered so that they have no shepherd †; and they are become meat to all the beasts of the field when they were scattered. 6. My sheep wander through all the mountains, and upon every high hill; yea, my flock is scattered upon all the face of the earth, and none searcheth or seeketh after them.—9. Therefore, O ye shepherds, hear the word of the Lord: 10. Thus saith the Lord God; Behold, I am against the shepherds: and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11. Wherefore thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out. 12. As the shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the dark and cloudy day. 13. And I will bring them out from the peoples \*,

pharisees, were in the days of our Saviour, I know not with what propriety it can be said, that *they* scattered the flock upon the face of the whole earth in the dark and cloudy day, and that from *their* hands the flock will be required in the day of their restoration: for, that *the scattering* here spoken of means a *literal* and not a *spiritual dispersion* (as that in Isaiah liii. 6. *All we like sheep have gone astray; we have turned every one to his own way*), is manifest from its being placed in opposition to *the literal gathering together and return of the Jews*. Those then, who *literally* scattered *the Jews*, and from whose hands they will be required at their restoration, must undoubtedly be *the shepherds* here intended. *The shepherds* therefore must be *the Roman beast under his sixth and last heads*. The passage is exactly parallel with two prophecies already considered: Jerem. xii. 9—17; and xxiii. 1—8. Abp. Newcome and Michaelis justly understand *the shepherds* in a temporal sense; but suppose them to mean *the king, his counsellors, and the heads of the people*. These however do not answer to the prophetic character of *the shepherds*; because they certainly never scattered *the Israelites*. The terms of the prediction are such as to make it very unnatural and far-fetched to say, that the Jewish rulers scattered the people, by so provoking God with their sins as to induce him to send nations against them who *did* literally scatter them. See Mr. Lowth in loc.

† *They have no shepherd.*] They are under no independent government of their own; but have been long subject to the tyranny of shepherds, who preyed upon them, instead of feeding them. The sceptre is departed from Judah; and they have abode many days without a king, and without a prince, and without a sacrifice. See Gen. xlix. 10. and Hosea iii. 4.

\* *I will bring them out from the peoples.*] “This prophecy may have been in some degree fulfilled in the return of *the Jews* from the Babylonish captivity; but seems still to look further, even to the general restoration of the whole nation, which most of the prophets foretell shall come to pass in the latter days.” Mr. Lowth in loc.

and will gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. 14. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 15. I will feed my flock, and I will cause them to lie down, saith the Lord. 16. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17. And, as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats. 18. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? 19. And, as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20. Therefore thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and the lean cattle. 21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22. Therefore will I save my flock, and they shall be no more a prey, and I will judge between cattle and cattle. 23. And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. 24. And I, the Lord, will be their God; and my servant David shall be a prince among them: I, the Lord, have spoken it. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27. And the tree of the field shall yield her fruit, and

the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord when I have broken the bands of their yoke\*, and delivered them out of the hand of those that caused them to serve among them. 28. And they shall be no more a prey to the nations, neither shall the beasts of the earth† devour them; but they shall dwell safely, and none shall make them afraid. 29. And I will raise up for them a plant of renown‡; and they shall be no more consumed with hunger in the land, neither shall they bear the shame of the nations any more. 30. Thus shall they know, that I, the Lord their God, am with them; and that they, even the house of Israel, are my people, saith the Lord God. 31. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

xxxv. 1. And the word of the Lord came unto me, saying, 2. Son of man, set thy face against mount Seir, and prophesy against it, 3. And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee a desolation and a desolation. 4. I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord. 5. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword, in the time of their iniquity in the end: 6. Therefore, as I live, saith the Lord God, I will prepare thee for blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. 7. Thus will I make mount Seir a desolation and a desolation; and cut off from it him that passeth out, and him that returneth. 8. And I will fill his mountains with his slain men: in thy hills, and in thy vallies, and in all thy rivers, shall they fall that are slain with the sword. 9. I will make thee a perpetual

\* *When I have broken the bands of their yoke.*] “The same expression which is used concerning *the deliverance of Israel out of Egypt* (Levit. xxvi. 13. Jerem. ii. 20.); their *final restoration* being represented as the greater deliverance of the two. See Jerem. xxiii. 7, 8.” Mr. Lowth in loc.

† *The beasts of the earth.*] Tyrannical empires; the nations mentioned in the former clause of the verse. See Mr. Lowth’s Comment. on ver. 25.

‡ *A plant of renown.*] “The Messiah is often described under the name of *the branch*, and *the rod or shoot* growing out of the stem of Jesse.” Mr. Lowth in loc.

desolation, and thy cities shall not return: and ye shall know, that I am the Lord. 10. Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it: whereas the Lord was there. 11. Therefore, as I live, saith the Lord God, I will even do according to thine anger and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. 12. And thou shalt know, that, I the Lord, have heard all thy contemptuous speeches which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard. 14. Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate. 15. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir and all Edom, even all of it; and they shall know, that I am the Lord.

xxxvi. 1. And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel\*, hear the word of the Lord: 2. Thus saith the Lord God: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: 3. Therefore prophesy, and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and are an infamy of the people: 4. Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the vallies, to the desolate wastes and to the forsaken cities, which became a prey

\* *Ye mountains of Israel.*] It is worthy of notice, that the present comparatively barren state of Palestine has not unfrequently been urged by infidels with contemptuous triumph against the scriptural descriptions of it as a land flowing with milk and honey, a land capable of supporting an astonishing degree of population. Here we behold their taunts anticipated with the declaration, that He, who can make a fruitful land barren for the wickedness of them that dwell therein, can again with equal ease make a barren land fruitful when he gathers his ancient people into the country of their fathers. Psalm. cvii. 33---37. See Bp. Newton's Dissert. viii. 3.

and derision to the residue of the nations round about. 5. Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed my land unto them for a possession, with the joy of all their heart, with despiteful minds, to cast it out for a prey. 6. Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the vallies, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the nations: 7. Therefore thus saith the Lord God; I have lifted up mine hand, Surely the nations that are about you, they shall bear their shame. 8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel: for they are at hand to come. 9. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: 10. And I will multiply men upon you, all the house of Israel even all of it: and the cities shall be inhabited, and the wastes shall be builded: 11. And I will multiply upon you man and beast; and they shall increase and bring forth fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know, that I am the Lord.—

16. And the word of the Lord came unto me, saying; 17. Son of man, when the house of Israel dwelt in their own land, they defiled it—18. Wherefore I poured my fury upon them,—19. And I scattered them among the nations, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. 20. And, when they entered unto the nations whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. 21. And I had pity for mine holy name, which the house of Israel had profaned among the nations whither they went. 22. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations whither ye went. 23. And I will sanctify my great name, which was profaned among the

nations, which ye have profaned in the midst of them; and the nations shall know, that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. 24. For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. 25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God—31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. 32. Not for your sakes do I this, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of Israel—

xxxvii. 1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of a valley which was full of bones, 2. And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. 3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. 4. And he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones\*, hear

\* *Dry bones.*] The extreme accuracy of symbolical prophecy is very remarkable. St. John, wishing to describe *the short extinction of the Smalcaldic witnesses* which continued only three years and a half, describes them as being slain indeed, but as lying unburied during the space of three days and a half; after which life entered into them, and they stood again upon their feet (Rev. xi. 7—10. See my Dissert. on the 1260 years, vol. ii. p. 60. 2d edit. p. 62.) Isaiah, on the other hand, exhibiting to us *the long political extinction of Judah*, represents his children, as not only dead, but buried. (Isaiah xxvi. 19.) While Ezekiel, treating both of *the long extinction of Judah and the yet longer extinction of Israel*, calls us to behold *the resurrection of a heap of dry bones*; of bones, all whose covering even of putrid flesh had long since decayed away; whose very sinews were wasted: of bones altogether bare; and, not only altogether bare, but which had so long been bleaching in the

the word of the Lord. 5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. 6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I am the Lord. 7. So I prophesied as I was commanded: and, as I prophesied, there was a noise; and, behold, a shaking; and the bones came together, bone to his bone. 8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. 9. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind; Thus saith the Lord God; Come from the four winds, O breath \*, and breathe upon these slain that they may live. 10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. 12. Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13. And ye shall know, that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. 14. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: then shall ye know, that I the Lord have spoken it, and performed it, saith the Lord.

15. And the word of the Lord came unto me, saying, 16. And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his com-

sun and in the wind, that *lo, they were very dry*. The prophet adds, *These bones are the whole house of Israel, Ephraim, as well as Judah; and puts these emphatic words into the mouth of that nation, which separately or wholly has been expecting, expecting, and trampled under foot, more than 25 centuries, Our bones are dried, and our hope is lost.*

\* *Come from the four winds, O breath* ] “The words figuratively represent the restoration of the Jewish nation from the several countries whither they were dispersed over the world, expressed by their being scattered toward all winds.” Mr. Lowth in loc.

panions. Then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions \* : 17. And join them one to another into one stick, and they shall become one in thine hand. 18. And, when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these ? 19. Say unto them, Thus saith the Lord God ; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them upon him with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20. And the sticks, whereon thou writest shall be in thine hand before their eyes. 21. And say unto them, Thus saith the Lord God ; Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land : 22. And I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, and they shall be my people, and I will be their God. 24. And David my servant shall be king over them, and they shall all have one shepherd : and they shall walk in my judgments, and observe my statutes, and do them. 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children, for ever :

\* *Judah, and the children of Israel his companions—Joseph, and all the house of Israel his companions.*] This remarkable expression might alone prove, that the restoration of the house of Israel, so often predicted by the prophets, did not take place, to the degree that it ever will take place, at the return from the Babylonian captivity. *Judah* is here mentioned, with the children of Israel his companions ; or *Levi, Benjamin*, and such individuals of the ten tribes as followed him from Babylon : while *Joseph* is separately mentioned, as having all the house of Israel for his companions ; or the great body of the ten tribes. After the destruction of Antichrist, *Judah* so circumstanced, and *Joseph* so circumstanced, are to coalesce into people.

and my servant David shall be their prince for ever. 26. And I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27. And my tabernacle shall be with them : and I will be their God, and they shall be my people. 28. And the nations shall know, that I the Lord do sanctify Israel \*, when my sanctuary shall be in the midst of them for evermore.

xxxviii. 1. And the word of the Lord came unto me, saying, son of man, set thy face against Gog of the land of Magog, the prince of Rosh, Mesech, and Tubal †, and prophesy against him: 3. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the prince of Rosh, Mesech, and Tubal. 4. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 5. Persia, Ethiopia, and Libya, with them; all of them with shield and helmet; 6. Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. 7. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8. After many days thou shalt be visited: in the end of years thou shalt come into the land that is brought back

\* *The nations shall know, that I the Lord do sanctify Israel.*] “The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God, will be a work of Providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the church of God and temple of truth. See Chap. xxxvi. 23.” Mr. Lowth in loc.

† *Gog of the land of Magog, the prince of Rosh, Mesech, and Tubal.*] So the LXX. Ἀρχοντῶ Ῥως, Μεσσηχ, καὶ Θούβελ. Our translation takes גֹּג to be a common name, and thence reads *chief prince*, which is a manifest tautology: whereas גֹּג is the name of a people, like *Mesech*, and *Tubal*. The Russians and Muscovites seem to be colonies of *Rosh* and *Mesech* or (as the name may be pronounced) *Mosch*; but I know not, that we have any reason for supposing that they are here intended (See Bochart. Geog. Sacr. L. iii. C. 12, 13. or Well’s Geography of the Old Testament. Vol. i. p. 78.) We may infer from Daniel, that we ought to look for the confederacy of *Gog and Magog* within the ancient territories of the three first beasts: there accordingly we find the original settlements of all the nations enumerated by Ezekiel. But let us forbear to speculate on this obscure subject, further than we have the express warrant of Scripture. See Abp. Newcome’s Ezek. in loc.

from the sword, and gathered out of many peoples, against the mountains of Israel, which have been perpetually for a desolation: yet it is brought forth out of the nations, and they are dwelling in confident security all of them.

9. Thou shalt ascend, and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.

11. And thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell in confident security, all of them dwelling without walls, and having neither bars nor gates;

12. To take a spoil, and to take a prey; to turn thine hand upon the *once* desolate places *that are now* inhabited, upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13. Sheba, and Dedan, and the merchants of Tarshish\* with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14. Therefore, son of man, prophesy, and say unto Gog; Thus saith the Lord God; Shalt not thou know† in that day when my people Israel dwelleth in confident security?

15. Yea, thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16. And thou shalt come up against my people Israel, as a cloud to cover the land: in the end of

\* *The merchants of Tarshish.*] I know not who can be here intended except the great maritime nation of faithful worshippers, which had so vigorously opposed the tyranny of Antichrist, and which had been so instrumental in bringing back the converted division of Judah. It is pleasing to behold them, at the end of the Millennium, still preserving their ancient character, and refusing to cast in their lot with Gog and Magog, as they had heretofore refused to do with Edom. Faithful to their old principles and their old alliance, they ask, in astonishment at this new impiety, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

† *Shalt not thou know.*] Abp. Newcome translates this passage *Shalt thou not rise up?* instead of *Shalt thou not know?* reading רָעַר on the authority of the LXX. who translate the word, as it stood in their copy, εγερθησῃ.

days\* it shall be that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes. 17. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? 18. And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. 19. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 22. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know, that I am the Lord.

xxxix. 1. And thou, son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the prince of Rosh, Mesech, and Tubal: 2. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right

\* *The end of days.*] Since *Antichrist* is destroyed at the *end of days*, and since *Gog and Magog* likewise perish at the *end of days*; and since *Antichrist* is destroyed *previous to the commencement* of the Millennium, and *Gog and Magog* at the *close* of it: the *end of days* must necessarily mean, as I have elsewhere argued, that *portion of time which begins at the termination of the great apostasy of 1260 years, and which expires at the end of the Millennium.* See my *Dissert. on the 1260 years.* Vol. i. p. 85—88. 2d edit. p. 89---92.

hand. 4. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. 5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. 6. And I will send a fire on Magog, and on those that dwell in the isles in confident security; and they shall know that I am the Lord—

17. And thou, son of man, thus saith the Lord God; Speak unto every feathered fowl\*, and to every beast of the field; Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, of all the fatlings of Bashan—

22. And the house of Israel shall know, that I am the Lord their God from that day and forward. 23. And the nations shall know, that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. 25. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26. And they have borne their shame, and all their trespasses whereby they trespassed against me, when they dwelt in their land in confident security, and none made them afraid. 27. When I have brought them again from the people, and gathered

\* *Speak unto every feathered fowl.*] St. John has borrowed the imagery of this passage in his description of the overthrow of the Antichristian Roman confederacy (Rev. xix. 17—21.): but a mere adaptation will not prove the identity of the two confederacies against positive argument. This allegory of Ezekiel has called forth in a very singular manner the critical powers of an unbeliever. Voltaire quoted it to prove, that the Jews of old times eat the flesh of horses and even of men: and, “though cautioned that not Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet insisted to the last on his strange accusation.” Michaelis cited by Abp. Newcome in loc.

them out of the lands of their enemies, and have been sanctified in them in the sight of many nations; 28. Then shall they know, that I am the Lord their God, which caused them to be led into captivity among the nations: but I have gathered them unto their own land, and have left none of them any more there. 29. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

## COMMENTARY.

The principal difficulty in the exposition of this prophecy is to ascertain, *what people*, and *what sovereign*, Ezekiel means by *Magog*, and *Gog*: whether they be the same, or not the same, as *the apocalyptic Gog and Magog*; whether their expedition will be undertaken at *the beginning*, or at *the end*, of the Millennium.

Mr. Mede supposes, that they are *not* the same as *the apocalyptic Gog and Magog*, but only typical of them; that their expedition takes place at *the beginning*, not at *the end*, of the Millennium; and that *the nation* intended by them is that of *the Turks*. The reason, which he assigns for his opinion, is this: that Ezekiel's *Gog and Magog* come out of the north-parts, where the posterity of Magog was scattered; whereas St. John's *Gog and Magog* are said to be nations, which are in the four quarters of the earth: that Ezekiel's *Gog and Magog* are to be some terrible enemy, which should come against *Israel* at the time of their return, and should be destroyed by the Lord with a dreadful slaughter; whereas St. John's *Gog and Magog* are not brought upon the stage till *the close* of the Millennium\*.

Bp. Newton expresses himself much to the same purpose as Mr. Mede, though somewhat more guardedly and indecisively, as if it were *possible* that *the Gog and Magog* of Ezekiel *might* be the same as *the Gog and Magog* of St. John. "At the expiration of *the thousand years*," says he, "the restraint shall be taken off from wickedness. For a little season, as it was said before, Satan shall be loosed out of his prison, and make one ef-

\* Mede's Works, B. iii. C. 12. and B. iv. Epist. 41.

fort more to re-establish his kingdom. As he deceived our first parents in the paradisaical state, so he shall have the artifice to deceive the nations in this millennial kingdom, to shew that no state or condition upon earth is exempted and secured from sinning. The nations, whom he shall deceive, are described as living in the remotest parts of the world, in the four quarters of the earth; and they are distinguished by the name of *Gog and Magog*, and are said to be as numerous as the sand of the sea. *Gog and Magog* seem to have been formerly the general name of the northern nations of Europe and Asia, as *the Scythians* have been since, and *the Tartars* are at present. In Ezekiel there is a famous prophecy concerning *Gog and Magog*; and this prophecy alludes to that in many particulars. Both that of Ezekiel and this of St. John remain yet to be fulfilled; and therefore we cannot be absolutely certain that they may not both relate to the same event; but it appears more probable that they relate to different events. The one is expected to take effect before, but the other will not take place, till after the Millennium. *Gog and Magog* in Ezekiel are said expressly to come from the north-quarters and the north-parts; but in St. John they come from the four quarters or corners of the earth. *Gog and Magog* in Ezekiel bend their forces against *the Jews* resettled in their own land; but in St. John they march up against the saints and church of God in general. *Gog and Magog* in Ezekiel are with very good reason supposed to be *the Turks*; but *the Turks* are the authors of *the second woe*; and *the second woe* is past before *the third woe*; and *the third woe* long precedes the times here treated of. It may therefore be concluded, that *Gog and Magog*, as well as *Sodom* and *Egypt* and *Babylon*, are mystic names in this book; and the last enemies of the Christian church are so denominated, because *Gog and Magog* appear to be the last enemies of the Jewish nation\*.”

To these opinions I can by no means subscribe †. In the language of prophecy, a type is usually borrowed from

\* Bp. Newton's Dissert. on Rev. xx.

† Mr. Lowman and Abp. Newcome suppose, like myself, that *the Gog and Magog* of Ezekiel are the same as *the Gog and Magog* of St. John. But, as

some state either already destroyed or shortly about to be destroyed, and applied to a nation the destruction of which is remotely future. Thus *Tyre, Sodom, Babylon, and Egypt*, are all used as types of *the spiritual empire of the Papacy*: and no confusion can arise from such a mode of speaking, because all these powers had either fallen when the predictions that *literally* concerned them were delivered, or fell shortly after. But, if we suppose Ezekiel's *Gog and Magog* to be typical of St. John's *Gog and Magog*, we must then admit, that a *power*, the destruction of which was most remotely future even in the days of the apostle, may be typical of *another power* the destruction of which is still *more* remotely future; and consequently we must advance through an infinite series of types and antitypes, till we are bewildered in a confusion of ideas from which it will be no easy matter to extricate ourselves. Viewing the matter then in this light, I can scarcely think it probable, that St. John would adopt a type so necessarily and so needlessly ambiguous. In the case of his using *Babylon* as a type, all is perfectly clear: but can an instance be produced in the whole Bible, except the present as it is explained by Mr. Mede and Bp. Newton, in which a *nation*, the very existence of which was future when St. John wrote (supposing with these commentators that Ezekiel's *Gog and Magog* are *the Turks*), is used to typify *another nation*, the rise of which is yet more remotely future?

On this argument however I do not wish to lay too great a stress; for what appears to myself a complete an-

they do not bring forward any arguments to prove the point, what I am about to say upon it will not be altogether superfluous. See Lowman's Paraph. of the Revelation in loc. and Abp. Newcome's Ezek. xxxviii. 8, 22. His grace very justly refers the latter of these verses to Rev. xx. 8, 9: but I cannot think that the enemies, who assail *the Jews* at the close of the Millennium, will be a mixture of Pagans and Mohammedans; because *the religion of Mohammed*, or *the little horn of the he-goat*, will be destroyed previous to the commencement of the Millennium. It is worthy of observation, that the Rabbies themselves consider *the war of Gog and Magog* to be perfectly distinct from, and posterior to, *the destruction of the fourth or Roman beast*; but they conceive that it will take place soon after their restoration. In this particular, as it appears from the Apocalypse, they are mistaken. Indeed, from the *data* afforded them by Ezekiel, they had no right to draw such a conclusion. He simply places the war of Gog and Magog *after* the destruction of the mystic Edom, and *after* the restoration of the whole house of Israel; *how long after*, he no where determines. Mede's Works, B. iv. Epist. 24.

omally in the very principle of typical language, may not strike others with equal force: let us see then how far the assertion, that *Ezekiel's Gog and Magog will invade Palestine at the era of the restoration of the Jews, and consequently previous to the commencement of the Millennium*, is well founded. Now so far is this assertion from being at all warranted by any thing which the prophet says, that he leads us to conclude that the very reverse of it is the truth. He represents both *the house of Judah* and *the house of Israel* as having coalesced into one people; as having *both* been restored *a considerable length of time*, for they are said to have gotten cattle and goods, to have rebuilt their desolate cities, and to be dwelling in the land in all the carelessness of confident security: that is to say, he represents them as being in that very state of confident security, with which God had promised to bless them when the rankling thorn of all their enemies should have been removed\*. Such then is the condition, in which *the united kingdom of Judah and Israel* will be at the era of *the great invasion of Gog and Magog*. Now the whole of this certainly implies, that the invasion will take place *after* the Millennium has commenced: but, if it take place *after* the Millennium has commenced, we must necessarily fix it either to some indeterminate period in *the course of the Millennium*, or to *the end of the Millennium*. We learn however from St. John, that nothing of the kind will take place in *the course of the Millennium*: it follows therefore, that it must take place at *the end of it*. This matter will be yet more decidedly evident, if we consider that Ezekiel places the invasion of Gog and Magog *after* the return of *the house of Israel*, and its coalition with *the house of Judah*. Now we learn from Isaiah, that *Judah* will be first restored; that he will be attacked by *a confederacy of God's enemies*; that *those enemies* will be completely overthrown; that such as escape will be scattered into all countries; and that they will be an instrument of bringing about the subsequent restoration of *Israel*†. Since then *Gog and Magog* are to invade Palestine *after* the restoration, not

\* Ezek. xxviii. 24, 25, 26.

† Isaiah lxvi. 5--24.

only of *Judah*, but of *Israel*; since consequently they are to invade it, not *previous*, but *subsequent*, to the commencement of the Millennium; and since they are to invade it *after* the overthrow of the *Antichristian confederacy* (which synchronizes with *the restoration of Judah* and precedes *that of Israel*), when *the united tribes* have long been dwelling confidently in their own land: I see not what they can be except *the Gog and Magog* of St. John\*.

But Mr. Mede and Bp. Newton urge, that Ezekiel's *Gog and Magog* come from *the north*, whereas St John's *Gog and Magog* come from *the four quarters of the earth*; and that *the former* attack *the Jews only*, whereas *the latter* attack *the saints and church of God in general*. To this I reply, that Ezekiel no doubt represents *Gog and Magog* as issuing from *the northern regions* of Rosh, Mesech or Mosoch, and Tubal; but he likewise represents the invading army as composed, not only of these northern warriors, but of auxiliaries both from *the east, the south, and the west*. *Gog* is indeed the chief of the confederacy, but he musters under his banners the future inhabitants of Persia, Ethiopia, and Libya. He comes up as a cloud to cover the land, both he and all his bands from their place out of *the north-parts*, and many people with him from *the three other quarters of the globe*. And, when he thus comes up in number like the sand of the sea, against whom is his attack directed? Ezekiel tells us, *The Israelites now dwelling confidently in their own land*; St. John tells us, *The camp of the saints, and the beloved city*. Now where is the fancied discordance be-

\* Though Mr. Lowth thinks with Mr. Mede, that Ezekiel's *Gog and Magog* are most probably *the Turks*, yet he fully acknowledges that their invasion of Palestine will take place *some time after* the restoration of *the Jews*; a circumstance, which amply proves, as I shall presently shew, that they cannot be either *the Turks* or *the Antichristian confederacy*, and consequently that they must be the same as St. John's *Gog and Magog*. Commenting on Ezek. xxxviii. 8, Mr. Lowth justly observes, that "the sense is, that, after the return of the people of *Israel* into their own country and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly." He adds, that ver. 11 contains "a description of a people that live securely without any apprehension of danger Compare Jerem. xlix. 31." And he further remarks, that in ver. 12. *Judea* is described as a country that lay desolate before *the Jews'* return into it. After it had been for some time reinhabited, *Gog* and his associates designed to fall upon it with all their forces." See likewise his Comment. on ver. 14.

tween these two accounts? If *the Jews* are to be restored to the country of their fathers, and to dwell there during the period of the Millennium, *the beloved city* can only be *Jerusalem*; and, if *the Jews* are to be converted to Christianity, they are undoubtedly, though perhaps not exclusively, *the saints that inhabit that beloved city*. It appears then, that both Ezekiel and St. John equally foretell an invasion of Palestine by some powers which they equally term *Gog and Magog*; that this invasion is to take place *after* the Millennium has commenced; and that it is totally to fail of success, God raining down upon the conductors of it fire from heaven\*. Such being the case, what authority have we for saying, that *the one Gog and Magog* is a type of *the other*; that the two invasions are two entirely different events; and that they take place, the one at *the beginning* and the other at *the end* of the Millennium?

If from this statement it be allowed, that *the expedition of Gog and Magog*, predicted by Ezekiel, takes place at *the end* of the Millennium, and is consequently the same as that predicted by St. John, it will be almost superfluous to shew that Ezekiel's *Gog and Magog* cannot be *the Turks*. Nevertheless, that my position may be the more fully established, I shall point out why it is utterly impossible that they should be *the Turks*, even if we place their expedition at the era of *the restoration of the Jews*, and immediately before *the commencement of the Millennium*. Mr. Mede himself supposes (what I think, consistently with the analogy of the apocalyptic phraseology, cannot be doubted †), that *the exhaustion of the Euphrates* under *the sixth vial* means *the subversion of the Turkish empire*; and he inclines to believe (very justly, in my opinion), that *the kings*, for whom a way is prepared by *this exhaustion*, are *the Jews*, or (to speak more accurately) *the Israelites*, scattered through the East. Now, if such an interpretation be well-founded, it is obvious, that *the Ottoman monarchy* will be subverted *previous* even to the *beginning* of the restoration

\* Compare Ezek. xxxviii. 22. with Rev. xx. 9. and see Abp. Newcome's Ezek. in loc.

† See my *Dissert. on the 1260 years*, vol. ii. p. 344. (2d Edit. p. 381.)

of the *Israelites*. And it is equally obvious, that it will be subverted *previous to the beginning* of the restoration of the *Jews*: because it will be subverted *before* the confederacy of the *Roman beast*, the *false prophet*, and the *kings of the earth*, is gathered to Armageddon; which confederacy will be broken *contemporaneously* with the return of the *Jews*, under the *seventh vial*, and at the close of the *1260 years* \*. This being the case, it is manifest, that the *Turks* can have no concern, at least *nationally*, in an invasion of Palestine at the era either of the restoration of *Judah* or of *Israel* (even allowing, that the expedition of Ezekiel's *Gog and Magog* then takes place); and for this plain reason: they will have been broken as a people a certain length of time *before* either the *Jews* or the *Israelites* even *begin* to return; and their subversion will be instrumental in preparing a way for the *Israelites* at least to return. But, according to Ezekiel, the *expedition of Gog and Magog* takes place *after* the restoration both of *Israel* and *Judah*, and when they have long been dwelling confidently in their land: the *restoration of Israel* however does not take place till *after* the overthrow of the *Antichristian confederacy*; and the *very gathering together of the Antichristian confederacy to the place of its destruction* does not commence till *after* the overthrow of the *Ottoman empire* †: what possible connection then can *Gog and Magog* have with the *Turks*, whether we place their expedition *before* or *after* the Millennium? A commentator, who lives in the present day, might further observe, that we have little cause indeed to believe that *Turkey* will ever *head* ‡ a grand expedition like that of Ezekiel's *Gog and Magog*: but mere probabilities or improbabilities, deduced from the passing aspect of affairs, and as yet hid in futurity, I am unwilling to build upon; we have sufficiently decisive scriptural evidence without them.

\* Compare Dan. xi. 40, 45 xii. 1, 6, 7—Rev. xiii. 5. xvi. 17. xix. 19, 20.

† Isaiah lxvi. 19, 20—Rev. xvi. 12—16.

‡ It is not impossible, that some *individual* Turks and other Mahommedans may be in the army of *Antichrist*; but this falls very far short of Ezekiel's description, which plainly represents *Gog*, whoever he may be, as the *head* of an expedition undertaken by various different nations.

Here it may be asked, How are we to understand the reference which Ezekiel himself gives us to others who have foretold *this same war of Gog and Magog*, if we place it at *the end* rather than at *the beginning* of the Millennium? “Thus saith the Lord: Art not thou he, of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?” Mr. Mede is of opinion, that Ezekiel alludes in this passage to *Isaiah* xxvii. 1. *with the two last verses of the foregoing chapter*; to *Jeremiah* xxx. 23, 24; to *Joel* iii. 1. *and the following verses*; and to *Micah* v. 5, 6, 9, 15. In all these references I certainly think Mr. Mede mistaken, because I believe that *the war of Gog and Magog* will take place at the *close* of the Millennium, whereas the events predicted in the passages to which he refers will come to pass immediately before the *commencement* of the Millennium. *Isaiah* xxvii. 1. relates to *the subversion of the Egyptian government*, at the period of *the restoration of Judah*, and during *the time of unexampled trouble* mentioned by Daniel\*. *Jeremiah* xxx. 23, 24. relates to *the overthrow of the Antichristian confederacy* at the same era, that is to say, at *the end of the 1260 years*: and, *after* it is thus overthrown, the prophet foretells, in perfect accordance with *Isaiah* †, *the restoration of Ephraim* or *the kingdom of the ten tribes*. *Joel* iii. 1. likewise relates to *the overthrow of the Antichristian confederacy*. And *Micah* v. 5, 6, 9, 15, equally relates to the same event, describing *the chief of the Roman Babylon*, as he is elsewhere described by *Isaiah* ‡, under the mystic name of *the Assyrian*. On the whole, since we undoubtedly find nothing in our *present* Hebrew Scriptures that at all resembles the remarkable prophecy of Ezekiel respecting *Gog and Magog*; whence Eichhorn naturally observed, that, as far as we can discern, this great piece is entirely new and peculiarly his own §: on the whole, I

\* Compare *Isaiah* xi. 10—16. xvii. xviii. xix. xxvi. 19, 20, 21. xxvii. 1, 6, 7, 12, 13. Dan. xi. 42, 43. xii. 1, 2, 7.

† *Isaiah* lxvi. 7—24.

‡ *Isaiah* xiv. 4, 25.

§ “In many poems, as far as we can discern, he is really new. The great piece of *Gog and Magog* is his own.” Eichhorn’s *Introduct. to the Old Testament*, cited by Abp. Newcome, *Pref. to Ezekiel*, p. xxvii.

say, Abp. Newcome's opinion seems to me the most probable, that *the prophets of Israel*, alluded to by Ezekiel, are those, "whose predictions on this subject were never committed to writing, or are now lost\*." Yet I think we may discover a remote hint of *the war of Gog and Magog* in Daniel vii. 12, 13, 14. The prophet, having foretold the destruction of *the great Roman beast* in all his members and of his tyrannical *little horn*, in other words, of *the Antichristian confederacy of the beast, the false prophet, and the kings of the Latin earth*, informs us concerning the rest of *the beasts*, namely *the Babylonian, the Medo-Persian, and the Macedonian*, that, although their dominion should be taken away, yet their lives should be prolonged for a season and a time; and he afterwards declares, that he beheld in the night visions the son of man coming in the clouds of heaven. How then can we understand the prolongation of the lives of these three beasts *after* the overthrow of *the Roman confederacy* by the Ancient of days, and *to* the period of a certain *subsequent* revelation of the Son of man, except that the future inhabitants of those three empires should be preserved *after* the destruction of *Antichrist*, and *during* the millennial reign of the saints, and that they should at length make their appearance upon the stage as a *second* grand Antichristian confederacy termed by Ezekiel and St. John *Gog and Magog*?

Still on a subject, so confessedly difficult and mysterious as that respecting which we are treating, the reader may continue to have his doubts, and may be disposed to ask; *Why may not Ezekiel's Gog and Magog be, not indeed the Turks, for that is plainly impossible, but the great Antichristian confederacy which will be destroyed at the era of the restoration of Judah? They have certainly many points of resemblance in common: they both invade Palestine from the north; they both attack the Jews; and they both perish partly supernaturally, and partly by internal discord†. Why then may we not suppose them to be the same: and consequently that Mr. Mede is at least right in that part of his scheme, which makes*

\* Translation of Ezekiel in loc.

† Compare Ezek. xxxviii. 21, 22. with Zechar. xii. 4. xiv. 3, 4, 12, 13.

the Gog and Magog of *Ezekiel* to be entirely different from the Gog and Magog of *St. John*?

To this I answer, that the two expeditions of *Ezekiel's Gog and Magog* and *the Antichristian confederacy* certainly resemble each other in these points, although even in these the resemblance is far from being perfect; for *Gog and Magog* invade Palestine, not merely from *the north*, but (as it appears from the description of their allies) from *the east, the south, and the west*, that is (in the language of *St. John*) from *the four quarters of the earth*; whereas *the Antichristian confederacy* invades Palestine *solely from the north*, and, after passing through it in the full tide of success, subjugates Egypt, Libya, and Ethiopia\*. But, whatever *partial* resemblance there may be between the two expeditions, since they differ in the three grand points of *time, of persons, and of circumstances*, it is not easy to conceive how they can be identified—Their difference in *time* has already been shewn. *The Antichristian expedition* takes place *during* the restoration of *Judah*, and *prior* to the restoration of *Israel*: *the Magogian expedition* takes place *after* the restoration both of *Judah* and *Israel*, *after* they have coalesced into one people, *after* they have been long securely dwelling in their own land under David their prince—Their difference in *the persons*, respectively engaged in each, is even yet more remarkable. *The Jews* begin to be restored at *the close of the 1260 years*; the power of *the Roman beast* and his *little horn* begins to be broken at the same period; *the confederacy of the Roman beast, the false prophet, and the kings of the Latin earth*, begins to be overthrown under *the seventh vial*, likewise at the same period; *the infidel king, or the atheistical Antichrist of the last days*, comes to his end also at the same period; *the Jews* themselves, as we have seen, understand *the mystic Edom*, which the Lord destroys at the time of their restoration, to mean *the Roman empire*: from all which we must unavoidably conclude, that *the great confederacy*, which is destined to be overthrown at *the close of the 1260 years*, and which is noticed more or

\* Dan. xi. 43.

less explicitly by almost every prophet who foretells *the return of Judah*, will be composed of powers situated within the limits of *the ancient Roman empire*. If then Ezekiel's *Gog and Magog* be the same as *the Antichristian confederacy*, we may expect to find both them and their allies described as being *Roman powers*, and as answering exactly to *the ten-horned beast, the little horn or false prophet, the infidel king*, and his associated *vassal kings*. Not the least similarity however can be discovered between the persons who compose *the confederacy of Gog and Magog*, and those who compose *the confederacy of Antichrist*. On the contrary, as *the Antichristian confederacy* is plainly a *Roman one*; so *the Magogian confederacy* does not comprehend a *single Roman power*, but is entirely composed of the relics of *the three first empires*, which Daniel assures us should have their lives preserved after the destruction of *the Roman beast*, though their dominion of power of injuring the Church should be taken away. According to Ezekiel, *the confederacy of Gog* will consist of *Magog, Rosh, Mesech, Tubal, Persia, Cush, Phut, Gomer, and Togarmah*. Now let the reader consult the map which Bochart has prefixed to *the first book of his Sacred Geography*, and he will find every one of these nations seated within the limits of *the three first great empires*, although some of their colonies doubtless extended beyond them. In *Asia Minor* he will perceive *Gomer, Tubal, and Togarmah*; close to *Tubal* he will see *the Moschic hills*; a small distance further east he will find *Rosh* or *Rhos*; due north of *Rosh, Mesech, Gog and Magog*; in Syria, another colony of *Magog*; in the region of *Babylon* and in *Arabia, Chut* or *Cush*\*; and

\* "Nos asserimus omnes Chusi filios, quos hinc nominat Moses habitasse circa mare Persicum, præter Nemrodum, quem Babylonem migrasse testatur Moses" (Bochart. Geog. Sacr. L. iv. C. 3.). In after ages the posterity of this patriarch astonishingly spread themselves. We find them in Colchis upon the Euxine; in Egypt; in Thrace, in Thessaly, and in Greece, the seat of the third great empire; in Babylon and in Persia, the two other great empires. (See Bryant's Anal. vol. iii. p. 443—601.). "*The land of Cush* in holy Writ (commonly, but by mistake, rendered *Ethiopia*) is properly that district of Arabia, where the sons of Cush first settled. But, as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian gulph, to the confines of Susiana; and westward, across the Arabian gulph, into the region since called *Abyssinia*, which extended along the coast from Ptolemæis to Arsinoë, and inland to the very

in *Africa* immediately west of *Egypt*, *Phut*. *Peres* or *Persia*, which completes Ezekiel's catalogue, was itself the head of the second of the four great empires. Having thus ascertained the situation of these powers, let the reader next fix his eye upon *Palestine*, and imagine a joint invasion of it to take place from all these countries at once; and he will plainly see how exactly St. John's account tallies with Ezekiel's, that is to say, he will perceive that an invasion of *Palestine* jointly undertaken by the nations which Ezekiel enumerates would necessarily come from *the four quarters of the earth, north, south, east, and west*. Since then *the Antichristian confederacy* is a *Roman one*, and since *the Magogian confederacy* is not a *Roman one*, they certainly cannot be the same. And, since *the Magogian confederacy* is composed of the relics of *the three first empires*, since the lives of *those empires* are to be preserved after the fall of *the Roman empire*, and since *the confederacy itself* is not to be formed till some time after *the restoration of Israel*; I know not what it can be except *the confederacy*, which St. John similarly terms *Gog and Magog*\*—*The circumstantial difference between the Antichristian and the Magogian confederacies* will close the argument. *The Antichristian*

sources of the Nile: *the land of Cush* is often taken more largely for a great tract of country, not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris below the town of Asia, and for its western boundary the Nile." Bp. Horsley's Letter on Isaiah xviii. p. 93.

\* The discussion of this interesting prophecy serves to shew, that I was right in assigning the expedition, foretold in Dan. xi. 40---45, to *the infidel king*, and not (with Bp. Newton) to *the king of the North*. Since *that expedition* is contemporary with *the restoration of Judah at the close of the 1260 years* (Dan. xii. 1, 7.), it can only be an expedition undertaken by *some Roman power*, which shall then either be *the last head of the beast*, or at least *his most powerful horn*. Now *the wilful king* is allowed on all hands to be a *Roman power*, whether he be *the empire in general, the Pope, or Antichristian France*; whereas *the northern king* seems plainly not to be a *Roman power*. But the expedition during *the restoration of the Jews* is to be undertaken by a *Roman power*; and *the wilful king*, confessedly a *Roman power*, is at this very era engaged in hostilities with *the northern king*: hence it is plain, that, in order to avoid a palpable contradiction, we must ascribe the expedition in question, not to *the northern king*, but to *the wilful king*. Thus, what the concinnity of Daniel's prophecy evidently required, is proved by the instrumentality of another prophecy. *The only expedition into Palestine at the era of the restoration of the Jews is the Roman one*: the expedition therefore, here predicted by Daniel, must undoubtedly be ascribed to *the Antichristian Roman king*, not to his *northern antagonist*. See my *Dissert. on the 1260 years*, vol. i. p. 352---356. (2d Edit. p. 384---400.)

*confederacy* will at first prove successful, will overrun the whole of Palestine, will take Jerusalem, will conquer Egypt, and will reduce the Libyans and Cushim to some kind of subjection\*. *The Magogian confederacy* will not be at all successful: at least Ezekiel does not give us the slightest hint that it will; and St. John, if it be allowed that *he* speaks of it, explicitly declares, that, although it will encamp around the beloved city, it shall not be able to take it, but shall be destroyed by fire from heaven. Of *the Antichristian confederacy* a third part will be spared and converted, and when scattered through all nations will be instrumental in bringing about *the restoration of Israel*†. Of *the Magogian confederacy* a sixth part only will be spared; for, although God will not even then forget to be merciful, yet the superior guilt of this last, as having the fate of its audacious precursor before its eyes, and therefore not being able to plead an equal degree of ignorance, will doubtless deserve a more severe punishment‡.

The sum of the whole is this: since *the Magogian confederacy* of Ezekiel can neither be *the Ottoman empire*, nor *the Roman Antichristian confederacy*; since it does not commence its expedition till so long after the restoration both of *Judah* and *Israel*, that they have coalesced

\* Isaiah xi. 15. xix. 4. xxvii. 12. Dan. xi. 41—45. Zechar. x. 11. xiv. 2.

† Compare Zechar. xiii. 8. and Isaiah lxvi. 19.

‡ Ezek. xxxix. 2. It is proper however to observe, that the word שש, rendered by our translators *to leave a sixth part*, is rendered by the LXX as meaning *to lead*, by the Vulgate *to bring out*, and by the Targum *to seduce*. But in this case the difference will still be no less striking between the fate of *the two confederacies*; for of *the one* we are plainly taught that *a third part* shall be spared, whereas of the other we may infer that *all* will perish (See Ezek. xxxviii. 21, 22. xxxix. 4, 5, 9—16.). Buxtorf translates the word, *to drag with a six-pronged hook*, supposing it to allude to Chap. xxxviii. 4: and R. D. Kimchi, *to afflict with a six-fold punishment*, supposing it to allude to the six plagues mentioned in Chap. xxxviii. 22. The fact is, the word only occurs once in the whole Bible: hence we have this uncertainty of interpretation, and hence I did not think myself authorized in rejecting our present translation. Yet, when we recollect that *the destruction of Gog* is at the end of the Millennium, and immediately before the general day of judgment, I cannot refrain from thinking, that our translation (although I have retained it) is of all the others the least likely to be the right one. The most obvious derivation of שש is nevertheless from שש *six*; whence I much incline to think, that Buxtorf's interpretation is the best. Kimchi's seems too much laboured, and too far fetched. Abp. Newcome retains, as I have thought it most prudent to do, our common English version.

into one people, and are dwelling securely in their land; since therefore it must begin to act *after* the commencement of the Millennium; since we have every reason to believe, that it will not begin to act *during* the Millennium, so that one part of the Millennium should precede and the other succeed it; since consequently it will not begin to act till the *close* of the Millennium; since we find it composed of the relics of *the three first empires*, the lives of which Daniel declares shall be preserved *after* the overthrow of *the Roman beast*, and therefore *during* the Millennium, for there is no other period during which they *can* be preserved, if they be preserved beyond the destruction of *the Roman beast*; since St. John predicts, that, at this very era, namely *the close of the Millennium*, when we may expect the expedition of Ezekiel's *Gog and Magog* to be undertaken, a similar expedition will be undertaken by *a confederacy* which he similarly terms *Gog and Magog*, and *that* too from the regions marked out by Ezekiel, *the four quarters of the earth*; and lastly, since both Ezekiel and St. John agree, that each expedition will totally fail of success, and that the respective *Gog and Magog* of each will be miraculously destroyed by fire from heaven: when the whole argument in short is considered in all its bearings, what conclusion can we arrive at, except that *the Gog and Magog* of Ezekiel are *the Gog and Magog* of St. John?

Having now sufficiently anticipated any objections that might have been made, so far as *Gog and Magog* are concerned, to my proposed interpretation of the present prophecy, I shall proceed to discuss it at large. And here I apprehend, the parallel prediction of St. John will be found of essential use, inasmuch as it treats of the same events in precisely the same order. The only difference indeed between the two prophets is this: Ezekiel peculiarly directs our attention to *the children of Israel*, and connects *the history of their restoration* with *the successive confederacies of Antichrist and Gog and Magog*, the one *previous to the commencement* of the Millennium, the other at its *close*; whereas St. John, writing the prophetic history of the church in general, does not notice *the Jews* otherwise than as involved in that church, but simply

gives us an account of the overthrow first of *the Roman Antichristian confederacy*, and afterwards of *the Magogian confederacy*.

I consider *the whole of Ezekiel from the 34th to the 39th chapter inclusive*, as one continued prophecy: for, if we attempt to divide these evidently connected chapters from each other, where shall we draw the line? where shall we say that the one prophecy ends, and that the other begins?

Ezekiel first notices *the dispersion of Israel* through the tyranny of their shepherds or rulers, who, after grinding their faces and treating them in all respects as a conquered and debased people, instead of ruling them with gentleness and consulting their political happiness, at length became instruments in the hand of God of dispersing them through all countries. From *these shepherds*, or (in literal exactness of speech) from their successors and representatives *the powers of the Roman empire in its last or broken form*, God, at *the time of the end*, will require his flock. He will set his face against these tyrannical shepherds, who have so long persecuted his scattered people, and will cause them to cease from feeding the flock. He will not suffer them to feed themselves any more, or to harrass, like their Roman predecessors, *the wretched Jews* with endless extortion and oppression: but he will deliver his flock from their mouth that they may be no more meat for them. As soon as the appointed period shall arrive, he will search his sheep, and bring them back into their own land from all the countries whither they have been dispersed. He will feed them in a good pasture upon the mountains of Israel, by the rivers, and in all the inhabited places: and will set up one shepherd over them, the mystical David, even Christ the Lord.

At this era however of *their first restoration*, or *the restoration of Judah*, the prophet notices a remarkable distinction in the flock, which will serve to explain an apparent contradictoriness of some prophecies to others. We are generally led to conclude, that *the Jews* will be converted *previous* to their restoration, but Zechariah un-

doubtedly speaks of their being converted *after* it\*. How then are we to reconcile this discrepancy? Ezekiel teaches us, that at the time of *the restoration* God will judge between cattle and cattle, between *the rams* and *the he-goats*. He will make a marked distinction between *the fat cattle* †, and between *the lean cattle*; between those that trample down the pastures and foul the waters, and between those who are constrained to eat what is trodden down and to drink what is fouled; between those that push with the shoulder and thrust with the horn, and between the weak who are scattered abroad by this unnatural cruelty of their fellows. Yet both these different descriptions of cattle are equally considered as *the flock*; and are placed in contradistinction to *the beasts of the earth*, or *the tyrannical Roman powers under the influence of Antichrist and the false prophet*. By *the goats* therefore we must obviously understand *certain unconverted Jews*; and by *the rams*, such as are *converted*. Now it manifestly appears from the tenor of the prophecy, that both *the rams* and *the goats* will equally return to Palestine; and that, when they have thus returned, there will be a bitter dissention between them, *the goats* labouring by all possible means to injure and expel *the rams*. It further appears from other prophecies, that *the rams* or *converted Jews* will be restored by the instrumentality of *the then prevailing protestant European maritime power*; and that *Antichrist and his host* will at that period invade Palestine, and occupy Jerusalem. Thus we learn, from comparing these several prophecies with each other, that *four* different descriptions of persons will then be collected together in Palestine: *the great maritime power*; *the converted Jews*; *the Antichristian confederacy*; and *the unconverted Jews*. *The converted Jews*

\* See Zechar. xii. 9---14.

† Abp. Newcome translates Chap. xxxiv. ver. 16. *I will keep the fat and the strong*, instead of *I will destroy the fat and the strong*; substituting אֶשְׁמֵר for the common reading אֶשְׁמַד. This alteration appears to me very injudicious, for the prophet is plainly distinguishing between *the fat and the strong* and *the lean and the feeble*. Accordingly the distinction in question is afterwards pointed out again, and the reasons for making it are stated at large. See ver. 20. and ver. 17---23. But his grace's alteration entirely destroys the distinction; and, as it seems to me, materially injures, instead of improving, the sense of the passage.

we *know* will be restored by the agency of *the maritime power*: and how are we to account for the appearance of *the unconverted Jews*, at the same time, in the same country, and in direct opposition to their *converted brethren*, except by supposing that they are in league with *Antichrist*, and have been brought back into their own land for political purposes by his instrumentality? In the dreadful conflict many of *the goats* will perish; for God hath declared, that he will destroy the fat and the strong: many also of *the rams* will be slain; for God hath taught us, that, although he will surely chasten his people in exact measure, yet he will not make a full end of them, as he will of the nations their enemies. But at length, when the appointed time shall come, such *goats* as survive the slaughter of their fellows will perceive their error, and repent them of their sins. They will look upon him whom they have pierced, and mourn for him as one that mourneth for his only son\*. They will acknowledge their fault to their *converted brethren*, and will be reconciled to them. And they will jointly form only one flock, under one shepherd, David their king.

Thus, so far as matters of this kind are capable of proof, the opinion of Bp. Horsley, or at least something very like his opinion, seems to be proved †. “I have an unfashionable partiality,” says he in his letter to Mr. King, “for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early fathers, that Palestine is the stage, on which *Antichrist*, in the height of his impiety, will perish. I am much inclined too to assent to another opinion of the fathers; that *a small band of the Jews will join Antichrist, and be active instruments of his persecutions* ‡. And I agree with

\* Zechar. xii. 10.

† Vide supra Comment. on Proph. VII.

‡ The reader will find the various sentiments of the fathers, relative to *Antichrist*, collected together by Calmet in his Dictionary. Among other matters he mentions the supposition, “that *the Jews* will be the first, who will declare for him, acknowledge his dominion, and enjoy the principal employments in his government. He will win upon them by his delusions, his caresses, and false miracles, and by all the appearances of goodness, piety, and clemency; so that this unhappy people will take him for the Messiah, and will flatter themselves with the expectation of seeing the kingdom of Israel restored, by his means, to its former splendor.”

you, that it is not unlikely, that *this small part of the Jews* will be settled in Jerusalem, under the protection of *Antichrist*. But it is not to *the settlement of this apostate band*, that the prophecy of *the 18th chapter of Isaiah* relates.—The people, brought as a present to Jehovah to mount Zion, will be brought thither in a converted state. The great body of *the Jewish people* will be converted previous to their restoration; and, being converted, will be assisted, by Christian nations of the uncircumcision, in settling themselves in their ancient seats. I agree with you, that some passages, in Zechariah in particular, make strongly for this notion of a previous settlement of worse than *unconverted Jews*. But I am not without hope, from the same passages, that the great body of *the converted Jews* returning will find those first settlers, broken off from *the Antichristian faction*, in a state of deep contrition, and ready to receive their brethren with open arms. So the whole race shall be offered to Jehovah at mount Zion, and not one of *Israel* shall be lost. And so far, but no farther, I can admit an inchoate restoration of *the Jews*, antecedent to their conversion; and a settlement of a small body of them, in the Holy Land, by *the Antichristian powers*.”

In some points of less moment I cannot quite agree with his Lordship, but I am persuaded that his opinion itself is perfectly well-founded. He seems to consider *the destruction of Antichrist* as being *past*, and *the unconverted Jews* as being *penitent*, at the time when their *converted brethren* arrive under the protection of *the maritime power*. Whereas Ezekiel leads us to conclude, that *the goats* will war upon *the rams*; and, not content with acquiring a settlement themselves, will do all in their power to prevent their return. He likewise inclines to believe, that only *a small body of the Jews* will be restored in their unbelieving state by *Antichrist*; and that

In my *Dissertation on the 1260 years*, I have conjectured that the primary revelation of *Antichrist* took place in *the year 1789*, when the French revolution commenced. It is somewhat remarkable, that Peter Dailly was of opinion, that, according to his observations, *Antichrist* must appear in *this very year 1789*; but I know not on what his observations were grounded (Calmet's Dict. Vox *Antichrist*). It is equally remarkable, that the present head of *the Antichristian faction* has recently been hailed by *the Jews of Frankfort*, as their long-expected *Messiah*.

by far *the greatest part of them* will be brought back by *the maritime power* in a believing state. But when we consider the almost exclusive influence which Antichristian France *already* exerts over *the papal Roman empire*; and when we further consider, that at *the close of the 1260 years* it will have succeeded in completely organizing a vast confederacy of *the whole* of that empire\*: we can scarcely suppose, that its power will be so limited as to extend only to a *small body of the Jews*. After the formation of *this tremendous confederacy*, it is not easy to conceive how *the protestant maritime power* will be able to take under its protection any *Jews* excepting such as are out of the reach of *the confederacy*; those, for instance, who will then be scattered throughout Britain, Sweden, the maritime parts of Russia, America, Africa, and the coasts of Asia. Those therefore, who are within the reach of *the confederacy*, that is to say, those who are scattered through *the papal Roman empire*, can hardly be thought to constitute only a *small body*; unless some very remarkable emigration of *the Jews* from popish into protestant countries should previously take place. This opinion seems to be confirmed by what Zechariah says on the subject. He represents *the Jews*, who will be converted *after* their return, as constituting a *very large body of men*; so large indeed, that, were we not prevented by the explicit declarations of other prophecies, we should be in danger of fancying, as some actually *have* fancied, that *the general conversion of the whole house of Judah* would *succeed* their restoration. What proportion indeed *the converted Jews restored by the maritime power* will bear to *the unconverted Jews restored by Antichrist*, it is impossible, and therefore it would be absurd, to attempt to determine: but we may venture to say, arguing at least from probabilities, that a *very large body* will be brought back by each; and that *the goats, or unconverted Jews*, will attempt, in conjunction with *the armies of An-*

\* See Joel iii. 2. Zechar. xii. 2. Dan. ii. 34, 35, 44, 45.—vii. 11. Rev. xvi. 14.—xix. 18, 19, 20. The general expression of *the beast, the false prophet, and the kings of the earth*, that is *the Latin earth or habitable world* (οικουμένη) as the Romans were wont to term their extensive dominions, certainly teaches us, that *the confederacy* will comprehend *the whole empire of the revived beast, or the whole papal Roman empire*.

*tichrist*, to prevent the return of *the rams*, or *the converted Jews*.

The prophet having foretold *the restoration of Judah* partly in a converted and partly in an unconverted state, is now directed to set his face against *Edom* and *mount Seir*, as he had been commanded in the beginning of his prediction to set his face against *the tyrannical shepherds* who had scattered and oppressed God's flock. We have already seen, that *Edom* is used as a type of *the Roman empire*; and, from his immediate connection in the present instance with *the restoration of Judah*, we are obliged to conclude that he typifies *that empire* here also. *Edom* then is the same as *the shepherds*; who scattered *the Jews* while Pagan, and who will be destroyed in the act of fighting against them while papal. Against this *Roman Edom* God will stretch out his hand, and will make him a desolation and a desolation; because he has had a perpetual hatred against *the children of Israel*, and has shed their blood by the force of the sword, in the time of their iniquity in the end, or during the period of their last (that is, their present) apostasy and dispersion. *The Jews* indeed were evidently objects of the divine wrath; they were scattered throughout all countries; and were a proverb and a by-word among the nations: but that circumstance afforded no warrant for the atrocities of popish persecutors, nor did the wickedness of *Judah* exculpate *them* from blood-guiltiness. *Edom* therefore is prepared for blood. Since, in every period of his history from his first rise to the formation of his last *Antichristian confederacy*, he hath not hated blood, even blood shall pursue him\*. In the pride of his political speculations he had

\* Behold *Edom* in his pagan days of conquest and ambitious affectation of universal empire. "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 stamped the residue with the feet of it"—View him next while under the influence of *his little apostate horn*. "It was given unto him to make war with the saints, and to overcome them"—Consider *the adulterous church*, for whose polluted communion he exchanged his ancient pagan abominations, and to whom he hath ever lent himself an indefatigable tool of persecution. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—See him lastly, under the united influence of *Antichrist* and *the false prophet*, introducing, as yet unsated with slaughter, new scenes of havock, blood, and desolation. His leader, *the infidel king*, "shall go forth with great fury to de-

said, *The land of these two nations Israel and Judah shall be mine: I will possess it: I will make it a province of my empire, conveniently subservient from its central situation to my future schemes of yet more extensive aggrandisement.* Thus he: whereas the Lord was there. The Lord, who hath heard all his contemptuous speeches against *Israel*, and all his words which he hath multiplied even against the Lord, will suddenly go forth in his great wrath to judge him. As he rejoiced at the desolation of *Jacob*, so shall he become a desolation of desolations while the whole earth rejoiceth.

*The fall of Edom shall be the rise of the house of Israel.* They, who had long been scattered through all the lands, monuments of God's vengeance; they, who had profaned his holy name by calling themselves *his people*, when they were manifestly rejected of him: shall now be restored, though not for their own sakes; and shall be admitted into a new and spiritual covenant with the Lord. *Judah* and *Israel* shall both be brought back; but *the house of Judah* first. Although they have so long been politically and nationally dead, that they may be compared, not merely to *putrid corpses*, but to *dry bones*: yet they shall assuredly rise again, bone to his bone; shall resume their rank among the nations; and shall become, in the highest sense of the words, God's own people, a peculiar people zealous of good works, a people constantly living under the gracious influences of the Holy Spirit. *Judah* and *Israel* however shall be no longer, as formerly, *two kingdoms*. As *the two sticks* became *one* in the hand of *Ezekiel*; so shall *the two kindred nations* become *one* in the hand of the Lord. And, as *the literal David* reigned first over *Judah* separately, and afterwards over *Judah* and *Israel* jointly\*; so shall *the mystical David* first reign over

stroy, and with a bitter religious anathema to devote many to utter destruction. He shall plant the curtains of his pavilion between the seas in the glorious holy mountain: and the city shall be taken, and the houses rifled, and the women ravished. And I saw the beast," and the false prophet, "and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

After such multiplied deeds of violence and bloodshed, can we wonder, that vengeance, however slow-footed, should at length overtake him? "He, that killeth with the sword, must be killed with the sword," *Edom* hath not hated blood, therefore blood shall pursue him.

\* 2 Sam. v. 5.

*the House of Judah* for a short time separately, and afterwards over *Judah and Israel* now for ever united. When *Judah* is restored and converted, and when *the confederacy of Antichrist* is broken; "then shall come all the tribes of Israel unto David, and shall speak, saying; Thou wast he that leddest out and broughtest in Israel; thou shalt henceforth therefore feed the Lord's people; thou shalt be a captain over Israel; thou art the anointed king, the Messiah of God\*." With this *united kingdom* the Lord will make an everlasting covenant of peace. He will establish them, and set his sanctuary in the midst of them for evermore. He will be their God, and they shall be his people.

We have seen *the restoration of Judah* partly in a converted and partly in an unconverted state, *the destruction of the mystic Edom or the Roman Antichristian faction*, *the political resurrection of Judah and Israel* after their long national extinction, *their coalition into one people under one king the Messiah*, and *their unexampled prosperity and happiness* in the land of their fathers while living in covenant with God and beholding his sanctuary in the midst of them: we have seen, in short, *the commencement of that season of blessedness*, which is usually denominated *the Millennium*. The prophet now directs our attention to a *new enemy* of the Church, whom he styles *Gog and Magog*. That this *new enemy* cannot be the same as *Edom or the Roman confederacy*, is plain, both from the time when he makes his appearance, namely at some indefinite period *after* the commencement of the Millennium; from the countries whence he draws his forces, which are *without* the limits of *the papal Roman empire*; and from various circumstances in his prophetic history, which do not accord with the prophetic history of *the Roman Antichristian confederacy* as elsewhere detailed: to all which may be added the improbability, that Ezekiel, after he has described the downfall of *that confederacy* under the mystic name of *Edom* exactly at the era where other predictions had taught us to look for it, the era of *the restoration of Judah*; should now afresh describe its downfall under a different mystical

\* 2 Sam. v. 1, 2, 3.

name not used by any one of the ancient prophets, and *that* too at an era where no other predictions had taught us to look for it, an era *posterior* to the restoration of the house of Israel and the commencement of the Millennium. Ezekiel only teaches us, that the expedition of *Gog and Magog* should be undertaken, when *the united Jews and Israelites* were dwelling in careless security under David their king in their own land, when they had spread themselves through all the unwall'd villages, when they had become rich in cattle and goods, and when living under the immediate protection of heaven they little expected any assault from man; in other words, that it should be undertaken at some indefinite period *after* the commencement of the Millennium: but St. John is more explicit; he fixes this period to *a thousand years*, either natural or prophetic, after *the season of great blessedness* has commenced. *The confederacy* however of *Gog and Magog* will be even less successful than *that of Antichrist*. While these apostates surround *the beloved city*, fire from heaven will descend upon them; God will rain upon them an overflowing rain, a rain of hail-stones, fire and brimstone; and, agitated with the madness of terror, those, who escape the devastating tempest, will turn every man his sword against his brother. Yet even of these incorrigible offenders will God mercifully spare *the sixth part*\*, as he had already spared *the third part* of the *Antichristian confederacy*. Thus magnifying his great name, will the Lord shew to all nations, that, as he scattered *the children of Israel* for their sins, so, after he has restored them at once to their own land and to the privileges of his covenant, he will cause them to dwell in confident security, and will suffer none to make them afraid.

Thus, it appears, that Ezekiel arranges the events which are to take place during *the latter days* †, in the

\* I have already stated the uncertain meaning of the word שש; and have observed, that, however it be translated, the present argument will not be at all affected. Whether *Gog and Magog* be totally destroyed, or whether a *sixth part* be left, there will be no correspondence between *their* fate and that of the *Antichristian confederacy*; of which Isaiah teaches us that a considerable number shall be spared, while Zechariah more definitely limits that number to a *third part* of the whole. See Isaiah lxi. 19. and Zechar. xiii. 8.

† *The latter days, or the end of the days*, denotes in the Old Testament *that portion of time, which begins at the termination of the great Apostasy of 1260*

following order: 1. The restoration of *Judah* partly in a converted and partly in an unconverted state, and the contemporary war between the two parties supported by their several allies *the maritime nation* and *Antichrist*; 2. The destruction of *Antichrist and his Roman colleagues* under the general mystic name of *Edom*, and the Lord's vindication of himself for restoring so stubborn a race as that of *the Jews*; 3. The national resurrection of *Judah* and *Israel* to which the overgrown power of *Antichrist* was the only impediment, and their everlasting union under the mystic David their prince; 4. The commencement of the Millennial season of blessedness and tranquillity; 5. The destruction of *Gog and Magog*.

Precisely the same order is observed by St. John, with this only difference, that, treating of *the Church at large*, he does not particularly notice *the restoration of Israel*, but contents himself with only obscurely intimating that *the exhaustion of the symbolical Euphrates, or the overthrow of the Ottoman empire*, should prepare a way for *the kings from the east*: 1. The gathering together of *the Antichristian confederacy* to Megiddo in the land of Palestine, the country which extends 1600 furlongs, the region between the two seas; 2. Its overthrow in that country by the miraculous intervention of the personal Word of God; 3. The first resurrection, either literal or symbolical\*, of the saints, and their reign with Christ during the period of the Millennium; 4. The expedition and destruction of *Gog and Magog*.

It is impossible to avoid being struck with the exact correspondence between Ezekiel and St. John, in the order of their respective details. If then the arguments, which I have already adduced, be well-founded; and if this correspondence be allowed to exist: we must come to the conclusion, that *the Gog and Magog* of Ezekiel are the same as *the Gog and Magog* of St. John; and consequently that their *expedition* will take place, not *before the commencement*, but *at the end* of the Millennium.

*years, and which expires at the end of the Millennium and at the consummation of all things.* See the meaning of this phrase discussed in my *Dissert. on the 1260 years*, Chap. iii.

\* See my *Dissert. on the 1260 years*, Vol. I. p. 56. Note \* (2d Edit.).

## PROPHECY XXVI.

Descriptive character of *the powers that* will compose the Antichristian confederacy—The progress of Antichrist to Palestine—His overthrow there—The restoration of Judah during a time of great trouble at the close of the 1260 years.

Dan. ii. 40. The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and, as iron that breaketh all these, shall it break in pieces and bruise. 41. And, whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. 42. And, as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. 43. And, whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44. And in the days of these kings shall the God of heaven set up a kingdom 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: 45. Forasmuch as thou sawest—34.—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. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; 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.

vii. 7. 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 stamped the residue with the feet of it: and it was diverse from all the beasts that went before it; and it had ten horns. 8. I considered the horns,

and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn there were eyes like the eyes of a man, and a mouth speaking great things. 9. I beheld, till the thrones were set, and the ancient of days did sit:—10.—the judgment was set, and the books were opened. 11. 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—23. The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and brake it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise behind them, and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words by the side of the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of a time. 26. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. 27. And 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.

Rev. xiii. 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy—3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast—5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to practise forty and two months. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations—10. He, that leadeth into cap-

tivity, shall go into captivity: he, that killeth with the sword, must be killed with the sword.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, that he may make fire come down from heaven on the earth in the sight of men. 14. And he deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image for the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the beast's image, that the beast's image should both speak, and cause that as many as would not worship the beast's image should be killed. 16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18. Here is wisdom. Let him that hath understanding count the number of the beast. For it is the number of a man. And his number is 666.

xvii. 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters: 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornications. 3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: 5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. 6. And I saw the

woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and, when I saw her, I wondered with great admiration. 7. And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8. The beast, that thou sawest, was, and is not ; and shall ascend out of the abyss, and go into perdition : and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10. And they are seven kings : five are fallen, and one is, and the other is not yet come ; and, when he cometh, he must continue a short space. 11. And the beast, that was, and is not, even he is that eighth *king*, and *yet* is of the seven ; and he goeth into perdition. 12. And the ten horns, which thou sawest, are ten kings, which have received no kingdom as yet ; but receive power as kings in one season with the beast. 13. These have one mind, and shall give their power and strength unto the beast. 14. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and faithful and chosen. 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues. 16. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire : 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18. And the woman, which thou sawest, is that great city which reigneth over the kings of the earth.

Dan. xi. 36. And (after the second persecution of the men of understanding, or the era of the Reformation) a king shall do according to his will ; and he shall exalt himself, and magnify himself above every god ; and shall speak marvellous things against the God of gods ; and

shall prosper till the indignation be accomplished: for that, that is determined, shall be done. 37. Neither shall he regard the God of his fathers, nor *him who is* the desire of women, nor regard any god: for he shall magnify himself above them all. 38. Yet, when he is established *in power*, he shall honour tutelary gods together with a god; even, together with a god whom his fathers knew not, he shall honour them with gold, and silver, and precious stones, and pleasant things: 39. And he shall practice *prosperously*. Unto the upholders of his tutelary gods, together with the foreign god whom he shall acknowledge, he shall multiply glory: and he shall cause them to rule over many; and he shall divide the land *among them, selling it* for a price.

40. And at the time of the end a king of the south shall butt at him: and a king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships. Yet he shall enter into the countries, and shall overflow, and pass over. 41. He shall enter also into the glorious land; and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. 42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape; 43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. 44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and to devote many to utter destruction under the pretext of religion. 45. And he shall plant the curtains of his pavilion between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

xii. 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2. And many that sleep in the dust of the earth shall awake; some to

everlasting life, and some to shame and everlasting contempt. 3. And they that be wise shall shine, as the brightness of the firmament; and they that turn many unto righteousness, as the stars for ever and ever. 4. But thou, O Daniel, shut up the words, and seal the book, unto the time of the end; many shall run to and fro, and knowledge shall be increased.

5. Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And it was said to the man clothed in linen, which was above the waters of the river, Until how long shall be the end of the wonders? 7. And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be until a time, and times, and a half; and, when he shall have finished to scatter the power of the holy people, all these *wonders* shall be finished\*. 8. And I heard, but I understood not†. Then said I, O my Lord, what is the end of these things? 9. And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11. And from the time of the taking away of the daily sacrifice even by the setting up of the abomination that maketh desolate, *there shall be computed* a thousand two hundred and ninety days. 12. Blessed is he that waiteth, and cometh to a thousand three hundred and five and thirty days. 13. But go thou thy way until the end: for thou shalt rest, and stand in thy lot, at the end of the days.

\* *And, when he shall have finished to scatter the power of the holy people, all these wonders shall be finished.*] Mr. Wintle translates this passage, *And, after the accomplishment of the dispersion of the holy people, all these things shall be fulfilled.* For his reasons, which are founded on a slight alteration of the text, see his note in loc. The sense according to either translation will be the same, though Mr. Wintle's, if his alteration be allowable, is more clear. He understands the passage in the same manner that I do; namely, that the *Jews* will begin to be restored at the close of the 1260 years. See Mr. Lowth in loc.

† *I heard, but I understood not.*] "I did not understand what time was allotted for bringing to pass this event, namely the restoration of the Jewish nation." Mr. Lowth in loc.

Rev. xvi. 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that a way might be prepared for the kings who are from the rising of the sun. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of demons working signs, to go out to the kings of the earth even of the whole habitable world \*, to gather them together to the war of that great day of God Almighty. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together † into a place called in the Hebrew tongue Armageddon (or the cursing to utter destruction at Megiddo.)

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. 19. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20. And every island fled away, and the mountains were not found. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.

xviii. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2. And he cried

\* *The whole habitable world.*] That is, *the Roman empire*, which was wont to be styled *ὅλη* or *πᾶσα ἡ οἰκουμένη*. See Parkhurst's Greek Lex. ox *οἰκουμένη*, and Mede's Daniel's Weeks, ver. 26. p. 705.

† *He gathered them together.*] Or, as the passage might perhaps be more properly translated, *they*, that is the unclean spirits, *gathered them together*. According to a well known rule of the Greek grammar, "the verb singular *συνήγαγεν* agrees with the neuter plural *ἀκαθάρτα πνεύματα*, whose office it was to collect the kings (ver. 14.) This is observed by Daubuz." Archdeacon Woodhouse's *Apocalypse translated*, p. 410.

mightily with a strong voice, saying, Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached unto heaven, and God hath remembered her iniquities. 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. 7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8. Therefore shall her plagues come in one day, death and mourning and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning; 10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more. 12. The merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble. 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat; and beasts, and sheep, and horses, and chariots, and slaves, and souls of men— 21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all—23. For thy mer-

chants were the great men of the earth: for by thy sorceries were all nations deceived. 24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

xiv. 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20. And the wine-press was trodden without the city; and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

xix. 11. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and true; and in righteousness he doth judge, and make war. 12. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himself: 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. 16. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, free and bond, small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his

army. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into a lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that sat upon the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh.

xx. 1. And I saw an angel come down from heaven, having the key of the abyss, and a great chain in his hand. 2. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, 3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived, and reigned with Christ a thousand years. 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And, when the thousand years are expired, Satan shall be loosed out of his prison; 8. And shall go to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, both small and great, stand before God; and the books were opened—

xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2. And I John saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Dan. vii. 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time. 13. I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. 14. 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.

#### COMMENTARY.

Nearly every prophecy, that treats of *the restoration of the Jews*, treats likewise of *the contemporary overthrow of some great and impious combination of God's enemies*: yet, were it not for the predictions of Daniel and St. John, we never could have learnt, previous to the event, either *who those enemies of God are*, or *at what era the restoration of the Jews would take place*. Hence they are peculiarly valuable and curious; and hence, from their near relation to each other, I have thought it best to arrange them together, considering them as forming jointly only one grand prophecy in nature and style perfectly distinct from all other prophecies.

It would be superfluous for me here to enter into a full examination of them, inasmuch as I have already discussed them at large in another work\*. I shall therefore only briefly observe, that we learn from them, that *the*

\* See a *Dissertation on the Prophecies relative to the 1260 years*.

*confederacy of God's enemies*, about to be destroyed at the time of the return of Judah, will consist of the *ten-horned beast under his last head*; an *infidel power*, which should spring up after the era of the reformation, and which at the time of the end should be so powerful as to take the lead in the *confederacy*, thence warranting the conjecture, a conjecture which recent events have proved to be just, that sooner or later it would become identified with the *last head of the beast*; an *ecclesiastical power*, which is represented under the various symbols of a *little horn*, a *two-horned lamb-like beast*, and a *harlot*, and which is sometimes styled a *false prophet*, and is sometimes considered as the *spiritual part of the great mystical city Babylon*; and lastly *certain kings of the earth*, who are apparently in a state of vassalage to these main promoters of the *confederacy*. All these are said to come to their end, and to be destroyed, after the expiration of a certain period, which contains 1260 years. And we further learn, by comparing prophecy with prophecy, that they will be destroyed in *Palestine*: that is to say, in some region, which extends 1600 furlongs, as *Palestine* does; in some region situate between two seas, as *Palestine* is; in the neighbourhood of the glorious holy mountain, or mount Zion; and in the more immediate neighbourhood of Megiddo, which is a town of *Palestine*. Now, at the close likewise of this self-same period of 1260 years, we are taught by Daniel, that the *Jews* are to be restored. Whence it is evident, since the *restoration of the Jews* is declared to be contemporary with the *overthrow of the confederacy* thus particularly described by Daniel and St. John, that the *confederacy*, which they describe, is the same as that which all the other prophets represent as being similarly overthrown in the very same country and at the very same era. Nor is this all: in order, as it were, to preclude the possibility of error, Daniel and St. John at once describe the *confederacy* of which they treat, as being overthrown by some divine interposition; and depict its overthrow by the same imagery, as that used by the other prophets who treat of the subject. A stone, cut out without hands, smites the *gigantic image* upon his feet; the *ten-horned beast* and his *little horn* are

supernaturally destroyed; *the infidel king* comes to his end, apparently by no mere human instrumentality; and *the ten-horned beast under his last head*, together with his associates *the false prophet* and *the kings of the earth*, is routed in a conflict with the victorious Word of God. So again: does Isaiah represent *a mighty conqueror* as treading the wine-press, and as sprinkled with the blood of his enemies? so likewise does St. John\*. Does Joel, in a similar manner, exhibit that last dreadful slaughter under the image of *a vintage*? so likewise does St. John†. Does Ezekiel symbolize *one of the members of the confederacy* by *an opulent and corrupt trading city*? so likewise does St. John‡.

Who are *the enemies*, thus hieroglyphically exhibited to us by Daniel and St. John, it is perhaps not very difficult at the present day to determine. *The ten toes of the image*, and *the fourth beast after he has put forth his ten horns*, can only mean *the Roman empire in its last or divided state*; and we may add from St. John, *the Roman empire under its last or septimo-octave head*, by which I think we must necessarily understand *the Patricio-Carolingian emperorship*. *The little horn, the false prophet, the two-horned beast, the harlot, and the spiritual city Babylon*, are alike *the ecclesiastical empire of the Pope, or the adulterous church of Rome*. *The infidel tyrant*, who was to spring up after the Reformation, I scruple not asserting to be *France*, whether democratical or imperial. And *the kings of the earth and the whole world* are, according to the phraseology both of the Apocalypse and of the Roman writers themselves, the kings of the bestial empire, which was wont to be styled *Æcumene, or the world*. But, since these are *the enemies* who (we are taught by Daniel and St. John) will compose *the confederacy about to be destroyed at the era of the restoration of Judah*, they must likewise be *the enemies* who compose *the confederacy which* (all the other prophets teach us) *will be destroyed at the same era*.

It is interesting to turn from prophecy to facts. We may now behold with our own eyes *the rudiments of that*

\* Isaiah lxiii. Rev. xix. 11---21.

‡ Ezek. xxvii. xxviii. Rev. xviii.

† Joel iii. 13. Rev. xiv. 17---20.

*confederacy*, which (as we learn from St. John) will begin to be gathered to the place of its destruction at some indefinite period after *the Ottoman empire* shall have been subverted; the subversion of which may seem indeed to further its views, but will in reality be overruled by God's providence so as only to prepare a way for *the kings from the east*. The disastrous catastrophe of Austerlitz has made the ruler of France, the master of papal Europe; and, *effectively* at least, *the representative of Charlemagne*, and therefore *the last head of the Roman beast*. His ancient title of *Emperor of the Romans* seems to be tacitly resigned by the sovereign of Austria\*: and we shall probably soon learn, whether *the last head* will nominally, as well as *effectively*, be identified with *the infidel king*. Rumours of the speedy downfall of *Turkey* are afloat: and we see a *conspiracy of vassal kings* rapidly forming under the influence of their acknowledged and undoubted head, *the French emperor*. *The Roman beast*, who in every period of his existence has been dreadful and terrible and strong exceedingly, who with his iron teeth has devoured the whole earth and stamped the residue with his feet †, seems now, as the era of his dissolution approaches, to arise and go forth with ten-fold fury. Nor can we wonder at this circumstance, since *his last head* may at present be considered as identified with *the adolescent Antichrist*. Such is the prospect of Europe at the moment that I am now writing ‡: and how accurately, how wonderfully, does it accord with prophecy! From the past, and from the present, we may anticipate the future. Whenever *the Ottoman empire* falls, we shall then

\* At least no mention is made of this title in his treaty with France, and even that of *Germany* seems to be nearly dropped, the French studiously terming him only *Emperor of Austria*, and himself apparently acquiescing in it. It is observable, that by the 5th article of this treaty *the French emperor* is acknowledged to be *king of Italy*; and who shall deny, that he is also, like Charlemagne, *sovereign of Rome*? March 1806.

Since this was written, *the Germanic constitution* has been formally dissolved, and its chief has solemnly renounced his title of *Roman emperor*. Sept. 1806.

† Dan. vii. 7, 23.

‡ March 6, 1806. "I fear I see too clearly," said Bp. Horsley in the year 1799, "the rise, instead of the fall, of *the Antichrist of the West*. Or rather, I fear, I see him rapidly advancing to full stature and ripe age." (Letter on Isaiah xviii.) How marvellous hath been his growth in these last seven years! Do we even yet behold his full adolescence?

definitively know our place in the Apocalypse; and the strong light of almost absolute certainty will be thrown upon *the third woe*, and *the six first vials*.

Although these prophecies have already been discussed at large, so far as the principal actors in them are concerned, yet they contain some matters more immediately connected with *the restoration of the Jews* which have not received quite so full an examination. These shall now be noticed in their order.

The succession of events, detailed in the joint prediction of Daniel and St. John, is as follows. At the pouring out of *the sixth vial*, *the Ottoman empire*, symbolized as under *the sixth trumpet* by *the waters of its principal river the Euphrates*, is overthrown; and prepares by its subversion a way for *the kings from the east*. *These kings* I cannot but consider as being *the Jews*, or perhaps to speak more accurately *the ten tribes* dispersed through the east and lost in the ancient Assyrian empire. Such an interpretation best accords with other parallel prophecies, which concur in representing a very considerable body of *the Israelites* as being brought out of the east and out of the north. The fall of *the Ottoman empire* however only *prepares a way* for them: no intimation is given, that they then *set out* on their expedition; which exactly accords with what we are taught respecting the period, when we may expect *the return of Judah and Israel*. The restoration even of *Judah*, which will first take place, will not commence till *the 1260 years* shall have expired: and *the Ottoman empire* falls previous to the gathering together of *the confederacy* to the great battle of the Lord, which will be contemporary with *the restoration of Judah*.

After the downfall of *Turkey*, the imperceptible agency of three unclean spirits will begin to assemble *the Latin kings* to the last war of *Armageddon*. We may conclude from the language of the prophet, that *the confederacy* itself will in some measure be *already* formed at this era; for the impure spirits are represented, as not so much *forming* the confederacy, as directing its efforts *after* its formation to a scheme of conquest which will terminate only in its own destruction. I have already

observed, that, when we consider the point to which we now seem to be arrived in the Apocalypse, we can scarcely doubt that we behold the rudiments of *this confederacy* rapidly acquiring form and stability; and that, whenever *the Turkish empire* is overthrown, there will then be no doubt at all.

At the pouring out of *the last vial* the 1260 years apparently expire, and *the restoration of Judah* commences. To this period therefore we must ascribe the expedition of *the wilful king* \*; and at this same period *the stone* begins to smite *the image* upon his feet, and the Ancient of days to sit in judgment upon *the Roman beast* and his

\* There is some reason for believing, that, during the effusion of *the seventh vial* and the contemporaneous expedition of *Antichrist* into Palestine, the sins of *the papal empire*, then left in a manner defenceless, will be severely punished by the desolating invasion of a great northern nation. In the language of symbols, a *storm of hail* denotes a *hostile invasion from the north*, the region where the natural hail is generated. Accordingly it is used by St. John, in his description of the effects produced by *the first trumpet*, to typify *the irruption of the northern tribes into the Roman empire*. Now it is worthy of note, that another *hail-storm* is to be one of the plagues produced by *the seventh vial*; and it is equally worthy of note, that some great *northern king* is said by Daniel to be engaged in hostilities with *Antichrist* at this very period. The necessary conclusion seems to be, if I be right in supposing *the northern king* to be *Russia*, that *the hail-storm of the seventh vial* means *some dreadful invasion of the papal Roman empire by Russia and her northern allies* during the time that *Antichrist* is engaged in prosecuting his conquests in Palestine and Egypt. This conjecture is founded upon Mr. Butt's paraphrase of Rev. xvi. 17, 18, 19, 20, 21; which the reader may compare with the text.

"17. And the last minister poured out his vial upon the spiritual power of mystical Babylon, and there came a great voice from the established church from the throne, saying, The mystery of God is finished, Antichrist is crucified. 18. And there were thanksgivings, and languages, and the thunder of preachers, and flashes of light; and there was a great revolution, such as never was from the time that men were upon the earth (Comp. Dan. xii. 1.). 19. And the great nation and empire was divided into three portions, and the communities of the Christian Gentiles were revolutionized, and catholic Babylon came in remembrance before God to give unto her the cup of crucifixion and extreme wrath. 20. And every little state was revolutionized, and the kingdoms were levelled, the foundations of the great city annihilated. 21. And great northern armies are caused to descend by the church and fall upon citizens; and the citizens blasphemed God for the plague of the northern armies, for it was inexpressibly heavy and dreadful." Butt's third part of notes on the Revelation, p. 24.

I am no way singular in supposing, that the effusion of *the seventh vial* synchronizes with the expedition of *Antichrist* into Palestine and the contemporary restoration of *the Jews*. Commenting on Dan. xii. 1, Mr. Lowth observes, "that the Scriptures speak of the extraordinary appearances of God's kingdom, as ushered in by great tribulations (See Isaiah xxvi. 20, 21. Jer. xxx. 7. Matt. xxiv. 21.). This some learned men suppose to relate to the times of *the last vial* (Rev. xvi. 18.), when *there was a great earthquake*, saith the text, *such as was not since men were upon the earth.*"

tyrannical *little horn*. It is observable that *the stone* smites *the image* upon his feet and his ten toes, *previous* to his other members being smitten. This exactly accords with what Daniel says relative to the fate of *the four beasts*. *The Roman empire* is to be *first* destroyed, and *that* in its divided form: the lives of the other *three beasts* are to be preserved for a season and a time. And both these prophecies equally accord with the Apocalypse. After the destruction of *the Roman beast under his last head* and the downfall of his *false prophet* or *harlot-church*, and after *the thousand years* have expired, then at length perish *Gog and Magog*; whose seats, together with those of their associates, are, as we find from Ezekiel, within the limits of *the three first empires*. I am much inclined to think, that *the season* and *the time*, during which the lives of *the three beasts* were to be preserved, is only another mode of expressing *the thousand years* mentioned by St. John. As *a day* in the prophetic language is *a year*, so *a great time* or *year of the Lord* was thought by *the Jews* to comprehend *a thousand years*; and this *great time* they were wont to style *the great day of judgment*, shewing thereby that *days*, and *years*, and *millenaries*, are equal in the sight of God\*. At any rate *the time*, during which the lives of *the three beasts* were to be preserved, undoubtedly coincides with *the thousand years*; whence we are naturally led to conclude, that Daniel did not mean *an indefinite time*, but *a time* or *year* of some description or another. It cannot however be *a time* of 360 *years*, because it coincides with *the Millennium*; therefore it must be *a great time* or *year* of 1000 *years*.

The whole war, which terminates with the battle of Armageddon, is both minutely and geographically detailed by Daniel. *The confederacy* under its leader *the infidel king* will, at *the time of the end* or *the close of the 1260 years*, be opposed by *a king of the north* and *a king of the south*; yet, in spite of their efforts, it will succeed in overflowing many countries, and in conquering Palestine, Egypt, Libya, and the land of Cush. In the midst of these victories its chief will be disturbed by some unto-

\* The reader will find some very curious remarks on this subject by Mr. Mede in his Works, B, v. C. 3.

ward tidings out of the north and out of the east: tidings probably of the arrival in Palestine of the navy of *the great maritime power* with *the converted of Judah*, which, supposing *the infidel king* to be then in Egypt and Libya, would reach him from the north and north-east. Enraged at such ungrateful news, he will go forth in his fury to devote to utter destruction his opponents: and he will succeed in taking Jerusalem. This however will be his last victory. Advancing to Megiddo a town near the shores of the Mediterranean, where (as we learn from St. John) the conflict will be finally decided; advancing therefore (will the conjecture be deemed too unreasonable?) against the forces of *the maritime power*, and such of *the Jews* as shall be under its protection (the apostates themselves perhaps, late the allies of *Antichrist*, being now of the number, and converted): advancing, I say, against this town, he shall there unexpectedly come to his end, none being able to help him. The triumphant Word of God shall break his *confederacy*, that *Babel* which he had so long been carefully erecting; and, at the head of the armies of heaven, shall supernaturally overwhelm him with sudden destruction.

During this period of unexampled trouble, which so awfully terminates with the slaughter of Megiddo, we are expressly taught by Daniel, in perfect harmony with the other inspired prophets, that *the restoration of Judah* shall take place: consequently the whole prophecy relative to *the expedition of Antichrist* must be so interpreted as to harmonize with the many predictions which treat of *the conversion and return of the ancient people of God*.

Yet, at the time when the power of *Antichrist* is broken, *all* his followers will not be involved in indiscriminate destruction. The least guilty will be spared, converted, and scattered into all nations. Wherever they go, they will carry the wonderful tidings, that God hath overthrown his enemies, and accomplished the restoration of his people *Judah*. One thing only remains to complete the grand scheme of general redemption, and fulfil the sure word of prophecy. Though *Judah* hath returned, the lost sheep of *the house of Israel* remain still to be gathered. But they shall not long continue in the land of their captivity.

Struck with the marvellous tidings of those that had escaped from the slaughter of Megiddo, all nations shall bring *the brethren of Judah*, an offering unto the Lord, to his holy mountain to Jerusalem; *the stick of Joseph* shall be united with *the stick of Judah*; one king, even the mystical David, shall be king unto them all; and they shall be no more two nations, neither shall they be divided any more into two kingdoms\*.

This circumstance of a *two-fold successive restoration* will perhaps shew us, as I have already observed, why Daniel divides *the 75 years*, which will intervene between *the expiration of the 1260 years* and *the commencement of the 1000 years* or the season of millennial blessedness, into 30 years and 45 years. *The 30 years* may be taken up with *the restoration of Judah*, and *the Antichristian war of the infidel king and his associates at the time of the end*; *the 45 years* may be occupied with *the subsequent restoration of Israel*, in consequence of the tidings carried far and wide by the converted fugitives from Armageddon. When *the 75 years* have elapsed, and when *the whole house of Jacob* has been brought back, then will commence *the thousand years* of the reign of the saints†. None except vital Christians, none except protestants in reality no less than in name, will then hold the reins of government throughout the whole world; the tyranny of *Popery* and *Infidelity* will be every where subverted; earth will become a school for heaven in a far higher sense than it has ever yet been; and man, daily conversing with his Maker, shall eat as it were angels' food, and walk as it were upon the threshold of the world of spirits.

At the close of the Millennium, after the destruction of *Gog and Magog*, the second or general resurrection will take place. The first heaven and the first earth shall

\* Isaiah lxvi. 19--24. Ezek. xxxvii. 19--25.

† "We may venture to say in general, that there may be a considerable space of time between the fall of *Antichrist*, and the last judgments which shall be inflicted upon him. Some learned men, who have compared the prophecies of Daniel and the Revelation together, suppose the interval of time between *the 1260 days* and *the 1335 days* to be included within the times of *the seventh trumpet*, during which *the seven last plagues* will be fulfilled." (Mr. Lowth's Comment. on Dan. xii. 12.) This interval of time appears to me to belong exclusively to *the seventh vial*, as others have perhaps more justly imagined. See Mr. Lowth on Dan. xii. 1.

pass away, and a new heaven and a new earth shall occupy their place. The Church of God shall be finally translated to everlasting rest and happiness; tears shall be wiped from every eye; and death shall be swallowed up in victory.

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### PROPHECY XXVII.

The restoration of Israel—Their instrumentality in converting the Gentiles—The state of the Jews in the days of their dispersion.

Hosea i. 2. The beginning of the word of the Lord by Hosea was in this manner. The Lord said unto Hosea; Go, take to thee a wife of prostitution, and children of promiscuous commerce: for the land is perpetually playing the wanton, forsaking the Lord. 3. So he went, and took Gomer, daughter of Diblaim; and she conceived, and bare him a son. 4. And the Lord said unto him, call his name Jezrael (*a seed of God*); for yet a little while, and I will visit the blood of Jezrael upon the house of Jehu, and I will abolish the kingdom of the house of Israel. 5. And it shall be in that very day\*, when I break the bow of Israel in the valley of Jezrael. 6. And she conceived again, and bare a daughter. And God said, Call her name Lo-Ruhamah (*not beloved*): for I will no more cherish with tenderness the house of Israel, insomuch as to be perpetually forgiving them. 7. But the house of Judah with tenderness I will cherish; and I will save them by the Lord their God †; and will not

\* *In that very day.*] “This entire abolition of the kingdom of the ten tribes shall take effect at the time when I break the bow of Israel in the valley of Jezrael.” Bp. Horsley’s Hosea in loc.

† *I will save them by Jehovah their God.*] “These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib’s army, in the days of Hezekiah, might be a type, but it was nothing more. It may seem perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share; such as the overthrow of Sennacherib actually was: whereas the destruction of Antichrist will be an universal blessing. But, in the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally

save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8. And she weaned Lo-Ruhamah; and she conceived, and bare a son: 9. And God said, Call his name Lo-Ammi (*not a people of mine*), for ye are no people of mine, and I will not be yours. 10. Nevertheless the number of the children of Israel \* shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that, in the place † where it was said unto them, No people of mine are ye, there it shall be said unto them, Children of the living God. 11. And the children of Judah shall be collected ‡, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth. For great shall be the day of Jezrael §.

visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then *Judah* became *Lo-Ammi*; but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. Perhaps in the last ages *the converts of the house of Judah* will be the principal objects of *Antichrist's* malice. Their deliverance may be first wrought, and through them the blessing may be extended to their brethren of *the ten tribes*, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out." (Bp. Horsley in loc.) Other prophecies teach us, that the deliverance of the converted of Judah *will* be first wrought. In fact, *the ten tribes* will have no share in the deliverance from *Antichrist*. His wrath will be directed exclusively against *Judah*: and *the ten tribes* will not be restored until after his final overthrow between the seas in the land of Palestine.

\* *The number of the children of Israel.*] "I think this is to be understood of *the mystical Israel*; their numbers, consisting of myriads of converts, both of *the natural Israel*, and their adopted brethren of *the Gentiles*, shall be immeasurably great." (Bp. Horsley in loc.). It may however relate, with perhaps equal propriety, to the *literal Israel*. See Ezek. xxxvii. 2, 10. and Isaiah xlix. 19, 20, 21.

† *In the place.*] "That is at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place. There, in that very place, they, to whom it was said, *Ye are no people of mine*, shall be called *children of the living God*. This must relate to *the natural Israel of the house of Judah*, for to them it was said, *Ye are no people of mine*. And, since they are to be acknowledged again as the children of the living God in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land." Bp. Horsley in loc.

‡ *The children of Judah shall be collected.*] "When *converts of the house of Judah* shall have obtained a re-settlement in the Holy Land, then a general conversion shall take place of the race of *Judah*, and the race of *the ten tribes*. They shall unite in one confession, and in one polity, under one king, Christ the Saviour." Bp. Horsley in loc.

§ *Great shall be the day of Jezrael.*] "Great and happy shall be the day, when the holy seed of both branches of *the natural Israel* shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth." (Bp. Horsley in loc.)

ii. 21. And it shall be in that day, I will perform my part, saith the Lord. I will perform my part upon the heavens; and they shall perform their part upon the earth; 22. And the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part upon the Jezrael (*the seed of God*). 23. And I will sow her\* as a seed, for my own-self, in the earth; and with tenderness I will cherish her, that had been Lo-Ruhamah (*the not beloved*); and I will say to Lo-Ammi (no people of mine), Ammi (my own people) art thou; and he shall say, My God.

iii. 1. And the Lord said unto me again, Go, love the woman addicted to wickedness and an adulteress; after the manner of the Lord's love for the children of Israel, although they look to other gods, and are addicted to goblets of wine. 2. So I owned her as my own by fifteen pieces of silver, and a homer and a half of barley. 3. And I said unto her, Many days shalt thou tarry for me †; thou shalt not play the wanton, and thou shalt not have to do with a husband, neither will I with thee.

4. For many days shall the children of Israel tarry, without king, and without ruler ‡, and without sacrifice §, and without statue, and without ephod and teraphim ||. 5. Afterward shall the children of Israel return,

Great likewise will this day be, as a day of judgment upon *the Antichristian faction*.

\* *I will sow her.*] “The myriads of *the natural Israel*, converted by the preaching of the Apostles, were the first seed of the Universal Church. And there is reason to believe, that the restoration of *the converted Jews* will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. (Rom. xi. 12, 15.) Thus the *Jezrael of the natural Israel* from the first have been, and to the last will prove, a seed sown of God for himself in the earth.” Bp. Horsley in loc.

† *Many days shalt thou tarry for me.*] “The condition of the woman, restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, admirably represents the present state of *the Jews*, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour.” Bp. Horsley in loc.

‡ *Without king and without ruler.*] “Without a monarch, and without any government of their own.” Bp. Horsley in loc.

§ *Without sacrifice.*] “Deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ.” Bp. Horsley in loc.

|| *Without statue, ephod, and teraphim.*] “After much consideration of the passage, and of much that has been written upon it by expositors, I rest in the opinion strenuously maintained by the learned Pocock; in which he agrees with many that went before him, and has the concurrence of many

and seek the Lord their God, and David their king, and seek the Lord and his goodness, in the end of days.

COMMENTARY.

God, having foretold by the mouth of Hosea *the subversion of the two kingdoms of Judah and Israel*, declares, with reference to *the first restoration from Babylon*, that he will no more cherish with tenderness *the house of Israel*, but that *the house of Judah* he will cherish with tenderness. Afterwards, with reference to *the second restoration*, he promises that the number of *the children of Israel* shall be as the sand of the sea; that *the children of Judah* shall be collected, and that *the children of Israel* shall be united with them; and that they shall appoint themselves one head, even Christ the Lord. For, although they shall continue many days without any independent polity, without availing themselves of the great mediatorial sacrifice, and yet without relapsing into the idolatry of their fathers; they shall nevertheless, at *the end of the days*,—after *the termination of the 1260 years*, and throughout the whole period of the Millennium,—return from their captivity, and seek the Lord their God and the mystical David their king.

that came after, Luther, Calvin, Vatablus, Drusius, Livelye, Houbigant, and Abp. Newcome, with many others of inferior note: I rest, I say, after much consideration in the opinion, that *statue, ephod, and teraphim*, are mentioned as principal implements of idolatrous rites. And the sum of *the 4th verse* is this: that for many ages *the Jews* would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone. It is to be observed, that this *4th verse* is the exposition of the type of the prophet's dealing with his wife. If the restriction of *the Jews* from idolatry is not mentioned, we have nothing in the exposition answering to that article of the typical contract with the woman, *Thou shalt not play the wanton*. And certainly the restriction from idolatry is not mentioned in this *4th verse* at all, if it be not represented by *tarrying without statue, without ephod, and teraphim*." Bp. Horsley in loc.

The exposition of Vitringa is to the same purpose. "Quæso jam, respice sortem hujus gentis in præsentis exilio. Est per divortium separata a Deo, nec tamen facta alteri viro. Non transiit ad alias nuptias. Abstinet idololatRIA, et vult etiamnum censeri populus Dei, expectans gratiam sibi foedere conductam, ut clarissimè præcinerat Hoseas." Vitring. in Isai. 1. 2.

## PROPHECY XXVIII.

The captivity of Judah and Israel—The application of some of their members to the mystic Assyrian to effect their restoration—Their distress—Their final political revival.

Hosea v. 8. Blow ye the cornet in Gibeah, the trumpet in Ramah; sound an alarm at Bethaven. *Look* behind thee, O Benjamin. 9. Ephraim shall be given up to desolation, in the day of rebuke, among the tribes of Israel: I have declared what shall surely be. 10. The rulers of Judah have been as those that remove the bounds\*. Upon them like a flood I will pour out my fury. 11. Ephraim is hard pressed, ruined in judgment †; because he is self-willed, walking after a commandment ‡. 12. Therefore am I as a moth in the garment to Ephraim, and as a worm in the flesh to the house of Judah. 13. When Ephraim perceives his holes, and Judah his corrupted sore, then Ephraim will betake him to the Assyrian, and send to the king who takes up all quarrels §. But he shall not be able to repair the damage for you, nor shall he make a cure of your corrupted sore. 14. For, I will be as a lion unto Ephraim, and as a young lion to the house of Judah. I, I will seize the prey, and begone; I will carry off, and none shall rescue. 15. I

\* *Those that remove the bounds.*] “That is, they have confounded the distinctions of right and wrong. *They have turned upside down all political order, and all manner of religion.* English Geneva.” Bp. Horsley in loc.

† *Ephraim is—ruined in judgment.*] “That is, he has no defence to set up against the accusation brought against him; he has nothing to say for himself.” Bp. Horsley in loc.

‡ *Self-willed, walking after a commandment.*] “That is, although he has a commandment to walk after, namely the divine law, yet he will take his own way; and this he does, notwithstanding he pretends to acknowledge the authority of the commandment. *The ten tribes* pretended to be worshippers of Jehovah; but they worshipped him in the calves at Dan and Bethel; and they appointed a priesthood of their own, in prejudice of the prerogative of the sons of Levi.” Bp. Horsley in loc.

§ *The king who takes up all quarrels.*] “This describes some powerful monarch, who took upon him to interfere in all quarrels between inferior powers; to arbitrate between them, and compel them to make up their differences, upon such terms as he thought proper to dictate: whose alliance was of course anxiously courted by weaker states. Such was the Assyrian monarch in the times, to which the prophecy relates” primarily; and such will be his antitype, *the last head of the Roman Babylon*, in the times, to which it relates secondarily and ultimately. Bp. Horsley in loc.

will begone, I will return unto my place \* ; till what time they acknowledge their guilt, and seek my face. When distress is upon them, they will rise early to seek me.

vi. 1. Come, and let us return unto the Lord. For he hath torn, but he will make us whole : he hath inflicted the wound, but he will apply the bandage. 2. He will bring us to life after two days ; in the third day he will raise us up, and we shall live in his presence. 3. Then we shall know, we shall pursue after the knowledge of the Lord. His coming forth is fixed as the morning ; and he shall come upon us as the pouring shower, as the harvest rain, *as the rain of seed-time upon the earth*—10—I have seen a horrible thing: fornications in Ephraim ! Israel polluted ! 11. Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people.

#### COMMENTARY.

The prophet begins with foretelling *the captivity of Judah and Israel* ; and declares, that in consequence of their sins, they shall be deprived of their former greatness and prosperity. Sensibly feeling their degraded situation, they shall at length endeavour to extricate themselves from it by the undue means of applying to *a king, who officiously takes up all quarrels*, and of whom *the king of Assyria* was a type, as *the first restoration from Babylon* was a type of *the second restoration from the mystic Babylon or the Roman empire*. Yet *this king* shall not be able to repair their damages, nor to make a cure of their corrupted sore. For the Lord will arise as a lion in his wrath, and will execute vengeance both upon them and their presumptuous ally.

*This king* exactly answers to the description of *Anti-christ*, who will then be *the last head of the Roman beast*, as *the Assyrian* was *the head of the Babylonian beast*: and such accordingly I take him to be. Certain of *the unconverted Jews* will accept his offer to restore them to their

\* *I will begone, I will return unto my place.*] “I will withdraw myself from them, till by a sincere humiliation they implore my favour. The Chaldee paraphrase expresses the sense thus, *I will take away my majestic presence or Shechinah from among them, and will return into heaven.*” Mr. Lowth in loc.

own country ; and it appears likewise from the prophecy (what indeed is highly probable in itself), that several members of *the kingdom of Ephraim* or *the ten tribes*, now scattered through the east, will be both invited and induced by him to join themselves to his *confederacy*. Such however is not the way, in which God has decreed to restore the main body of his ancient people. *The king* shall be utterly overthrown ; and many of his Israelitish allies shall perish with him \*.

Yet the rest of these misguided wretches, when distress is upon them, will rise early to seek the Lord. They will look upon him whom they have pierced, and they will mourn for him as one that mourneth for an only son. They will join their believing brethren, who had been restored by the instrumentality of *the great maritime power* ; and with them will say, *Come, and let us return unto the Lord*.

To express *the political revivification of the house of Israel*, Hosea, like Isaiah and Ezekiel, uses the allegory of *a resurrection* †. After two days God will bring life into them ; yea, in the third day he will raise them up, and they shall live in his presence. *These three days* mean, I apprehend, the three great days of *Patriarchism*, *Judaism*, and *Christianity* ; that is, according to the tradition of the house of Elias, *the day before the law*, *the day under the law*, and *the day of the Messiah*. After the two first, and in the evening of the third, immediately before the commencement of the Millennium, *the resurrection of the whole house of Israel* will take place ; first *the resurrection of Judah*, and afterwards *the resurrection of Ephraim*. Then the ancient people of God shall know, and pursue after the knowledge of the Lord : for his coming forth is sure as the return of the morning ; and he shall abundantly water with his Spirit that Church, which has long been a waste and desolate wilderness ‡.

\* This passage can only relate to certain *individuals* of *the kingdom of the ten tribes* ; for the *main body* of *the ten tribes* will be restored *after* the overthrow of *Antichrist*, and in consequence of the fugitives from his army being scattered through all countries. Isaiah lxvi. 15—24.

† “ *The restoration of the Jewish nation* is often described, as if it were a new life from the dead.” Mr. Lowth in loc.

‡ Bp. Horsley interprets this passage somewhat differently from what, upon an attentive consideration of it, I have ventured to do : we both however make

Horrible indeed have been the spiritual fornications both of *Judah* and *Israel*; yet, when the Lord shall bring back the captivity of his people, great will be the harvest-work appointed for *Judah*\*. While he shall be made, on

the period of *this figurative resurrection* to be the same. "Jehovah, who had departed, will return; and again exhibit the signs of his presence among his chosen people. So *the converted and restored Jews* will live in his presence. *The two days and the third day* seem to denote *three distinct periods of the Jewish people*. *The first day* is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. *The second day* is the whole period of the present condition of the Jews, beginning with the dispersion of the nation with the Romans. *The third day* is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pococke, was not far, I think, from the true meaning of the place. *The prophet*, he says, *points out two times,—and those are the first captivity, and a second. After which shall follow a third time; Redemption: after which shall be no depression or servitude.* And this I take to be the sense of the prophecy in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Lord's sufferings were instead of the sufferings and death of sinners; that we are baptized into his death; and by baptism into his death are buried with him; and that he, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day: since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers." Bp. Horsley in loc.

My objection to his Lordship's interpretation is this: *the Jews* indeed have gone into *two captivities*, which might in some sort be termed *two days*; but *the ten tribes* have gone only into *one*, from which they have never yet returned. Now, since the prophet directs us jointly to consider *the captivity both of Judah and Israel*, are we warranted in dividing *the unbroken captivity of Israel* into *two days*, merely because *Judah* has *twice* been led away captive?

\* "Harvest-work is cut out for *Judah* at the season of bringing back the captivity. *The tribe of Judah* is in some extraordinary way to be an instrument of the general restoration of *the Jewish people*." (Bp. Horsley in loc.). The Bishop adds, what I cannot refrain from esteeming rather too sweeping a clause, "Observe, that *the vintage* is always an image of *the season of judgment*; but *the harvest*, of the *in-gathering of the objects of God's final mercy*. I am not aware, that a single unexceptionable instance is to be found, in which *the harvest* is a type of *judgment*. In Rev. xiv. 15, 16. the sickle is thrust into *the ripe harvest*, and the earth is reaped; that is, the elect are gathered from the four winds of heaven: the wheat of God is gathered into his barn (Matt. xiii. 30.). After this reaping of the earth, the sickle is applied to the clusters of *the vine*; and they are cast into the great *wine-press* of the wrath of God (Rev. xiv. 18, 19, 20.): this is *judgment*. In Joel iii. 13. *the ripe harvest* is *the harvest of the vine*, that is *the grapes fit for gathering*, as appears by the context. In Jerem. li. 33. *the act of threshing the corn upon the floor*, not *the harvest*, is the image of *judgment*. It is true, *the burning of the tares* in our Saviour's parable (Matt. xiii.) is a work of *judgment*, and of the time of *harvest*, previous to the binding up of the sheaves. But it is an incidental adjunct of the business, not *the harvest itself*. I believe *the harvest* is never primarily, and in itself, an image of vengeance."

Notwithstanding the deservedly high authority of Bp. Horsley, I still rest in my former opinion, that *the apocalyptic harvest* is a *harvest of judgment*, not of *mercy* (see my Dissert. on the 1260 years, Vol. II. p. 312, 313. 2d edit. p. 345—348); in which I am supported by Bp. Newton, Lowman, Bengelius, Dod-

the one hand, a sharp threshing instrument having teeth to thresh the mountains like chaff; while he shall arise and thresh the enemies of the Lord with a horn of iron,

dridge, and particularly Mede, who has elaborately and minutely discussed the point. He observes that the idea of a *harvest* includes three things; *the reaping* of the corn, *the gathering* of it in, and *the threshing* of it: whence it is made a type in Scripture of two direct opposites; of *destruction*, when *the reaping* and *the threshing* are considered; of *restitution* and *salvation*, when the *in-gathering* is considered (Mede's Works B. III p. 520). Bp. Horsley separates *the threshing* from *the harvest* in Jerem. li. 33; allowing that *the threshing* denotes *judgment*, but denying that *the harvest* has ever such a signification. I cannot think, that the text in question warrants this separation. "The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come." Here *the time of her harvest* seems manifestly to be used as synonymous with *the threshing of her*: and, if this be the case, *her harvest* must be a *harvest of wrath*. Or, if we deny that they are synonymous, and separate them from each other, shall be authorized by the plain import of the text to say, that *the threshing of Babylon* denotes indeed a *signal judgment about to befall her*; but that *her harvest*, which in a little while is coming, means *some signal mercy about to be vouchsafed to her*? Does not the text, on the contrary, force us to think with Mede, that *the threshing* is considered as a *part of the harvest*; and that they both alike typify *God's vengeance upon Babylon*? But, however this may be, there is another passage, in which both *the reaping* and *the in-gathering of the harvest* are decidedly used to symbolize an act, not of *mercy*, but of *judgment*. Speaking of the dispersion of *the whole house of Israel*, and of the very small remnant that should be left in the land, Isaiah uses the allegory both of *the harvest*, and of the conclusion of *the vintage* and *olive-season*. "In that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean: and it shall be, as when the harvest man gathereth the corn, and his arm reapeth the ears; and it shall be, as he that gathereth ears in the valley of Rephaim. Yet gleanings grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of its fruitfulness" (Isaiah xvii. 4, 5, 6). In what his Lordship says respecting *the harvest* mentioned by Joel, I believe him to be perfectly right: *that harvest* is plainly a *harvest of grapes*, not of *corn*; and *the vintage* of Joel undoubtedly relates to the same period as *the vintage* of the Apocalypse: they both equally typify *the overthrow of the Antichristian confederacy*.

Thus, I think, it appears, that a *harvest* symbolizes the two opposites of *judgment* and *mercy*. How we are to understand it in any particular passage, must be determined by the context. Now the context of *the apocalyptic harvest* seems to me most definitely to teach us, that a *harvest of judgment* is intended. Throughout the whole book of Revelation, with the exception of a few places which sufficiently explain themselves (such as Rev. xx. 8, 9, 11—and xxi. 1, 24) *the earth* is used as a symbol of *the Roman empire pagan and papal*. Upon *this earth* all the vials of God's wrath are poured out, whatever subsequent distinction may be made in their effusion (Rev. xvi. 1.). It is the *vine of this earth* that is to be gathered, when her grapes are fully ripe: and it is the *ripe harvest of this self-same earth* that is to be reaped, when the time for reaping is come (Read attentively Rev. xiv. 14—20). Here we may note, that it is not, as in our Lord's parable (Matt. xiii. 24, 38), said to be *the harvest of a field*, which is afterwards formally explained to mean *the world*: but, as the sickle is thrust into *the earth* to gather *the vine of the earth*, so is the sickle likewise thrust into *the earth* to reap *the harvest of the earth*. If then *the earth* mean *the Roman empire* in the case of *the vintage*, which cannot reasonably be doubted, since those that are cast into the wine-press are *the Roman beast*,

and with hoofs of brass\* : he shall, on the other hand, become in an eminent manner the seed of the Church, and shall be peculiarly instrumental in gathering the great harvest of God's elect into the granary of the millennial church.

*the false prophet, and the kings of that same earth, and since (according to the acknowledged principles of symbolical imagery) the vine of the earth must denote the corrupt church of the mystic Babylon, whose abominations,—whose ripe clusters of iniquity,—will eventually occasion the ruin of its supporter the secular beast (Dan. vii. 11.) if, I say, the earth mean the Roman empire in the case of the vintage, must we not conclude, from the almost studied similarity of phraseology used by the prophet, that the earth means like wise the Roman empire in the case of the harvest? And, if this be allowed, what idea can we annex to a reaping of the harvest of the Roman empire, which, like the grapes of that same empire, is declared to be ripe, except an idea of some tremendous judgment that should precede the vintage and more or less affect the whole empire? In such an opinion also we shall be the more confirmed by finding, that a judgment about to befall Babylon, the constant apocalyptic type of the Roman church and empire, is by Jeremiah expressly termed a harvest. This difference indeed there is between the two prophets, that Jeremiah dwells upon the third part of the harvest, the threshing; while St. John selects the imagery of the first part, the reaping: yet I cannot but think, that the context of both passages sufficiently shews, that a harvest of judgment, not of mercy is intended. The apocalyptic harvest, by being confined to the earth or the Roman empire, cannot denote either the general in-gathering of Judah and Israel, or the universal influx of all nations to the Millennial church: and since, like the vintage, it is exclusively confined to the idolatrous and persecuting Roman empire, since in both cases the sickle is equally thrust into this empire; I feel myself compelled to conclude, that, like the vintage, it denotes some signal judgment. This judgment I have supposed to be the first part of the third woe; a woe, which must be expected to mark a period in history no less striking than the successive founding of the Saracenic and Turkish empires; a woe, which is ushered in by an event no less singular than definite, the fall of a tenth part of the great Roman city or of one of the ten original Gothico-Roman kingdoms by an earthquake. This judgment in short I have supposed to be the horrors of the French revolution, commencing on the 12th of August 1792, and ushered in by the fall of the monarchy both arbitrary and limited which at that time was the only one that remained of all the ten original kingdoms; a revolution, which in its consequences, or (to adopt the prophetic phraseology) during the reaping of the harvest of the earth, has been felt to the remotest parts of the Roman empire: and as yet I have seen no reason to alter my opinion.*

To return from this not unnecessary digression: *the harvest-work*, appointed for Judah, may be either of mercy or of judgment, perhaps of both. At least we find, that, as Judah will probably be made an instrument of turning many to righteousness, so he will likewise be made a sharp threshing instrument to thresh all the enemies of God. His harvest-work will be double and opposite. It will consist both of an in-gathering of the good, and of a threshing of the wicked even with hoofs of brass.

\* Isaiah xli. 15—Micah iv. 13—See also Zechar. xii. 2—6.

## PROPHECY XXIX.

The successive restoration of Judah and Israel.

Hosea xi. 8. How shall I give thee up, O Ephraim; abandon thee, O Israel? How shall I make thee as Admah; place thee in the condition of Zeboim? My heart is turned upon me; my bowels yearn altogether. 9. I will not execute the fury of mine anger; I will not return\* to make destruction of Ephraim. For God I am, and not man; the Holy One in the midst of thee, although I am no frequenter of cities †. 10. They shall walk after the Lord. Like a lion he shall roar ‡; verily he himself shall roar; and children shall hurry § from the

\* *I will not return.*] “When I come a second time, it will not be to destroy. An indirect promise of coming again, not for judgment, but for mercy.” Bp. Horsley in loc.

† *I am no frequenter of cities.*] “Dwelling with thee, but in a peculiar and extraordinary manner, not after the manner of men. I am no frequenter of cities in general.” Bp. Horsley in loc.

‡ *Like a lion he shall roar.*] I fully agree with Bp. Horsley, that the prophet speaks of two distinct successive roarings of the Lord: and that, as the first roaring brings children from the west, so the second brings them from Egypt and Assyria. But I cannot think, that the one relates to the first advent of our Lord and the conversion of the Gentiles; and the other, contradistinctively to his second advent and the conversion of the natural Israel. When Hosea is predicting that the whole house of Israel shall walk with the Lord, it seems both unnatural and unnecessary to suppose that he suddenly digresses to the conversion of the Gentiles at the first advent. And, when we find it repeatedly declared by the prophets, that the house of Israel shall be restored in two grand divisions, first the house of Judah from the west, and afterwards the house of Joseph from the east and the north; I cannot but think it most natural, and most consonant with the tenor of the present prediction, to apply the two roarings with their respective effects to the two-fold and successive restoration of the whole house of Israel.

§ *Children shall hurry.*] Bp. Horsley argues, that, since the expression is neither *their children* nor *my children*, but simply *children*, the natural Israel is thereby excluded, and the Gentile converts at the first advent are pointed out, as those that hurried from the west. This argument seems to me to destroy itself by proving too much. Some children of the same family, that hurry from the west, hurry likewise from Egypt and Assyria: for to whom can the *they*, which is the subject to the second verb *shall hurry*, relate, except the *children*, which is the subject to the first verb *shall hurry*? Children then equally hurry from the west at the first roaring, and from Egypt and Assyria at the second roaring. But, if *children* simply cannot mean the natural Israel in one case, neither can *they* mean the natural Israel in the other case. His Lordship however maintains, that *they* (i. e. the children, for to what antecedent can they be referred except the children?) do mean the natural Israel in the second case: it will follow therefore, that *children* (the antecedent of *they*) must mean another branch of the natural Israel in the first case. Or, *è converso*, if *children* in the one case do not mean part of the natural Israel; then neither can *they*

west\*. 11. They shall hurry like the sparrow from Egypt, and like the dove from Assyria † : and I will settle them in their own houses, saith the Lord. 12. Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion ‡ with God, and shall be established with the Holy Ones ||.

## COMMENTARY.

This prophecy relates to *the restoration of the whole house of Israel*, for both *Judah* and *Ephraim* are particularized in it. Long as the captivity of *Judah* has been, longer yet as the captivity of *Ephraim* has been; yet God will never forget or abandon his people *Israel*. In due season they shall surely walk after the Lord, notwithstanding they now seem to be forsaken by him. When that season arrives, twice will he exalt his voice, and roar aloud. At the first roaring, children shall hurry from the west: *the converted Jews* shall be rapidly brought back from the western regions of Europe by the instrumentality of *the great maritime power*. At the second roaring, other children shall hurry like the sparrow from Egypt, and like the dove from Assyria: *the converted Israelites* shall return from the countries of their dispersion, and particularly from the land of Assyria whither they were originally carried, and in the neighbourhood

(*the children*) in the other case mean *part of the natural Israel*. Mr. Lowth understands the passage as I do.

\* *Shall hurry from the west.*] Isaiah similarly predicts *the return of Judah*. "They shall lift up their voice; they shall exult in the majesty of the Lord; they shall shout from the west. Wherefore glorify ye the Lord by Urim, the name of the Lord God of Israel in the isles of the sea." (Isaiah xxiv. 14, 15.) And again: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." Isaiah lx. 9.

† *They shall hurry--from Egypt--and Assyria.*] Thus Isaiah foretells the restoration of those that were lost in Assyria and were outcasts in the land of Egypt. See Isaiah xxvii. 12, 13. and compare xi. 15, 16.---xix. 23, 24, 25. and Zechar. x. 10, 11. See Mr. Lowth in loc.

‡ *Obtain dominion.*] "A promissory allusion to a final restoration of the Jewish monarchy." Bp. Horsley in loc.

|| *Established with the Holy Ones.*] "The word *established* may signify either *the constancy of Judah's fidelity to the Holy Ones*; or *the firmness of the support which he shall receive from them*. *The Holy Ones*, the Holy Trinity. By the use of this plural word the prophecy clearly points to the conversion of *the Jewish people to the Christian faith*. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word in this place as signifying *God*." Bp. Horsley in loc.

of which they are now lost. Thus, notwithstanding their former treachery and deceit, God will settle them in their own houses, and establish them with the Holy Ones.

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### PROPHECY XXX.

The restoration and conversion of Israel—His rejection of Antichrist.

Hosea xiv. 1. Return, O Israel \*, unto the Lord thy God, for thou hast fallen by thine iniquity. 2. Take with you words, and return unto the Lord. Say unto him, Take away all iniquity, and accept good. So will we render thee bullocks, our own lips †. 3. The Assyrian shall not save us; we will mount no cavalry, and no more we will say, Our gods are ye, to the work of our own hands: inasmuch as with thee the fatherless obtaineth fond protection. 4. I will restore their conversion ‡. I will love them gratuitously; for mine anger is departed from me. 5. I will be as the dew unto Israel; he shall blossom as the lily, and strike his roots like *the forest trees of Lebanon*. 6. His suckers shall spread farther and farther; and he shall be like the olive tree, for his beauty; and a smell *shall be* in him like *the smell of Lebanon*. 7. They shall return. Sitting under his shadow, they shall abound in corn. They shall germinate like the vine, *and* be famous as the wine of Lebanon. 8. Ephraim! What have I to do any more with idols ||?

\* *Return, O Israel.*] “The whole family of *Israel*, in both its branches, is addressed.” Bp. Horsley in loc.

† *Bullocks, our own lips.*] “*Lips* are here put for *praises and thanksgivings* uttered by the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling vocal devotions *bullocks*, the phraseology shews, that this form of supplication is prepared for those times, when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering.” Bp. Horsley in loc.

‡ *Their conversion.*] “That is, *their converted race*. I take *conversion* as a collective noun for *converts*; like *captivity*, for *the captives*, and *dispersion*, for *the dispersed*. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour.” Bp. Horsley in loc.

|| *Ephraim---idols.*] “An exultation of Jehovah over idols. *Ephraim!* Even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed.” Bp. Horsley in loc.

I have answered him. And I will make him flourish like a green fir-tree. From me thy fruit is supplied.

9. Who is wise\*? for he will consider these things; intelligent? for he shall comprehend them. For straight and even are the ways of the Lord, and the justified shall proceed in them, but revolters shall stumble therein†.

#### COMMENTARY.

Hosea concludes his prophecies with declaring in the strongest terms, that God will surely restore *the converted*

\* *Who is wise?*] This passage exactly tallies with what Daniel says relative to the same awful period. See Dan. xii. 10.

† *Revolters shall stumble therein.*] “To the incorrigible enemies of God the very scheme of mercy itself will be a cause of error, confusion, and ruin. The word מַרְבָּס expresses a degree and enormity of disobedience far beyond any thing contained in the notion of *transgressors*, *prevaricators*, or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes *rebels*, in the highest sense of the word; such as rise in opposition to the authority of a sovereign, because he is by right a sovereign; and in a religious sense, such as wilfully, with premeditation, disobey God from hatred of his authority—מַרְבָּס is a *bold avowed rebellion*, or *revolt*, disowning the authority of the sovereign, and having for its end the overthrow of his sovereignty. But it will be said; Who ever was so mad, as to avow or entertain a design or hope of overthrowing the sovereignty of God? I say, Numbers in all ages of the world. Atheists, Deists, Idolaters, and secular powers that persecute revealed religion. Many of these indeed retain the name of a God, or Gods, as signifying, in their conceptions, an *Animus mundi*, or physical powers in different parts of the material world. But they all disown and oppose the God of the Old Testament, and the New; the God of Jews, and of Christians. And they endeavour what they can to overthrow his authority, by uniting their efforts (in vain, but much in earnest) for the extirpation of the Christian religion. If those, who, in the present day, are most forward, and most powerful, in this work of impiety, affect a partiality for *the Jews*; it is, because they hope to draw them in to take a part in the demolition of Christianity: and, when that is effected, they expect to find in Judaism an easy conquest. Whether any part, or what part, of *the Jews* may be drawn into this snare of hell, we presume not to predict. We hope, that the great majority of the race will have too much discretion to be duped. This at least we know, that ultimately the whole race of Israel, of the natural Israel, will return and seek *Jehovah their God, and David their king. They shall return, and, sitting under his shadow, they will flourish.* The head of the faction leagued against us and them, against our God and theirs, is the devil. If I am not much mistaken, he is more than once named in Scripture מַרְבָּס; the participle *Benoni Kal* being used as an appellative in the singular number, to denote *The rebel, The apostate.* And the same participle in the plural, which is the word here, denotes the followers of that chief, *Rebels, Revolters.*” Bp. Horsley in loc.

Let the reader, keeping in his mind this criticism of Bp. Horsley, compare what I say relative to *the revolters* here spoken of, with the apocalyptic account of the instigator of *the revived Roman beast*, the secret promoters of *the Anti-christian confederacy*, and the avowed object of that *confederacy* when formed; with St. Paul’s description of *the man of sin*; with Ezekiel’s representation of *the mystic prince of Tyre*; with Daniel’s relation of the fate which is about to

*race of Israel, Ephraim* no less than *Judah*, and bless them in their own land with a wonderful degree of plenty and prosperity. Since by the mention of *Ephraim* it is evident that this prediction yet remains to be accomplished, for *Ephraim* has never yet been restored, we must necessarily conclude, that *the Assyrian*, here mentioned, is *the antitypical Assyrian*, or *Antichrist now become the last head of the mystic Babylon*. Here then we have an oblique, but sufficiently plain, allusion to the attempt which *certain unconverted Jews* will make to effect their return by the assistance of *the Antichristian confederacy*, and to their subsequent penitence and conversion.

In the last verse Hosea observes, that, plain as the ways of the Lord are, revolvers will stumble in them, but that the justified shall proceed in them. By *these revolvers* I understand *those incorrigible enemies of God*, who, falling from the apostasy of Popery to the yet blacker apostasy of Infidelity, and afterwards for mere ambitiously political purposes restoring the form of a corrupt religion which in their hearts they disbelieve\*, shall at length league themselves in a misnamed religious war with *the Romish*

befall *the feet of the image and the Roman beast with his little horn*, and with his strongly drawn character of *the wilful king*; and lastly with St. John's concise, though pointed, definition of *Antichrist*. He will then, I think, have but little reason to doubt, who are intended by *these notorious revolvers* at the era of *the restoration of the Jews*. See Rev. xii. 3, 9, 17---xiii. 1, 2, 4, 6---xvi. 13---16. xix. 11---21---2 Thessal. ii. 3---12---Ezek. xxviii. 2---10---Dan. ii. 34, 35, 44, 45---vii. 8---11, 20---27---xi. 36---45---xii. 1, 7, 10---and 1 John ii. 22.

\* Mr. Yorke finishes his description of *the farcial celebration of the re-establishment of Popery by General Buonaparté*, in the following remarkable words. "These are the principal incidents which occurred at Notre Dame. I leave you to form a just idea of the emotions of those present, whether they be considered as Christians or not. The far greater part of the Senate, the Legislative Body, the Tribunal, and the Generals, being avowed atheists, and notorious for the murders, thefts, and atrocities, which they had perpetrated; with their Chief Magistrate, who had worshipped at the altar of atheism some years before in Paris, who afterwards knelt down before the Pope at Rome, and embraced the religion of Mohammed in Africa; assembled together in one place to adore a god in whom they had no faith, and to profess a religion which they despised, merely that they might be enabled to preserve their usurped authority over the people, and to retain their places; is an occurrence in the history of pious fraud, not to be met with since the days of Judas Iscariot. I may safely venture to affirm, that, with the exception of the Bishops (if they may be excepted), there was not a single person in the cathedral, who quitted this religious mockery with a sentiment of piety excited in his breast, nor one, who did not perfectly see through the whole object of the ceremony." Letters from France in 1802. Vol. 1. p. 269, 270.

*man of sin*, and attain the summit of deliberate impiety by openly opposing the counsels of the Most High respecting his ancient people *the Jews*.

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PROPHECY XXXI.

Irruption of Antichrist into Palestine—His destruction there—  
General effusion of the Holy Spirit—A description of the overthrow of the confederated nations at the period of the restoration of Judah.

Joel i. 1. The word of the Lord that came unto Joel, the son of Pethuel. 2. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? 3. Tell ye your children of it, and let your children tell their children, and their children another generation. 4. That, which the palmer-worm hath left, hath the locust eaten; and that, which the locust hath left, hath the canker-worm eaten; and that, which the canker-worm hath left, hath the caterpillar eaten—6. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. 7. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white—

14. Sanctify ye a fast, call a solemn assembly; gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. 15. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come—

ii. 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. 3. A fire devoureth before them; and behind them a

flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. 5. Like the noise of the chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained: all faces shall gather blackness. 7. They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. 8. Neither shall one thrust another, they shall walk every one in his path: and, when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city; they shall run to and fro upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark; and the stars shall withdraw their shining. 11. And the Lord shall utter his voice before his army: for his camp is very great; for the strong One executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

12. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning—17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18. Then will the Lord be jealous for his land, and pity his people. 19. Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. 20. But I will remove far off from you the northern one, and will drive him into a land *made by his ravages* barren and desolate, with his face toward the east-sea, and his hinder part toward the utmost sea: and his stink shall

come up, and his ill savour shall come up, because he hath done great things. 21. Fear not, O land, be glad, and rejoice; for the Lord will do great things—23. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he will give you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I sent among you. 26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. 27. And ye shall know, that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29. And also upon the servants and upon the hand maids in those days will I pour out my spirit.

30. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. 31. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. 32. And it shall come to pass, that, whoever shall call on the the name of the Lord, shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord will call.

iii. 1.\* For behold, in those days and in that time, when I shall bring again the captivity † of Judah and

\* *Chap. iii. 1.]* “The following prophecy relates to the latter times of the world: when, upon their conversion, God shall deliver *the Jews* from their oppressors, and restore them to their own land. The prophet likewise foretells the destruction of their enemies and other unbelievers in some decisive battle, such as that mentioned Rev. xvi. 14, and the glorious state of the Church that should follow.” Mr. Lowth in loc.

† *The captivity.]* A noun of number, as Chandler rightly remarks, denoting *those who were carried away captive.*

Jerusalem \*, 2. I will also gather all the nations, and will bring them down into the valley of the Lord's judgment †, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and they have divided my land. 3. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. 4. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a swift recompense? and, if ye recompense me, swiftly and speedily will I return your recompense upon your own head; 5. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: 6. The children also of Judah and the children of Jerusalem have ye sold unto the Ionim, that ye might remove them far from their border. 7. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. 8. And I will sell your sons and your daughters into the hand of the children of Judah; and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

9. Proclaim ye this among the nations ‡: sanctify war, wake up the mighty men, let all the men of war draw near, let them come up. 10. Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. 11. Assemble yourselves and come, all ye nations; and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. 12. Let the nations be roused, and

\* *The captivity of Judah and Jerusalem.*] "This is to be understood of that restoration of the Jewish nation and their capital city, which shall be brought to pass in the latter times of the world, according to the predictions of the prophets." Mr. Lowth in loc.

† *I will also gather all the nations, and will bring them down into the valley of the Lord's judgment.*] "The prophets speak of a general discomfiture of God's enemies in some decisive battle before the general judgment---Such probably is the battle of *Armageddon*, spoken of Rev. xvi. 14, 16. The place of this remarkable action is here called *the valley of Jehoshaphat*, as if the prophet had said, *the place where the Lord will execute judgment*, for so the word *Jehoshaphat* signifies in the original." Mr. Lowth in loc.

‡ *Proclaim ye this among the nations.*] "The prophet returns to what he had mentioned (ver. 2.) concerning the heathen or unbelieving world gathering themselves either to oppose *the Jews* in their return homeward, or some other way to hinder the growth of Christ's kingdom." Mr. Lowth in loc.

come up to the valley of the Lord's judgment : for there will I *the Lord* sit to judge all the nations round about. 13. Put in the sickle, for the harvest is ripe : come, get ye down, for the press is full, the fats overflow ; for their wickedness is great. 14. Multitudes, multitudes, in the valley of cutting off : for the day of the Lord is near in the valley of cutting off. 15. The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel. 17. So shall ye know, that I am the Lord your God dwelling in Zion my holy mountain : then shall Jerusalem be holy \*, and there shall no strangers pass through her any more †. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk ‡, and all the rivers of Judah shall flow with waters, and a fountain § shall come forth of the house of the Lord, and shall water the valley of Shittim. 19. Egypt shall be a desolation, and Edom || shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation. 21. For shall I declare innocent their blood ? I will not declare it innocent. Even the Lord dwelleth in Zion.

## COMMENTARY.

In this prediction Joel gives us a full account of what shall take place in *the great day of the Lord*, and in the period which ushers in *that great day*. He beholds the

\* *Then shall Jerusalem be holy.*] “ This character---may be understood of the earthly Jerusalem, as the metropolis of the converted *Jews*. As the inhabitants themselves shall be holy, so the city shall be called *the holy city*, as in former times it was.” Mr. Lowth in loc.

† *There shall no strangers pass through her any more.*] “ It shall no more be subject to be polluted or oppressed by unbelievers.” Mr. Lowth in loc. Compare Nahum i. 15. and Luke xxi. 24.

‡ *The mountains shall drop down new wine, and the hills shall flow with milk.*] “ In the Millennial state there shall be plenty of all things.” Mr. Lowth in loc. § *A fountain.*] Compare Zechar. xiii. 1. and see Mr. Lowth in loc.

|| *Egypt---Edom.*] “ These two nations are taken in a general sense for the enemies of God's people.” Mr. Lowth in loc.

armies of *Antichrist*, numerous and rapacious as locusts and caterpillars, spreading themselves over the whole land of Palestine, and devouring all its produce. He beholds them effecting wonderful revolutions in the political heavens, and marvellously succeeding in all their enterprizes. And he solemnly calls upon *the house of Judah*, now wholly converted to the faith of Christ and occupying their ancient city Jerusalem, to fast and pray that they may be delivered from the hand of their enemies. Their petition will eventually be successful; though, as we learn from Daniel and Zechariah, *Antichrist* will first be permitted to make himself master of Jerusalem. In due time, the Lord will hear the cry of his people, and will no longer suffer them to be a reproach and a proverb among the nations. He will remove far from them *the northern tyrant*, that fierce leader of *the great Roman confederacy*; who, prevented by the decided naval superiority of *the faithful maritime power* from attempting an expedition by sea, will invade Palestine by land, and will therefore necessarily enter it from the north: and he will drive him into the land which his own merciless extortions have made desolate, and will there destroy him between the two seas of Judea, the Dead sea on the east, and the Mediterranean sea on the west. After the destruction of *Antichrist* and his rebellious host, the land shall again bring forth her increase with ten-fold fertility: and God will abundantly restore to his people the produce of those years, which that great army\* of symbolical locusts and caterpillars had devoured. In addition to the blessings of temporal prosperity,

\* We are not to suppose, that, because God styles the symbolical locusts and their fellows *his great army*, they are therefore his favoured and chosen people. The expression is only used to intimate, that they are a scourge in his hand, well adapted to punish the wickedness of surrounding papal nations, and to discipline with wholesome though severe chastisement his church both protestant and Judaical. Precisely in the same manner God calls Nebuchadnezzar *his servant* (Jerem xliii. 10.), because he was the instrument, however unconscious of it, and however bent only upon executing his own schemes of aggrandisement, of accomplishing the divine purposes. The idea in fact is so obvious, that Attila king of the Huns actually styled himself *the scourge of God*; and boasted that his commission, as the executioner of the just anger of the Almighty, was to fill the earth with all kind of evils. There is however a peculiar propriety in denominating the symbolical locusts *God's army*, because, as Bochart observes, the Arabs were wont to distinguish natural locusts by that very title.

he will bestow upon them the yet greater blessings of pure religion. He will pour out, in a manner unknown in former ages, his Holy Spirit upon all flesh; insomuch that the day of Pentecost itself shall be only a type of this yet greater and more extensive effusion. Nevertheless, before *the great and terrible day of the Lord* shall come, the world shall be convulsed with unexampled political changes and revolutions. But, wonderful as the success of *Antichrist* shall be during his permitted hour\*, the believer will only infer from these predicted signs that his redemption draweth near. Whosoever shall call on the name of the Lord shall surely be delivered; for he will save both the remnant of his people *Israel*, and his spiritually wise children of the uncircumcision.

The prophet now proceeds to give a more full account of *the great and terrible day of the Lord*. He declares, that, when God shall bring again *the captivity of Judah, and Jerusalem*, he will likewise gather all the nations into the valley of his judgment, and will plead with them on account of the unjust violence with which they have scattered *Israel*. These nations, as we are taught by Daniel and St. John, are those which will compose *the great Antichristian Roman confederacy*. Joel, like Ezekiel, typically terms one branch of the confederacy *Tyre and Zidon* †. He also, like St. John, terms it *Egypt*; and, like many of the ancient prophets, he denominates the whole confederacy *Edom* ‡. With an awful and sublime

\* "He shall prosper," says the prophet Daniel, "till the indignation be accomplished." Dan. xi. 36.

† Chandler, agreeably to his scheme, understands *the literal Tyre and Zidon*, and supposes that they might have bought some of the Jewish prisoners from the Edomites. But, if the prophecy relate to *the final restoration of Judah*, as I think it must, *Tyre and Zidon* will mean *the corrupt church of Rome*, as in Ezek. xxvii. and xxviii.

‡ *Egypt* and *Edom* are literally understood by Chandler, though he acknowledges that it is impossible from history to fix the particular event by which the prophecy was accomplished. Kimchi comes much nearer the truth, and speaks a language much more accordant with many other ancient predictions, in supposing that *Egypt* means *the Mohammedans*, and *Edom* *the Romans*. I am rather inclined however to think, that both *Egypt* and *Edom* equally typify *the Antichristian confederacy of the Roman beast and his vassals*. *Egypt* is used by St. John as a type of *the Roman empire* (Rev. xi. 8.) along with *Sodom*; whence it is not unnatural to conclude, that it here likewise along with *Edom* means *the same*. As for *the Mohammedans*, although their superstition will be broken without hand at this period (Dan. viii. 25.), I cannot find that we have any warrant for supposing that they will *nationally* be

inversion of a prediction of Isaiah, he calls upon the nations, which arrange themselves under the banners of *Antichrist*, to beat their plough-shares into swords, and their pruning-hooks into spears. He calls upon them to wake up the mighty men, and to sanctify war \*; to proclaim a miscalled holy crusade against those, whom *the infidel and papal tyrants* have devoted with an anathema to utter destruction: and he declares, that in such a cause even the weak shall think themselves strong. Yet, when the nations are roused, when they have assembled themselves together in the valley of judgment, in the valley of the cursing of Megiddo; then will the Lord sit as a judge in the day of his great controversy with the Gentiles. *The harvest of the rank vine of the Roman earth* is now fully ripe: and the Almighty Word of God begins to tread *the wine-press of Bozrah*, and to sprinkle his garments with the blood of *Edom* †. The sun and the moon of the Latin firmament shall then be darkened ‡, and the stars shall withdraw their shining. The long-lived *Roman beast* shall be slain, and his *false prophet*

engaged in the last war of *the beast*. One great branch of them, *Turkey*, will be destroyed previous to that era; and the other branch, *Persia*, is situated without the limits of the Roman empire. I will not however positively deny, that the Mohammedans may be intended by *Egypt*. They certainly answer, no less than the Papists, to the prophetic description of committing violence against *the children of Judah*, and shedding innocent blood; innocent at least, so far as *they* were concerned. Gibbon, though by no means unfriendly to Mohammed, states, that that impostor “commanded or approved the assassination of the Jews and idolaters, who had escaped from the field of battle.”

\* The sanctification of this war, and the destroying anathema, with which Daniel’s *wilful king* goes out to his work of devastation, equally, I think, relate to *the apocalyptic junction of the false prophet with the Roman beast under his last head and the confederated kings of the Latin earth*. We seem to gather from these parallel passages, that the last war will be undertaken by *the Antichristian faction* as a sort of crusade or holy war.

† *The vintage*, here spoken of, is *the great vintage of Armageddon under the last vial*. Compare Isaiah lxiii. 1--6. and Rev. xiv. 17--20. xix. 15. This studied uniformity of metaphor, for I can consider it in no other light, affords an argument to prove, that we ought to refer the prophecy of Joel to *the second advent*, and not to the period which Chandler imagines.

‡ I understand by this imagery *the final overthrow of Antichrist*. It may perhaps be said, that, while I shortly after object to Chandler because he affixes such various meanings to the phrase of *the great day of the Lord* as used by Joel, I myself apply differently *the signs in the political heavens* as mentioned in this passage and in the two preceding passages. My answer, is, that I am expressly warranted by the prophet himself in making such a distinction. *The signs in the heavens*, predicted in Joel ii. 10 and 30, 31, are occasioned by the locust-army and precede the great day of the Lord: whereas those, predicted in Joel iii. 15, are, in the day of the Lord; and *the total over-*

shall be brought to utter destruction. For the Lord shall roar out of Zion, and shall be the hope of his people *Israel*. Jerusalem shall be holy, and shall no more be trampled under foot by strangers: the mountains shall drop down with new wine: and the waters of life, the healing streams of the Gospel, shall come forth out of the house of the Lord.

The learned Chandler\* seems to me very greatly to have mistaken the drift of this prophecy of Joel. *The nation* spoken of in *the first*, and afterwards described at large in *the second chapter*, is undoubtedly a nation of locusts: no one, I apprehend, will be inclined to deny so plain a matter. But the question is, whether they be *natural*, or *symbolical*, locusts. Chandler resolutely maintains *the first* of these positions, and labours fruitlessly (I think) to remove the difficulties with which it is clogged. If ever Judea, in the days of her monarchy, had been visited by such a plague of locusts as that described by the prophet, a plague in no respects inferior to that with which Egypt was once visited, we might reasonably expect to find it mentioned in the historical part of Scripture. But nothing, that bears any resemblance to it, can there be discovered. Chandler indeed quotes R. Kimchi, as producing a Jewish tradition, that during four out of the seven years of famine predicted by Elisha † there were four species of locusts, and that during the other three there was a great want of rain. The sacred text itself however gives not the least countenance to this mere Rabbinical gloss; and, even if it did, Chandler would have put it out of *his* power to avail himself of it by fixing the age of Joel in the reign of Ahaz, whereas Elisha's famine occurred in the days of Jehoram the son of Ahab considerably more than a century earlier. Ac-

*throw of the Antichristian confederacy, or the utter destruction of the Roman beast in his last form* (Dan. vii. 11.), is the subject of them. Christ predicts in a similar manner, that his advent should be preceded, and as it were ushered in, by signs in the sun and moon (See Matt. xxiv. 29, 30, 33. Mark xiii. 24, 25, 26, 29. and Luke xxi. 25, 26, 27, 28, 31.): unless indeed we are bound to refer these different transcripts of the same prophecy to *the destruction of Jerusalem by the Romans exclusively*. I have never yet met with an exposition of our Lord's prophecy, that gave me entire satisfaction.

\* To save the trouble of endless particular references, I beg to refer the reader in general to *Chandler's Comment. on Joel*, and *the annexed Dissertation*.

† 2 Kings viii. 1.

cordingly he does not attempt to produce any account of these locusts from the scriptural history\*.

But this difficulty is by no means the only one. Joel declares, that the army of locusts shall cause the heavens to quake, and the earth to tremble; that the sun and the moon shall be dark before them; and that the stars shall withdraw their shining †. These magnificent images, as it is well known, denote in the prophetic language *great wars and revolutions*, wherein established governments are either overthrown, or at least shaken to their very centre. Some great political commotion therefore must have taken place in consequence of the ravages of these locusts. Now, although a brief history might be silent respecting a *mere* plague of locusts; yet, if that plague occasioned a revolution in the government, it is incredible that the very shortest history should *then* have preserved a profound silence. Where then do we find any such circumstance mentioned in the sacred history? To get quit of this difficulty Chandler maintains, that the expressions in question are to be understood *literally*. He tells us, that the earth really appears to tremble through the continual motion of a swarm of locusts; or at least that it may be fairly said to tremble through the excessive fear of its inhabitants: that the heavens shake, because the locusts obscure the very light of them: that the sun is turned into darkness, because they ordinarily fly in the day time, and *that* in such numbers as to darken even the sun himself: and that the moon and the stars withdraw their shining, because they may be supposed in warm eastern countries sometimes to shift their place by night.

Here an objector would naturally urge, that much the same imagery is *twice* elsewhere used by Joel ‡: are we then to conclude, that he is *there* likewise to be understood *literally*? for, to make him consistent with himself, we must, in all the *three* parallel passages, understand him either *literally* throughout, or *figuratively* throughout.

\* Bochart, who like Chandler understands the locusts literally, exerts all his ingenuity to parry the force of this argument, which had been strenuously urged by St. Jerome; but, I think, with very little success. See Hieroz. Pars 1. L. lv. C. 5. p. 482.

† Joel ii. 10.

‡ Joel ii. 30, 31. and iii. 15.

For this objection Chandler is prepared ; and tells us, that *the fire and pillars of smoke*, mentioned in *the 30th verse of the 2d chapter*, mean only *the fire and smoke* that proceed from burning towns and villages ; and that the smoke, as it ascends, darkens the sun, and gives the moon a red and bloody appearance. He acknowledges indeed the propriety of Sir Isaac Newton's remark, that *the darkening the sun*, and *the turning the moon into blood*, denote *the ceasing or desolation of a kingdom* : but adds, that it is evident from *the 10th verse of the 2d chapter*, that it does not always denote this ; and thence infers, that neither does it in *the 31st verse*. Thus does he attempt to decide the sense of one disputed passage, by referring us to another which is no less disputed. The third passage, contained in *the 15th verse of the 3d chapter*, he treats in the same manner ; and refers us, for an authority, to what he had said on the second passage. What is this but completely arguing in a circle ? As for what Chandler says respecting the *literal* acceptation of all the three passages, it is so totally contrary to the universal spirit of prophetic language, and so plainly contrived (particularly in the case of the first passage) to serve a turn ; that I scruple not to assert, that there is not the slightest foundation for it. It will follow therefore, unless I be greatly mistaken in this assertion, that the locust-army, which occasions dreadful political revolutions, can not be an army composed of *literal* locusts.

The opinion here advanced by me is adopted, as Chandler himself acknowledges, by the Chaldee Paraphrast, Grotius, and Jerome\*. The first of these writers renders Joel ii. 5, *Peoples, nations, tongues, emperors, and revenging kingdoms*. The second thinks, that the prophet does not mean *real locusts* ; but that he points out under such imagery the successive irruptions of Phul, Tiglathphilasar, Salmanasar, and Sennacherib. The third agrees with Grotius in principle ; but differs from him in the application of the prediction. He observes, in explaining Chap. ii. Ver. 20, that *the northern one* means *the Assyrians and Chaldeans*, who came from the north ; and adds, that the term *northern* is here used to

\* It is likewise adopted by Abarbanel and Mede.

shew that the prophet does not intend *real locusts*, but *symbolical ones*. His reasoning is just; though his application is, I think, wrong. *Real* locusts do not come from *the north*, but breed in the warm regions of *the south*\*. They are used therefore with singular propriety by St. John, who (as Mede and Bp. Newton justly observe) has borrowed many particulars of his description from Joel, to typify *the vast armies of the Saracens*. In the Apocalypse however the antitypical locusts come, like their types, from *the south* and *south-east*: consequently the Apostle had no occasion to specify the particular quarter of the heavens; *that* point, nothing being said to the contrary, would be sufficiently determined by the natural history of the symbol †. But Joel wished to describe a horde of rapacious *northern* invaders under the same imagery. Hence both the decorum of the type, and the right understanding of the prediction, required, that he should particularly specify that the locusts should come from *the north*; thus tacitly, though plainly, insinuating, that he meant not any *literal* locusts.

Here then Chandler has a fresh difficulty to encounter: and in what manner does he endeavour to remove it? Kimchi, who like himself supposes the locusts to be literal ones, somewhat unthinkingly adopts the natural and obvious interpretation of the passage; and says, that the prophet calls the locust *the northern one*, because it came to them from the northern quarter. But this exposition is by no means satisfactory, because *real* locusts do not come from *the north*. Chandler therefore adopts the gloss of Bochart, who had before him understood the locusts of Joel in a literal sense, and who must also before him have felt the refractoriness of this passage. “*The north-*

\* Speaking of the remarkable accordance of *the apocalyptic locusts* with *the Saracens*, Mr. Daubuz observes, that “*the Saracens* have made inroads into all those parts of Christendom where the natural locusts are wont to be seen and known to do mischief, and no where else: and *that* too in the same proportion. Where the locusts are seldom seen, there *the Saracens* stayed little: where the natural locusts are often seen, there *the Saracens* abode most: and, where they breed most, there *the Saracens* had their beginning, and greatest power.” Mr. Mede observes, like Mr. Daubuz, that the locusts bred much in Arabia.

† In a similar manner, he symbolizes *the various irruptions of the northern nations* by a storm of hail, without specifying from *what quarter* that storm came, because *the north* is the region of snow and hail.

ern one," says he, "is that part of the locusts, which is on the northern side of the city; and *the barren and dry land*, into which the Lord will drive them, is Arabia which lies to the south of Judea, and where they would die for want of food." Are we to suppose then, if *literal* locusts be intended, that there were none on the south side of the city? And if, as common sense obliges us to conclude no less than the very full and ample description of the prophet, there undoubtedly were; why are those on the northern side alone noticed, while nothing is said respecting those on the southern side? Nor is this all: the two seas, as both Bochart, Kimchi, and Chandler, allow, are *the dead sea*\* and *the Mediterranean sea*. How then could the locusts be between these two seas, if they were driven far into the deserts of Arabia †? In short, I can consider such an interpretation in no other light than that of a mere struggle to get quit of a difficulty. *The northern one* is evidently a sweeping expression, denoting either *the king of the locusts* at the head of his armies, or *the whole body of the locusts themselves*. And I am persuaded, that any one, who reads the passage unbiassed by system, will conclude, that the northern locusts, which lay waste the whole land of Judea, are certain locusts, which come out of *the north*; and that, when he recollects that locusts are ordinarily bred in *the south*, he will say with Jerome, that the epithet *northern* is added to shew that the prophet did not intend *real* locusts.

Supposing then that the locusts, caterpillers, canker-worms, and palmer-worms, which composed the vast army described by Joel, are to be understood, not literally, but symbolically; the next point to be considered is

\* Kimchi thinks, perhaps also *the lake of Gennesareth*.

† *The land barren and desolate* is certainly the land between the seas, or Palestine; not Arabia. This land had been made barren and desolate by the ravages of the locust-army. *The removing to a distance* must be taken in a qualified and limited sense; for the place, to which the symbolical locusts are to be removed, is between the seas of Palestine, no less than the glorious holy mountain itself (compare Dan. xi. 45.). We learn from St. John, that this place is Megiddo, descriptively termed by Joel *the valley of the Lord's judgment*; which is about forty miles from Jerusalem, and which, though it may be considered as lying between the dead sea and the Mediterranean, is (to speak with more geographical accuracy) situate between the Mediterranean and the sea of Gennesareth.

the period to which we are to assign this tremendous invasion of Judea. Grotius thinks, as we have seen, that the successive invasions of Phul, Tigiathphilasar, Salmanasar, and Sennacherib, are intended \*. St. Jerome supposes, that the Chaldeans and Assyrians are the symbolical locust-army. Mr. Mede adopts the opinion of Jerome †. Abarbanel conjectures, that not only the Chaldeans, who carried away *the ten tribes*, are meant; but likewise the Babylonians, who destroyed the first temple, and the Romans, who destroyed the second ‡. Kimchi observes, that some of the Rabbies expound the verse, in which the destruction of the locust-army is foretold, as relating to the days of the Messiah: and he thinks, that the Chaldee Paraphrast interprets the locusts to mean *princes*, and *people*, and *kingdoms*, because he apprehended that these things were to come to pass in the days of the Messiah §. The last of these opinions, provided we understand *the days of the second advent*, is, I believe, the true one. As for the others, I cannot discover, that any one of them at all accords with the prophecy, excepting perhaps that which applies it to the invasion and

\* I think him no less wrong in this part of his opinion, than in his application of the prophecy to a period during which *Fulah* was existing as a kingdom. These four tribes of animals are plainly represented as composing only one army, the different divisions of which, after they have jointly entered Palestine, spread themselves over the face of the whole country, and rival each other in mischievousness and rapacity. "That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten—A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." The ravages of a hostile army, sometimes advancing in one great body, and sometimes dividing itself into detachments, could not have been painted more to the life. There cannot be a better comment upon the prophecy than the conduct of the locusts of *Antichrist* in the course of their various campaigns. Every part of the European continent within their reach has been plundered and laid waste by them. They have been uniformly subsisted at the expense of the wretched inhabitants. And I doubt not, whenever their appointed time for invading Palestine shall arrive, that the same deeds of havock and barbarity will be there also re-acted. Could the poet, who wished to describe the universal conduct of the French, have pitched upon more apposite images to symbolize those barbarians, than *locusts*, *caterpillars*, *canker-worms*, and *palmer-worms*? See my Dissert. on the 1260 years. Vol. ii. p. 331. (2d edit. p. 367.).

† Comment. Apoc. p. 467.

‡ Boch. Hieroz. P. i. L. iv. C. 5. p. 430.

§ The reader will find all these authors cited by Chandler himself, except Mede and Abarbanel, to whom I have therefore given references.

destruction of Sennacherib. It is to be observed, that Joel does not merely foretell *an invasion*, but likewise *the destruction of the invaders*; and *that* too in a region which he very particularly specifies, the land of Palestine between the eastern sea and the western sea. Now the Chaldeans, who carried away *the ten tribes*, were *successful* in their enterprize, instead of *experiencing a total overthrow*. So likewise were the Babylonians, who destroyed the first temple. And so were the Romans, who destroyed the second. None of these perished in Palestine between the two seas: how is it possible then that *they* can be meant by the locust-army? Sennacherib undoubtedly *did* fail in his expedition, and his army was miraculously destroyed near Libnah\* which is situated between the two seas: I am willing moreover to allow, that his overthrow may be considered as the type of the yet future overthrow of *Antichrist* in the same bismarine region, though not precisely in the same place: but I think it sufficiently evident, that the prophecy can only have received a sort of inchoate accomplishment in that event, even granting that it *at all* relates to it, which is by no means clearly certain. Joel himself fixes the accomplishment of the whole of his prophecy to a certain era, which he calls *the great day of the Lord*. All things contained in it are to come to pass either immediately before this great day, or in this great day. He beholds the approach of the locust-army; and exclaims, *Alas for the day! for the day of the Lord is at hand* †. He sees them commence their wild career of havock, and occasion tremendous revolutions in the political heavens; and again exclaims, *The day of the Lord is great and very terrible* ‡. He briefly touches upon their destruction between the two seas, and predicts the subsequent happy state of *Israel* both in temporals and spirituals; and declares, that those revolutions shall take place *before the great and terrible day of the Lord come* §. Lastly, when calling together the multitudes of the nations to *the valley of judgment* he declares that *the day of the Lord in that valley is near*; and that it shall be marked, not only by another

\* 2 Kings xix. 8.

‡ Joel ii. 11.

† Joel i. 15.

§ Joel ii. 10, 20, 23, 28, 31.

and most awful revolution, a revolution about to be experienced in their turn by the causers of revolutions, but likewise by the roaring of the Lord out of Zion, by his dwelling in his holy mountain, by his suffering hostile strangers no more to pass through Jerusalem, and by his conferring upon his people every kind of blessing\*. It is evident therefore, that *the great day of the Lord* must, as it is used by Joel, mean *the period in which the locust-army should be destroyed, and the nations be cut off in the valley of concision*: and it is further evident from Joel's (as it were) anxious repetition of the phrase, that, since *the locust-army* and *the army of the nations* are both to be overthrown in *the same great day*, they must consist of the very same persons; in other words, that the last chapter of Joel contains only an enlarged description of the already mentioned overthrow of the locust-army between the two seas. It moreover appears, that *the great day of the Lord* comprehends not only the destruction of the nations, but likewise the grant of much temporal and spiritual happiness to *the Jews*.

What period then are we to understand by this *great day*? Chandler most arbitrarily denies, that the prophet uses the term throughout his prediction in the same sense; a denial, to which, according to *his* scheme, he was necessarily led by St. Peter's application of a part of the prophecy to the day of pentecost†. Accordingly he tells us, that *the great day of the Lord*, with which the locusts are connected, means nothing more than *the time of calamity and distress which their ravages occasioned*; and therefore a day, supposing the locusts to be natural ones, long since past: but that *the great day of the Lord* connected with the effusion of the Spirit, means *the destruction of Jerusalem by the Romans*. In both cases I believe him to be mistaken, at least so far mistaken as he confines *the great day* in the second case to *the sacking of Jerusalem*. Let the expression mean what it may, it is only reasonable to suppose, that Joel, who four times uses it in the course of a very short prediction, uses it always in the same sense. And, if this be allowed, it

\* Joel iii. 14—21.

† Acts ii. 16—21.

will at least follow that the destruction of the locusts cannot have taken place during the existence of Judea as a kingdom. Maimonides is probably right in thinking, that the expression in the abstract denotes *any day in which God sends a singular or extraordinary punishment* \*: but I am persuaded that it peculiarly means *the two times of the first and second advent of the Messiah*; insomuch that I am almost inclined to believe, that, whenever it is applied to other events, it is only applied to them as being typical of those two great times. Malachi uses it to describe *the first advent* †: and Joel, properly to describe *the second advent*. *The one advent* however is a figure of *the other*; and they are both equally denominated *the great day of the Lord*. Hence St. Peter applies to *the first* a prophecy, which properly and ultimately belongs to *the second* ‡. And hence Bp. Horsley most truly observes, that “a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to *the second advent* of our Lord; that few comparatively relate to *the first advent* by itself, without reference to *the second*; and that of those, that have been supposed to be accomplished in *the first*, many had in that only an inchoate accomplishment, and have yet to receive their full completion §.”

Joel (for I wish only that he should be his own interpreter) has given us a most decisive mark, whereby we may know *which of the two advents* he is properly treating of. He tells us, that the time of God's gathering together the nations to *the great day of the Lord* shall be in the days when he will bring again *the captivity of*

\* Mor. Nev. L. ii. C. 29. cited by Chandler.

† Mal. iv. 5.

‡ When this prophecy is applied to *the first advent*, the signs in the sun and moon will relate to *the dissolution of the Jewish polity*: but I certainly think, that it properly relates to *the second advent* and to *the revolutions which are to precede and usher it in*. Nothing however is more common in prophecy, than a sort of double allusion both to *the first and second advent*; to *the first* as typical of *the second*. I believe Dr. Gray to be perfectly right in observing, that Joel, in this prediction, “foretells the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation; concluding with a striking description of the destruction of Jerusalem which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence; speaking in terms that, as well as those of our Saviour which resembled them, had a double aspect, and referred to a primary and a final dispensation. Comp. Joel ii. 30, 31. with Matt. xxiv. 29.” Key to the Old Testament, P. 436

§ Letter on Isaiah xviii. P. 3.

*Judah and Jerusalem.* Thus it is manifest, that, since the whole of his prophecy, as he four times carefully tells us, relates to *the great day of the Lord*, it must necessarily relate, so far as its full completion is concerned, to *the great day of the second advent*; for, at *that great day*, not at *the great day of the first advent* (for then they were dispersed), *the Jews* will be restored. This being the case, the destruction of the symbolical locust-army will take place at the era of *the second great day* of the Lord, the era of *the second advent*, the era of *the restoration of Judah*. But the locust-army is not only to be destroyed at this era: it is likewise to be destroyed in Palestine between the two seas. Now we are taught by Daniel, that *the confederacy of the Infidel king* is to be overthrown both at the same era, and in the same bismarine country\*. Hence we necessarily, I think, arrive at the conclusion which I have already stated, that *the locust-army* is no other than *the army of Antichrist*.

Chandler's exposition of the last chapter of Joel is yet more exceptionable than that of the former part of the prophecy. He separates it from all that had preceded it, notwithstanding Joel firmly binds together in one the whole of his prediction, by four times referring us for its accomplishment to *the great day of the Lord*: and fancies, that it relates to nothing but a war between Ahaz and the Edomites and Philistines, in the course of which several of *the Jews* were taken prisoners; and to some subsequent victories of Hezekiah, in consequence of which, and of the destruction of Sennacherib's army, many of the captives were *probably* restored to liberty †. Thus does he reduce *the restoration of Judah and Jerusalem* to the mere recovery, and that the only *probable* recovery, of some prisoners of war; and the magnificent description of the overthrow of the nations in *the great*

\* Dan. xi. 45. xii. 1.

† "Probably under the prosperity of Hezekiah's reign many were restored to liberty—The sacred historian takes notice, that after the slaughter of Sennacherib's army many brought gifts to the Lord at Jerusalem, and presents to Hezekiah king of Judah—*If amongst these offerings there were any prisoners and captives*, they must have been a very grateful present to this religious and virtuous prince."

*day of the Lord* to some petty victory of Hezekiah, not of sufficient consequence to be particularly mentioned by the sacred historian\*. Yet this strange interpretation of one of the noblest prophecies in Holy Writ he requires us to receive in preference to that of R. Kimchi, who naturally supposes, that *the scattering of Israel among the nations and the parting of God's land* † means *the scattering of the Jews and the partition of Palestine by the Romans*, and consequently that *the bringing again the captivity of Judah* means *his final restoration* ‡. On the same principle he attempts to lower all the promises, with which the prophecy concludes, to the short-lived tranquillity of Jerusalem during the latter part of the reign of Hezekiah; a tranquillity ere long disturbed by the captivity of his son Manasseh, and the subsequent general Babylonian captivity which put an end to the kingdom of *Judah*. How the divine declaration, that Jerusalem should be holy, that hostile strangers § should pass through her no more, and that *Judah* should dwell for ever, could have been fulfilled in the reign of Heze-

\* "If we take *the valley of Jehoshaphat* in a literal sense, the prophet foretells some signal vengeance that should be taken on the Jewish enemies there; which, because of the shortness of the history, we may not be so well able to point out the exact accomplishment of. It is certain Hezekiah had many victories over the neighbouring nations, but whether any of them happened in this valley is not particularly mentioned."

† Joel iii. 2.

‡ "Kimchi refers this (*the bringing again the captivity of Judah*) to the days of the Messiah; and the pouring out of the Spirit (Joel ii. 28.), to the days when *the captivity of Judah* should be brought back, without, as I can find, any reason for such an application—Kimchi understands *the scattering of the Jews*, and *the partition of the land*, of what was done by Titus and his army, when they came into the land of Israel. But this seems going much out of the way to find out the accomplishment of this prophecy. All that is implied is, that the nations mentioned made several incursions into the Jewish territories, seized upon several of their cities and towns, took the inhabitants captives, and sold them for slaves." What a singular mode of sinking a prophecy, replete with the boldest and most terrific images!

§ Chandler himself adopts the obvious exposition of Grotius, that the strangers, here mentioned, are hostile strangers. "*Jerusalem shall be holiness*, separated to God, and esteemed as under his peculiar protection by the stranger or neighbouring nations, who shall therefore *no more pass through it*; they shall neither besiege, nor take it: or, as Grotius expounds it, they shall no more pass through it with a hostile army. This prophecy seems to me to have been fulfilled in the time of Hezekiah, when God saved the inhabitants of Jerusalem from the hand of Sennacherib, and from the hand of all others, and guided them on every side: and when the Lord was with Hezekiah, and prospered him whithersoever he went forth."

kiah, when we consider what speedily followed that reign, it is not very easy to conceive\*.

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### PROPHECY XXXII.

The dispersion of the Jews, and the occupation of their country by foreign invaders—Their restoration and triumph over the mystic Edom.

Amos viii. 11. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. 12. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.—ix. 4. Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. 5. For the Lord God of Hosts toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall be come up upon as *by* a river †, and it shall be laid under water, as *by* the river of Egypt. 6. He that buildeth his chambers in the heavens, and foundeth his compact foundation in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name—8. Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving only that I will not utterly destroy the

\* Dr. Gray observes, that this prophecy is supposed to relate to the circumstances predicted in Ezekiel xxxix. 5—11. and Rev. xx. 8, 9. (Key, P. 437.) I fully agree with him, that *the Gog and Magog* of Ezekiel are the same as *the Gog and Magog* of St. John; but I cannot think, that the prediction of Joel at all relates to *them*. It speaks of a *formidable confederacy* about to be destroyed at the era of the restoration of Judah; whereas the overthrow of *Gog and Magog* takes place at the end of the millennium. Hence I rather think, that it relates to the circumstances predicted in Isaiah lxiii. Ezek. xxvii, xxviii, xxxv. Dan. xi. 40---45. xii. 1. Rev. xiv. 17---20. xviii, xix. 11---21. and many other parallel prophecies.

† *It shall be come up upon as by a river.*] The land shall be overflowed by invading armies, as completely as Egypt is by the periodical flood of the Nile. The same imagery is used by Isaiah. "Whose land rivers have spoiled" Isaiah xviii. 2.

house of Jacob\*, saith the Lord. 9. For lo, I will command, and I will sift the house of Israel† among all nations, like as *corn* is sifted in a sieve; yet shall not the least grain fall upon the earth. 10. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. 12. That they may possess the remnant of Edom, and of all the nations upon whom my name hath been called‡, saith the Lord that doeth this. 13. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper||; and the treader of grapes, him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. 14. And I will bring again the captivity of my people Israel¶; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

\* *The sinful kingdom---the house of Jacob.*] There is a manifest and remarkable distinction here made between the *kingdom* and the *house*. The *kingdom* should be utterly destroyed in both its branches of *Israel* and *Judah*: the *house*, whatever calamities might befall it, should be preserved.

† *I will sift the house of Israel.*] *Sowing the house of Israel among the nations* means, as Bp. Horsley observes, *making them the seed of the Church*: but *sifting them with a sieve* denotes most expressively *their dispersion*. His Lordship is so perfectly right in his observation, that not a single instance, I believe, can be produced, in which *sowing the house of Israel* ever signifies a judgment inflicted upon them.

‡ *Edom, and of all the nations upon whom my name hath been called.*] This expression is remarkable, and clearly shews us what kind of nations are intended. *The mystic Edom* and *his confederate nations* are not *pagans*, ignorant of the very name of the Lord, but *professed worshippers of him*. Against these nominal and corrupt believers of *the Roman Edom* the wrath of God is denounced in almost every prophecy, that treats of *the restoration of the Jews*.

¶ *The days come, that the ploughman shall overtake the reaper.*] “This and the following verses ought to be understood of the happy state of *the Millennium*, which may be supposed to begin after *the Jews* are restored to their country. Compare Joel iii. 18.” Mr. Lowth in loc.

¶ *I will bring again the captivity of my people Israel.*] “I will restore them to their own country, and settle them in it” (Mr. Lowth in loc.). *Captivity* is a noun of number meaning *a multitude of captives*, as in many other places

## COMMENTARY.

In the beginning of this prophecy, Amos predicts *the dispersion of Israel*; and foretells, that, in consequence of their rejecting the Messiah, there should be among them a great famine of true religious instruction. He adds, that even in the land of their captivity many of them should be slain by the sword; a declaration woe-fully fulfilled in the many persecutions which *the Jews* have suffered from the sanguinary bigotry of *Popery*. Meanwhile their land shall be overflowed and deluged by rivers of foreign invaders, as the Nile overflows the land of Egypt. The Persians shall succeed the Romans: the Saracens, the Persians; the western crusaders, the Saracens; the Turks, the crusaders; and last of all, at the period of their restoration, the armies of *Antichrist* shall plant their tents in the glorious holy mountain. The whole of this is the Lord's doing. Yet, though he will utterly destroy *the sinful kingdom of Israel*, he will not utterly destroy *the house of Jacob*. The civil and ecclesiastical polity shall be completely dissolved; but the individuals themselves shall be preserved. These God will scatter among all nations, as corn is sifted in a sieve: yet, unlike natural corn, not a single grain shall fall to the earth. Every grain, distinct from its fellow, shall continue flying, as it were, between the earth and the sieve of God's wrath, unable to settle upon the ground and coalesce into heaps, as is the case with natural corn when sifted\*.

Nevertheless, while they are in this scattered and forsaken state, the Lord will suddenly raise up the tabernacle of David, and bring again *the captivity of Israel*.

\* It might seem at first, that the expression *not the least grain shall fall to the earth* signifies, that every individual should be preserved; but, when the whole imagery is considered, I incline to think that I have adopted the right interpretation. Suppose that some miracle prevented the sifted grains of wheat from falling to the ground; they would in that case be carried about by every wind, unconnected with each other, and never able to continue long in one place. In this wonderful manner God threatens to sift *the Jews* among all nations. The sieve of his wrath shall scatter them: but they shall never, like the Normans, the Saxons, and other kindred tribes, that have spread themselves far and wide; they shall never fall to the ground, and be at rest.

He will cause them to possess the remnant of *the mystic Edom* which had so long persecuted and afflicted them, and of all those nations of mere nominal Christians upon whom the name of the Lord had been called in letter though not in spirit. He will bless them with wonderful prosperity in the land of their fathers; and will never again suffer them to be violently dragged away from it. Such are the good things yet in store for *Israel*, when he shall turn unto the Lord his God.

It is to be observed, that the prophecy is couched in general terms, and relates to *the house of Joseph* no less than to *the house of Judah*.

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### PROPHECY XXXIII.

The certainty of the restoration of Judah and Israel.

Micah ii. 12. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel \*: I will put them together as the sheep of Bozrah †, as the flock in the midst of her fold: they shall make a great noise by reason of the multitude of men. 13. He that breaketh down is come up before them ‡: they have broken down *the wall*, and have passed through the gate, and have gone out by it: and their king passeth before them, even the Lord || at the head of them.

\* *I will surely gather the remnant of Israel.*] “This promise relates to the general restoration of the Jewish nation.” Mr. Lowth in loc.

† *I will put them together as the sheep of Bozrah.*] “God is often styled *the shepherd of Israel*, and his care over his people is compared to that of a shepherd over his flock—*Bozrah* is a noted place in *Idumea*, where there were large flocks of sheep. Mr. Lowth in loc.

‡ *He that breaketh down is come up before them.*] “He, that shall break the bonds of their captivity, or break through all obstacles that hinder their return home---The Jewish commentators generally understand *the breaker*, and *their king* that follows, of the same person, viz. *the Messiah*, as may be seen in Dr. Pocock upon the place---The words seem parallel to that expression of Zechariah (Chap. xii. 8.). *As the angel of the Lord before them*, or at the head of them. Some of *the Jews* indeed, with a little variation, expound *their king of the Messiah*, and *the breaker* of his forerunner *Elijah*, as Dr. Pocock observes.” Mr. Lowth in loc.

|| *Their king---even the Lord.*] “*The Messiah*, who is both their God and their king, shall conduct them as their captain and general. Compare Isaiah lii. 12. Hos. i. 11.” Mr. Lowth in loc.

## COMMENTARY.

*The general restoration of Israel* is here predicted, under the image of a shepherd gathering together his flock into the fold: and an oblique intimation is given, which Micah sufficiently explains in the succeeding prophecy, that he should be made in the hand of the Lord an instrument of judgment upon his enemies. *He that breaketh down* is *Jehovah the Messiah*; who is represented like a general leading on his troops to the work of destruction.

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 PROPHECY XXXIV.

The glories of the Millennial church—The mystic birth of the Jewish nation—The overthrow of the Antichristian confederacy partly by the instrumentality of the Jews—The advent of Christ—He protects the now converted Jews, and destroys the mystic Assyrian—The instrumentality of the Jews in the conversion of the Gentiles.

Micah iv. 1. And in the end of days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and the nations shall flow unto it. 2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. 3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up the sword against nation, neither shall they learn war any more. 4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid. 5. Though all people walk every one in the name of his god, yet we will walk in the name of the Lord our God for ever and ever. 6. In that

day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out\*, and her that I have afflicted: 7. And I will make her that halted a remnant; and her that was cast far off, a strong nation †: and the Lord shall reign over them in mount Zion from henceforth even for ever. 8. And thou, O daughter of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: although now thou goest forth out of the city, and dwellest in the field, and goest to Babylon; yet there shalt thou be delivered, there shall the Lord redeem thee from the hand of thy enemies.

11. And now many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. 12. But they know not the thoughts of the Lord ‡, neither understand they his counsel: for he shall gather them as the sheaves into the floor. 13. Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will devote their gain unto the Lord with a curse of utter destruction, and their substance unto the Lord of the whole earth. v. 1. Now gather thyself in troops, O daughter of troops: siege he hath laid against us: with a rod they have smitten upon the cheek the tribes of Israel §.

\* *I will gather her that is driven out.*] “This relates to the calling of the Jews from their several dispersions into the Church.” Mr. Lowth in loc.

† *Her that was cast far off, a strong nation.*] “The Jews, when they return from their several dispersions, shall be victorious over all their enemies.” Mr. Lowth in loc.

‡ *They know not the thoughts of the Lord.*] *Antichrist and his followers* are blindly bent upon accomplishing their own purposes; and thus ignorant of what is foretold respecting them in Scripture, they rush upon their own destruction. Daniel uses language exactly to the same purpose: “None of the wicked shall understand; but the wise shall understand.” Dan. xii. 10.

§ *With a rod they have smitten upon the cheek the tribes of Israel.*] So the LXX, *Ἐν ῥαβδῷ παταξουσιν ἐπὶ σιαγόνα τὰς φυλάς τῆς Ἰσραὴλ*: and the Arabic, *Fusti percutient genam familiarum Israelis*. Both these versions have plainly read *ββ* and not *βββ*. Compare Isaiah ix. 4---xiv. 4, 5, 6---xxx. 31, 32---

2. But thou, Bethlehem-Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting.

3. Therefore will he give them *up*\* into the hand of their enemies until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. 4. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.

5. And this *ruler* shall be peace unto us, when the Assyrian shall come into our land†, and when he shall tread down our palaces: and we will raise against him seven shepherds and eight anointed men‡. 6. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: and he shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders. 7. And

Ezek. xx. 37. In the Hebrew, the Syriac, and the Arabic, what is the *first verse of the fifth chapter of Micah* in our version is arranged as the *last verse of the fourth chapter*, agreeably to the plain import of the context. I have accordingly supposed the paragraph to end with this verse.

\* *Will he give them up.*] Having rejected the Messiah, they shall no more be his people, until the time of their mystic birth, namely their restoration and conversion. "God will give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance cometh, which shall be greater than that from *Babylon*. This deliverance---will be fully completed in the general restoration of the Jewish nation to be expected in the latter ages." Mr. Lowth in loc.

† *When the Assyrian shall come into our land.*] "I take the sense, which Mr. Mede hath given to this passage, to be most agreeable to the scope and design of the following part of the chapter. See his Works, p. 796, where he expounds the place of the general destruction of some remarkable enemy or enemies to God and his truth, which should come to pass before the consummation of all things; an event foretold in several places of Scripture. This enemy is probably called by the name of *the Assyrian* by Isaiah (chap. xiv. 25.), as well as by Micah here." Mr. Lowth in loc.

‡ *Seven shepherds—eight anointed men.*] "Some imagine," says Dr. Gray, "that Micah foretells in this prophecy the victories to be obtained by the leaders of the Medes and Babylonians who took Nineveh. Others suppose him to speak of the seven Maccabees with their eight royal successors, from Aristobulus to Antigonus." Dr. Gray himself conjectures, that "it may perhaps bear a reference to some higher triumph;" and refers us to Ezek. xxxviii. and xxxix. wherein the destruction of Gog and Magog is foretold (Key to O. Test. p. 465.). Though I cannot believe that it relates to the war of Gog and Magog, I think him perfectly right in his general idea that the accomplishment of it is yet future. All these events are to happen at the era of the restoration of the Jews: how then can they, with any degree of propriety, be referred to times previous even to the first advent of Christ?

the remnant of Jacob shall be in the midst of many people, as the dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. 8. And the remnant of Jacob shall be among the nations in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. 9. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy *war*-chariots: 11. And I will cut off the *fortified* cities of thy land, and throw down all thy strong holds: 12. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: 13. Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands: 14. And I will pluck up thy groves out of the midst of thee; and I will destroy thy *fortified* cities. 15. And I will execute vengeance in anger and fury upon the nations\*, such as they have not heard.

#### COMMENTARY.

Micah begins this prophecy with predicting, in terms similar to a parallel passage in Isaiah†, *the glories of the millennian kingdom of Christ*.

He declares, that, after God had judged among the people, and rebuked the nations, war and destruction should be no more; but that every one should dwell peaceably with his neighbour.

He then proceeds to enter into particulars. He foretells *the general restoration of Israel*; and, addressing himself to *the mystic daughter of Zion*, he calls upon her

\* *I will execute vengeance in anger and fury upon the nations.*] “When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies.” Mr. Lowth in loc.

† Isaiah ii. 1---5.

to be in travail, and to bring forth the mighty multitude of her sons \*. Though she has long gone out of her city, and has been led away captive into the dominions of *the Roman Babylon* †; yet even there the Lord will convert her and deliver her, and will redeem her from the hand of her enemies.

He next directs our attention to another particular, with which the period immediately preceding the Millennium will be marked. While *the daughter of Zion* is returning into her own land, many nations, ignorant of the counsel of the Lord, shall league themselves against her. But this confederacy of *Antichrist* God will gather together to Armageddon ‡, as sheaves of corn are gathered into the floor. Then will he call aloud to *the daughter of Zion* to arise and thresh, and to beat in pieces many people: then will he make her horn iron, and her hoofs brass: then will he devote unto the Lord with a curse of utter destruction the substance of those, who have themselves proclaimed an anathema against their opponents. *Antichrist* wars under the pretext of religion. He goeth forth, as we learn from Daniel, to devote with a curse many to utter destruction. But this curse of extermination will be retorted upon himself: and he will perish with his assembled multitudes at Megiddo; which St. John, to denote the same circumstance that Micah here alludes to, forms into the compound word *Armageddon*, or *the cursing to extirmination at Megiddo*. Against this enemy, who will lay siege to Jerusalem, who will even be permitted to take it, and who will smite with the rod of tyrannical oppression the *tribes of Israel*, the *daughter of Zion* is called upon to gather herself in troops.

It is now necessary however, that the prophet should go back to the times of *the first advent*, in order to bring upon the stage that mighty deliverer who alone is able to tread the wine-press of God's indignation. He foretells, that, although the goings forth of the Messiah have been from everlasting, the place of his earthly nativity should

\* Compare Isaiah xxvi. 17. and lxvi. 7---12.

† The *literal* Babylonian captivity can only be meant in an inchoate sense, for *the daughter of Zion* has never yet arisen and threshed her enemies.

‡ Rev. xvi. 16.

be the small town of Bethlehem\*. The divine ruler cometh to his own, and his own receive him not. Therefore will he give them up to be led away captive by their enemies, till the time when *the daughter of Zion* shall travail, and bring forth a whole nation at once; or till that mystic birth of *the restored Jewish people* shall take place, which the prophet had already announced †. Then shall the remnant of Christ's brethren according to the flesh return unto *the children of Israel*, and form with them only one nation. Their once rejected Redeemer shall be their king. He shall feed his flock in the strength of the Lord. And such shall be the increase of the Church in the happy age of the Millennium, that he shall be great unto the ends of the earth, and all people shall flow unto his holy mountain.

Messiah however will be revealed, not only to be peace unto his people, but likewise to be a terror unto his enemies. When the mystic Assyrian, *the Antichristian head of the Roman Babylon*, shall enter into the land of Palestine; when he shall tread down its palaces, and plant the curtains of his tents between the seas in the glorious holy mountain: then will the Lord suddenly go forth in his anger, and deliver his chosen from the hand of their oppressors; then shall *the wilful king* come to his end, and none shall be able to help him. The tyrant of Babylon, that shook whole kingdoms, and that made the world as a wilderness, shall in his turn feel the avenging arm of God. For the Lord will surely break *the Assyrian* in his land, and upon the mountains of Israel tread him under foot; so that his yoke shall depart from off the sons of *Jacob*, and his burden from off their shoulders ‡.

It appears both from the present prophecy, and from others which are parallel to it, that, although the overthrow of *the Antichristian faction* will be chiefly miraculous, yet it will partly be effected by the instrumentality

\* It is not unworthy of notice, that the Chaldee Paraphrast expressly applies this prophecy to the Messiah, just as the chief priests and scribes (Matt. ii. 3---6) rightly interpreted it to Herod. "Et tu, Bethlehem Ephrata, ---ex te coram meprodibit Christus."

† Compare Micah iv. 10. with v. 3.

‡ Compare Isaiah xiv. 6, 16, 17, 25, and Comment. on Prophecy V.

of the Jews themselves. *The daughter of Zion* is to thresh and beat in pieces the nations that are assembled against her : and *the remnant of Jacob* is to be in the midst of the peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep ; treading down and tearing in pieces, so that none can deliver \*.

Who are meant by *the seven shepherds* and *the eight anointed men*, that are represented as going forth to fight the battles of *Israel*, and to waste with the sword the land of *the figurative Assyrian*, it is impossible now to determine with any degree of precision, and therefore it would be a vain waste of time to indulge in the fruitlessness of conjecture : the accomplishment of the prophecy itself can alone explain this part of it.

It is worthy of observation, that *the remnant of Jacob* are not only to be in the midst of the nations as a lion among the beasts of the forest, and as a young lion among the flocks of sheep ; but they are likewise to be in the midst of many people as the dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. This accords with those prophecies which declare, that *the converted Israelites* will be greatly instrumental in spreading the light of the Gospel through distant nations †, and that they will be made as it were the seed of the millennial church. *Dew from the Lord*, and *showers upon the grass*, typify *the graces and doctrines of the Holy Spirit* ‡. Hence I think, that *the diffusing of the remnant of Jacob* (after their restoration and conversion, be it observed) *in the midst of many people*, like dew and gentle showers, must mean

\* “ The former verse (Micah v. 7.) described the benefits, which the converted *Jews* should bring to those *Gentiles* that were disposed to embrace the Gospel : this (ver. 8.) instructs us, how terrible adversaries they will prove to such as persist in their enmity to them and to the truth. Comp. Obad. 18, 19. Zech. xii. 6.” Mr. Lowth. in loc.

† “ That remnant,” says Mr. Lowth, “ shall be the instruments of converting those *Gentiles* among whom they live ; and thereupon may fitly be represented by the dews and rains, which come down from heaven, and are the means of making the earth fruitful.”

‡ “ *Rain*, if not immoderate, and *dew*, and *living water*, for the *graces and doctrines of the Spirit* ; and the *defect of rain*, for *spiritual barrenness*” (Sir Isaac Newton’s Observ. on Dan. p. 19.). “ A church is made a wilderness and a parched land, when the living waters of the Spirit are withheld.” Bp. Horsley’s Hosca, p. 5.

precisely the same as the promise, that *they should be sown among the nations*: that is to say, they should be the seed of the church; they should diffuse to the very ends of the earth the graces and doctrines of the Holy Spirit\*. Yet, as the dew and showers tarry not for man, nor wait for the sons of men; so will not the Spirit of God always strive with man, nor wait for his acquiescence beyond a certain limited period. In *the morning* of the great day of the Millennium, *the converted Israelites* are as dew and gentle rain among the people. As the day advances towards *noon*, the dew and the rain are gradually dried up; and the watered vineyard of the Lord is reduced within narrower limits. In *the evening*, as we are taught by Ezekiel and St. John, *the daring confederacy of Gog and Magog* makes its appearance.

The concluding verses teach us, that, during the happy period of the Millennium, and after the Lord had executed his vengeance upon the nations, all wars and tumults should cease. Every fortified city and every strong hold should be destroyed†; the land of Israel should be a land of unwall'd villages; the people should dwell without walls, and having neither gates nor bars; and the Lord should cut the spear in sunder, and burn the chariot in the fire‡. With this freedom from war there should likewise be a freedom from all idolatry, and from every superstitious practice that is an abomination to God. The vanities, that have so long bewildered erring mortals, should then be abolished; and true religion alone should flourish.

\* See Bp. Horsley's Hosea, p. 9, and my own commentary on Prophecy XXVII. XXXII. and XXXIX. in the present work.

† The meaning of the passage, according to Mr. Lowth, is, "I will afford deliverance to my people, not in the ordinary way of second causes, but immediately by myself; so that they shall not need to trust in the strength of their forces, or of their garrisons."

‡ Compare Ezek. xxxviii. 11. and Psalm xlvi. 9

## PROPHECY XXXV.

Lamentation of the dispersed church—A promise of her restoration and the overthrow of Antichrist.

Micah vii. 1. ZION. Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage\*: there is no cluster to eat: my soul desireth the first ripe fruit.—8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. 10. Then she that is mine enemy† shall see it, and shame shall cover her: which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11. JEHOVAH. In the day that thy walls are built, in that day shall the decree be removed. 12. In that day thy fugitives shall come ‡ from Assyria and the fortified

\* *The grape gleanings of the vintage.*] Compare Isaiah xxiv. 13. and xvii. 6.

† *She that is mine enemy.*] As the daughter of Zion is the speaker, we must suppose that her enemy is the daughter of Babylon. See Psalm cxxxvii. 8. This prophecy may primarily relate to the literal Babylonian captivity, but it will be more amply fulfilled at the period of the yet future restoration of Israel. There is a strength of expression in it, which forbids us to limit it to the first captivity.

‡ *Thy fugitives shall come.*] Our translators render עָרִי יָבוֹא *he shall come even unto thee*, supposing עָרִי to be a preposition. The words, so far as the bare letter of them goes, will undoubtedly bear such a translation: but to my own mind at least it conveys no very clear idea. For, since the dialogue is carried on between God and the daughter of Zion, and since God is here the speaker; to whom can we refer *he shall come* except to God? and in that case what are we to understand by the passage? It might be added, that there seems a degree of harshness in supposing God to speak of himself in the third person instead of the first. I conceive then, that עָרִי is not a preposition, but a singular masculine noun of number, regularly formed from עָרָה to pass over or to pass away, as שָׁבִי is from שָׁבָה, שָׂרִי from שָׂרָה, פָּרָה from פָּרָה, and other similar words. Consequently, as שָׁבִי signifies captivity in the sense of a multitude of captives, and as גָּרָלָה signifies removal in the sense of a number of persons removed or transplanted from one country to another; so, by analogy both of grammar and idiom, עָרִי will signify a passing away in the sense of a number of people passing away from their own country and becoming fugitives. Whence the meaning of עָרִיךָ will be thy multitude of fugitives; that is, Zion's multitude of fugitives, the dispersed Jews and Israelites. The primitive import

cities, and from the fortress even to the river, and from sea to sea, and mountain to mountain. 13. For the land

of עָרָא is *to pass over, upon, or away*; in which sense it occurs in Job xxviii. 8, and in Jerem. xxxi. 4; where (I think with Mr. Parkhurst) what is translated *thou shalt be adorned with thy tabrets* ought rather to have been translated *thou shalt pass over* (i. e. thou shalt trip along the path) *with thy tabrets*. This both accords with the next clause *thou shalt go forth in the dances*, and with the nature of the tabret itself, which is certainly no part of ornamental dress. Such being the primitive signification of עָרָא, it easily, according to the genius of the Hebrew language, acquired transitively the sense of *causing to pass over or upon the body, putting on, clothing oneself*. When עָרָא is derived from it in this secondary and acquired signification, it then naturally denotes an *ornament*: whereas the plural noun עָרִים, being derived from it in its primary or original signification, bears the directly opposite sense of *filthy rags*, that is, *rags fit only to be thrown away, to be scattered to the winds and the weather*. In a similar manner, the original signification of the root still being kept in view, עָרָא will mean *a multitude of fugitives* from עָרָא *to pass away*, as עָרָא means a multitude of captives from עָרָא *to carry away captive*. The primitive import of the root seems, in the progress of the Hebrew language, to have been almost superseded by its secondary signification, in which it occurs much more frequently than in its primary: but, in the Chaldee dialect, the primary signification appears to have been most retained, in which the word perpetually occurs throughout the book of Daniel. It may not be amiss to observe, that the margin of our bibles refers us, for the better understanding of this passage, to Isaiah xi. 16. xix. 23. and xxvii. 13. in all of which the persons, who came from Assyria, are not God, but the fugitive Jews. The Chaldee paraphrast interprets it precisely in the same manner as myself. "Illo tempore congregabuntur *transmigrationes* ex Assur et civitatibus fortitudinis." The Syriac version likewise conveys the same idea. "Dies est, quo tempus tuum veniat *redeundi* ab Assyria et ab urbibus munjitis." The LXX must have translated from a very corrupt copy. Instead of עָרָא, they have read עָרָא, for their version is *ἀί πολεῖς σῶ*.

Mr. Parkhurst ingeniously, but perhaps not very judiciously, refines upon the text (Isaiah lxiv. 6.), where the plural word עָרִים occurs. He would translate it, *We are all as an unclean thing, and all our righteousnesses as a garment of ornaments*, or an ornamental shewy garment, gaudy perhaps in the sight of men, but hypocritical, and covering a corrupt heart. I scruple not to say, that I much prefer the common version, *a garment of filthy rags*; or, as Buxtorf well translates עָרִים with reference to the primitive meaning of its root, *Remotiones; res inquinatæ et abominabiles, quæ remouentur et abjiciuntur*. The LXX render it *ρακος αποκωλυμένης, pannus mulieris remotæ sive seorsim sedentis, nempe propter impuritatem menstrualem*, still however preserving the original idea of the root. Hebrew poetry delights in the antithesis of the second clause of a verse to the first. Now the antithesis to *an unclean thing* is surely not *an ornamental garment*, but *a garment of rags so filthy that they are meet only to be thrown away*. The import of the passage is, that we must acknowledge ourselves to be unclean, and cast away all our deeds of righteousness, in point of dependence upon their *merits* for our salvation, as we would throw from us with loathing the most filthy and abominable rags. See the judicious Hooker's Discourse of Justification, Sect. 7. and 21. The two expressions of his to which I particularly refer are these; "the little fruit which we have in holiness, it is, God knoweth, *corrupt and unsound*;" and "to name *merits* then is to lay their souls upon the rack, the memory of their own deeds is *loathsome* unto them, *they forsake all things wherein they have put any trust or confidence*." I know not any better commentary on the text in question.

hath been desolate \* because of its inhabitants †, for the fruit of their doings.

14. ZION. Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old ‡.

15. JEHOVAH. According to the days of thy coming out of the land of Egypt § will I shew unto them || marvellous things. 16. The nations shall see, and shall be confounded at all their might ¶: they shall lay their hand upon their mouth, their ears shall be deaf. 17. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth.

ZION. They shall be afraid of the Lord our God, and shall fear because of thee. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage\*\*? He retaineth

\* *The land hath been desolate.*] So the context shews, that היתה ought to be rendered, not *shall be*.

† *Desolate because of its inhabitants.*] “The words import, that the general restoration of the Jews shall not be brought to pass till after their land hath lain desolate for some ages, as a testimony of God’s displeasure against its ancient inhabitants for their sins, especially that heinous one of rejecting the Messiah.” Mr. Lowth in loc.

‡ *Let them feed in Bashan and Gilead, as in the days of old.*] “The expressions denote, that the Jews shall enjoy full and free possession of their land after their return to it, with the same security and happiness, with which they possessed it in their most flourishing state under the reigns of David and Solomon. Compare Zecl. x. 10.” Mr. Lowth in loc.

§ *According to the days of thy coming out of the land of Egypt.*] “The words are an answer to the prayer in the foregoing verse; wherein God tells the daughter of Zion, that the wonders he will perform in bringing back his people into their own country shall be as conspicuous as those which he shewed in their deliverance out of Egypt, and giving them the first possession of it.” Mr. Lowth in loc. Compare Isaiah xi. 16.

|| *I will shew unto them.*] The original word is, I will shew unto *him*, that is, the singular masculine noun of number עַי the multitude of fugitives. The genius of our language, and the manner in which I had translated עַי, require, that I should here render the original *plurally*, not *singularly*. The Hebrew student will find a continued use of singular verbs and pronouns in reference to the plural word *nations* considered collectively, in Isaiah v. 26---30 Our translators have sensibly rendered them all *plurally*. Other similar passages might without much difficulty be adduced.

¶ *The nations shall see, and shall be confounded at all their might.*] “The heathen shall feel the same confusion as men do under a great disappointment, when they shall see that power and force defeated, which they had gathered together to oppose God’s people, and hinder them from enjoying the quiet possession of their land” (Mr. Lowth in loc.). The passage relates to the overthrow of the *Antichristian faction*.

\*\* *The remnant of his heritage.*] “The remnant of God’s heritage are those Jews, which are reserved to be partakers of the benefits which shall be made

not his anger for ever, because he delighteth in mercy. 19. He will turn again: he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their iniquities into the depths of the sea. 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

COMMENTARY.

The form of this prophecy seems to be dramatic: I conceive it to be a dialogue between *the daughter of Zion* and *the Lord*. The afflicted and desolate *church of Israel* bewails her state in the days of her dispersion, comparing it to the gathering in of the summer-fruits and the glean-  
ing of the grapes in the vintage, so that no whole cluster can be seen, nothing being left except a few straggling berries. She looks forward however in hope to the next season; and her soul desireth the first ripe fruit of the approaching autumn, when the mystic vine, which now appears dry and sapless, shall again exult in its luxuriance, and be weighed down with the abundance of its clusters. Meanwhile she calls upon her enemy, *the daughter of Babylon*, not to rejoice against her and to triumph over her; professing her belief, that, although the indignation of the Lord presses heavily upon her on account of her sins, she shall arise when she falleth, and shall behold the shame of her enemy.

*God* replies, that, in the day when her walls are built, the decree of her dispersion shall be far removed: that her long-lost sons shall come unto her from Assyria, from the utmost regions of the sea, from every fortress, from every mountain, from all the countries whither they have been scattered: and he adds, that her land has lain desolate as a just punishment for the wickedness of the inhabitants.

Encouraged by this gracious promise, *the church of Israel* prays her Lord to feed his people, the flock of his heritage, with his rod, as he was wont to do in the days of old.

good to that nation upon their conversion and restoration here spoken of.<sup>29</sup>  
Mr. Lowth in loc.

*God* returns for answer, that, as he formerly brought her up out of the land of Egypt, so will he yet shew unto her dispersed children marvellous things: and he declares, that the nations, which dare to oppose their return and to set themselves in array against the Almighty, shall be so humbled, that such as escape in the day of his wrath shall lick the dust like serpents, and like worms shall scarcely venture to crawl out of their holes.

*The church of Israel*, now fully satisfied respecting her future restoration, takes up the words of the Lord, and exclaims, that they shall surely be afraid of Jehovah her God, that they shall fear because of him. She then praises him for all his goodness: and expresses her entire conviction, that he will perform the oath which he had sworn unto her fathers.

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### PROPHECY XXXVI.

The dispersion of the Jews—The sacking of Jerusalem by the Romans—The call of the converted Jews—Their triumphant settlement in their own land—The destruction of the mystic Nineveh—The prevalence of pure religion—The instrumentality of some great maritime nation in restoring the Jews.

Zephaniah i. 2. I will utterly consume all things from off the land, saith the Lord. 3. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea; and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. 4. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the offerers by fire with the priests; 5. And them that worship the host of heaven upon the house-tops. *I will cut off* both them that worship and swear by the Lord, even swear by their king\*; 6. And them

\* *Their king.*] Our translators take מלכ to be the proper name of an idol, and therefore read *Malcham*: but I much prefer the rendering of the Ἰσραηλ τῆ βασιλευς αὐτῶν, and that of the Latin version of the Arabic *per regem suum*, supposing *their king* to mean *Jehovah*. Such a translation seems to me both more accordant with the context, and more agreeable to the construc-

that are turned back from the Lord, and have not sought the Lord, nor inquired for him.

7. Hold thy peace at the presence of the Lord God : for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests. 8. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed in the apparel of strangers \*. 10. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish-gate, and a howling from the second city †, and a great crashing from the hills ‡. 11. Howl, ye inhabitants of the valley §, for all the Canaanitish people are cut down; all they that bear silver are cut off. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. 13. Therefore their goods shall become a booty, and their houses a desolation: for they have built houses, but they shall not inhabit them; and

tion of the two clauses in the original, both of which are emphatically marked by an *נא*. As thus: *Both (נא) them that worship and swear by the Lord, even swear by their king; and (נא) them that are turned back from the Lord.*

\* *Clothed in the apparel of strangers.*] Affecting the manners and habits of Gentiles, the Hellenizing party among the Jews.

† *The second city.*] In the whole of this passage, Jerusalem is very graphically described. It consisted of two cities; the old, and the new. One of these, in opposition to the other, was called *Mishnah* or *the second city* (See Well's Geog. of O. and N. Test. Vol. II. P. 23, 24.). It was in *this second city*, that Huldah the prophetess dwelt. Our translators have singularly rendered it *college*. See 2 Kings xxii. 14. and 2 Chron. xxxiv. 22. In the first of these passages, the lxx merely transcribe the Hebrew word, writing it *Ματαναί*. In the second they do the same, writing it with some little variation *Ματαναί*. In the present passage of Zephaniah, they simply translate it *απο της δευτερης*, *from the second*. In a similar manner the Vulgate, *a secunda*: the Latin translation of the Syriac, *ab altera*: and the Latin translation of the Arabic, *e secunda*.

‡ *A great crashing from the hills.*] "From the mountains of Zion and Moriah, whereon the temple and the king's palace was built. See 2 Chron. iii. 1." Mr. Lowth in loc.

§ *Ye inhabitants of the valley.*] *Michtash* in the Chaldee Targum is rendered *the brook or torrent of Kedron*. This brook was near the fish-gate. The passage therefore may relate to those who lived in the valley through which this brook flowed. But I am more inclined to think with Castell, that *Michtash* means *the valley, which* (according to Josephus's description of Jerusalem) *divided the upper from the lower city*. See Joseph. Ant. L. v. C. 4. § 1. Parkhurst's Heb. Lex. *מִכְתַּשׁ*. and Well's Geog. Vol. II. P. 28, 29, 30. and the map of Jerusalem at P. 23.

they have planted vineyards, but shall not drink the wine thereof.

14. The great day of the Lord is near ; it is near, and hasteth greatly : the voice of the day of the Lord is bitter : there the mighty one roareth aloud. 15. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16. A day of the trumpet and alarm against the fenced cities and against the high towers. 17. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord : and their blood shall be poured out as dust, and their flesh as the dung. 18. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath ; but the whole earth shall be devoured by the fire of his jealousy : for he shall make even a speedy riddance of all them that dwell in the earth.

ii. 1. Gather yourselves together, yea, gather together, O nation not desired. 2. Before the decree, bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger. 4. For Gaza shall be forsaken, and Ashkelon a desolation—5.—O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.—7. And the coast shall be for the remnant of the house of Judah ; they shall feed thereupon : in the houses of Ashkelon shall they lie down in the evening : for the Lord their God shall visit them, and bring back their captivity \*—9. As I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah :—the residue of my people shall spoil them, and the remnant of my people shall possess them †—11. The Lord

\* *Their captivity.*] A noun of number, meaning, as elsewhere, *the multitude of their captives.*

† *The remnant of my people shall possess them* ] Though Mr. Lowth refers this passage primarily to the conquests of *the Macabees*, he allows that "this and the seventh verse will receive their utmost completion at the general res-

will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place; all the isles of the nations. 12. Ye Cuthim also, ye shall be slain by my sword.

13. And he will stretch out his hand against the north, and destroy Assyria: and will make Nineveh a desolation, and dry like a wilderness. 14. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in her upper lintels; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar-work. 15. This is the exulting city, that dwelt in confident security; that said in her heart, I am she, and there is none beside me. How is she become a desolation, a place for beasts to lie down in! Every one, that passeth by her, shall hiss and wag his hand. iii. 1. Woe to her that swelleth with pride, and *yet* is polluted! *woe to* the city of the dove! 2. She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. 3. Her princes within her are roaring lions; her judges are wolves of the evening, they finish not until the morning. 4. Her prophets are licentious, extravagant, hypocritical men: her priests have polluted the sanctuary, they have done violence to the law. 5. The just Lord is in the midst of her; he will not do iniquity: morning by morning will he bring his judgment to light; he will not fail: but the unjust knoweth no shame. 6. I have cut off the nations: their towers are desolate: I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. 7. I said, surely thou wilt fear me, thou wilt receive instruction; and her dwelling-place shall not entirely be cut off, inasmuch as I have visited her. Yet they rose early, and corrupted all their doings.

8. Therefore wait ye for me \*, saith the Lord, until the day that I rise up to the prey: for my determination

toration of the Jewish nation. Those, that then escape and return from their several dispersions, are elsewhere called by the name of *the residue* and *the remnant*. Compare chap. iii. 13. and Micah iv. 7." Mr. Lowth in loc.

\* *Therefore wait ye for me.*] "I exhort the godly among you to expect the fulfilling of the promises I have made of restoring the Jewish nation to my

is to gather the nations,\* to assemble unto me the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

9. But then will I turn unto the peoples a pure religious confession †, that they may all call upon the name of the Lord, that they may serve him with one consent.

10. My worshippers, beyond the rivers of Cush ‡, shall conduct, as an offering to me, the daughter of my dispersion §. 11. In that day thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me: for then will I take away out of the midst of thee them that exult in thy pride, and thou shalt no more be haughty in my holy mountain. 12. I will also leave in the midst of thee a humble and poor people; and they shall trust in the name of the Lord. 13. The remnant of Israel shall not do iniquity ||, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down; and none shall make them afraid. 14. Sing, O daughter of Zion; shout, O Israel; be glad, and rejoice with all thy heart, O daughter of Jerusalem. 15. The Lord hath taken away thy judgments; he hath cast out thine enemy: the king of Israel, the Lord, is in the midst of thee: thou shalt not see evil

wanted favour in the latter ages of the world: in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient." Mr. Lowth in loc.

\* *My determination is to gather the nations.*] "This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered into the valley of Jehoshaphat" (Mr. Lowth in loc.). Mr. Lowth, as we have already seen, rightly refers the general summons, mentioned by Joel, to the last ages and the era of the restoration of the Jews.

† *I will turn unto the peoples a pure religious confession.*] "I will turn them from their idolatry and other wickedness to glorify me with one mind and one mouth. The same thing is expressed by *speaking the language of Canaan* (Isaiah xix. 18.). This is a blessing reserved for the latter ages, after the conversion of the Jews and the Gentiles, when there shall be one Lord, and his name one. Zech. xiv. 9." Mr. Lowth in loc.

‡ *My worshippers beyond the rivers of Cush.*] This passage plainly relates to the same people as that described in Isaiah xviii. 1, 7. I have adopted Bp. Horsley's translation of it, which I am persuaded is the true one (See his letter on Isaiah xviii. p. 102, 103.). Mr. Lowth justly refers this passage to the restoration of the Jews, though he retains the common translation.

§ *Dispersion.*] A noun of number, meaning the dispersed.

|| *The remnant of Israel shall not do iniquity.*] "The remnant of Israel shall be holy, the rebels being purged out of them. See Ezek. xx. 38." Mr. Lowth in loc.

any more. 16. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. 17. The Lord thy God in the midst of thee is mighty: he will save; he will rejoice over thee with joy: he will rest in his love; he will joy over thee with singing—

19. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. 20. At that time, I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth; when I turn back your captivity before your eyes, saith the Lord.

#### COMMENTARY.

I wish not to deny, that Zephaniah may be considered as here predicting *the Babylonian captivity of Judah, the sacking of Jerusalem by the Chaldeans, and the destruction of the literal Nineveh, together with some of the conquests of Nebuchadnezzar* \*. But I think, that the whole context of the prophecy decidedly forbids us to *limit* it to those events; compels us to believe, that in them it received only an *inchoate* accomplishment; and directs us to look for its *ultimate* completion to *the last dispersion of Judah, to the sacking of Jerusalem by the Romans, and to the yet future day in which Antichrist will be overthrown and the converted of Judah restored by the instrumentality of some great maritime nation*. In fact, the prophecy contains many matters which must be *exclusively* thus referred: and yet those matters are so interwoven into the very body of the prediction, that they cannot with any propriety be considered in an insulated state. As the inchoate accomplishment of the prophecy comes not within the limits of my plan, I shall confine myself to what I believe will be its ultimate accomplishment; premising, that Mr. Lowth thinks like

\* See Bp. Newton's Dissert. IX.—Mr. Lowth in loc.—and Dr. Gray's Key, p. 482—485.

myself, that many parts of it are to be referred to the last ages for their full completion\*.

The prophet begins with foretelling *the captivity of the Jews*, primarily alluding to *the Babylonian captivity*, but ultimately directing our attention to *that into which they were led by the Romans*. He introduces the Lord solemnly declaring, that he will utterly consume all things from off the land, both man and beast, both fish and fowl; and repeating, as if particularly to engage our notice, that he *will cut off man from off the land* †. The whole of this threat plainly denotes, that there should be, what another prophet styles, *a great forsaking* in the midst of the land of Judea ‡. After this general denunciation, the Lord proceeds to particulars. He divides *the men of Judah and Jerusalem* into two classes; and, inasmuch as they have both grievously sinned though in very different manners, he threatens that he will stretch out his hand upon them all. They who worship Baal and the host of heaven, turning back from the Lord or apostatizing from him, and not seeking and inquiring for him; and they, who worship and swear by the Lord, even swear by their king: all these shall alike experience the divine vengeance. Hence it is plain, since *the worshippers of Jehovah* are thus involved in one common fate with *the worshippers of Baal*, and since God himself equally represents the punishment of both as being a judicial infliction, that *these worshippers of Jehovah* could not have worshipped him in spirit and in truth; but that their worship, although untainted with idolatry, was nevertheless an abomination unto him.

This double description exactly accords with the state of *the Jews* in the time of our Lord's *first advent*. Part of them were idolaters; and part of them, while they abhorred idolatry, and worshipped the true God, yet made void the law by their traditions, and rejected the promised Messiah. The existence of this second class

\* See the preceding notes on the prophecy itself extracted from Mr. Lowth's commentary.

† These words, as well as the whole passage, shew, that *a dispersion of Judah* is here predicted. I cannot, with Dr. Gray, limit the prophecy to *the mere extirpation of idolatry by Josiah*.

‡ Isaiah vi. 12.

requires no proof; and, as for the first, "It is said indeed, that, after the return from Babylon, *the Jews* scrupulously avoided idolatry, and have continued untainted with it to this day. But, generally as this is asserted by all commentators, one after another, it is not true. Among *the restored Jews* there was indeed no public idolatry, patronized by the government, as there had been in times before the captivity, particularly in the reign of Ahaz. But, from the time of Antiochus Epiphanes to the last moments of the Jewish polity, there was a numerous and powerful faction, which in every thing affected the Greek manners; and this Hellenising party were idolaters to a man\*." Both these classes are equally threatened by the Lord, and were equally carried away captive, when his righteous judgment *cut off man*, that is the whole multitude of the people, *from off the land*.

From this description of the state of *the Jews* at the era of their dispersion by the Romans, Zephaniah proceeds to foretell *the sacking of Jerusalem by Titus*. And first he announces, that he is about to treat of the great sacrifice, and the great day, of the Lord. In the prophetic language, *a sacrifice* is very frequently used to typify *a great slaughter*; and by *the day of the Lord* we are generally to understand *the day either of the first or second advent*. Here *the day of the first advent* is intended, which is considered as including within itself *the destruction of Jerusalem and the overthrow of the Jewish polity by the Romans* †. Zephaniah declares, that at that time there shall be a cry from the fish-gate, and a great crashing from the hills, and a howling from that part of Jerusalem which was called *Mishnah* or *the second city*: that those, who dwelt in the valley or deep glen which divides the upper city from the lower city shall howl, inasmuch as the metaphorical Canaanites or the idolatrous Hellenists are cut off ‡: that the Lord will search Jerusalem with

\* Bp. Horsley's Hosea, p. 8.

† See Matt. xxiv. 15--28. I have already observed, that, when the prophecy is considered as primarily relating to *the Babylonian captivity*, this *siege of Jerusalem* must mean *its siege by the Chaldeans*.

‡ "The original reads *the people of Canaan*, which word signifies *a merchant* (Hos. xii. 7.); but the Chaldee understands it of those who resemble the

candles, and punish the men that are settled on their lees, or the Saducean Jews, who had adopted the Epicurean maxim, that God will not do good neither will he do evil, that he does not interfere in the affairs of this world but leaves every thing to chance, and that the sacred volume itself is little better than a gross imposture: lastly he declares, that they shall be pillaged by the troops of that very nation, to the fear of incurring whose displeasure they had sacrificed the promised Messiah\*; and shall behold the houses which they had built, and the vineyards which they had planted, become a desolation. In the great day of the Lord, a day of the trumpet and alarm against the fenced cities, neither their silver nor their gold shall be able to deliver them; but they shall suffer severe distress, because they have presumptuously sinned against the Most High.

As the prophecy was, so was its accomplishment. At the very time when, as Josephus tells us, it was no uncommon thing to hear his hardened countrymen ridicule the oracles of their ancient prophets, and plunge into all the impieties of Saducean infidelity†; God brought great distress upon them, so that they walked like blind men. Within they were torn by the madness of civil war; without they were pressed by a powerful and unrelenting enemy. So that their blood was poured out as dust, and their flesh as the dung; it being computed by their own historian Josephus, that eleven hundred thousand perished in the siege, besides those who were slain in other places‡.

Having foretold *the destruction of Jerusalem and the dispersion of the Jews*, the prophet next calls our attention to *their restoration and to other matters connected with it*. He raises his voice on high; and loudly com-

Canaanites in their idolatries and corrupt manners: so Judah's mother is called *an Hittite*, and her father *an Amorite*, because they did after the works of the Canaanites, the ancient inhabitants of the land. Ezek. xvi. 45." Mr. Lowth in loc.

\* John xi. 48.

† Κατεπαλείβο μὲν ἐν πᾶσι αὐτοῖς θεσμός ἀθροῦντων, ἐγγελάτο δὲ τὰ θεία, καὶ τῆς τῶν προφητῶν θεσμῶς ὡσπερ ἀγυρτικῆς λογοποιίας ἐχλευάζον. Joseph. de bell. Jud. l. iv. c. 6.

‡ Joseph. de bell. Jud. l. vi. c. 9. Sect. 3.

mands *a nation not desired* to gather themselves together, ere the decree conceive wrath and bring forth trouble, ere the day of the Lord's anger come upon them: he exhorts all the meek of the earth to seek the Lord, that they may be hid in the day of his fierce anger. By *the nation not desired* I understand *the long despised, but at length converted Jews*; and by *all the meek of the earth*, both *the Jewish converts*, and their protectors *the maritime nation of faithful worshippers*. The exhortation of the prophet is, that they should hide themselves, that they should not presume to interfere in the day of the Lord's vengeance, but that they should leave it to him to decide his own controversy with the faction of *Antichrist* \*. However he may in an inferior degree employ them as instruments †, by the supernatural interference of his own right arm he will get himself the victory.

Previous however to Zephaniah's more fully predicting these matters, he tells us, that God will destroy the Philistines, and give their coast to the remnant of *the house of Judah*: that he will turn the captivity of his people, and that in the allegorical evening of their national existence they shall lie down in the houses of Ashkelon: that they shall spoil Moab and Ammon, and shall take their land into their possession: that idolatry shall be for ever abolished; that men shall worship God in all the isles of the nations; and that the Cuthites shall be slain by his sword. All these particulars are similarly predicted by Isaiah as about to happen at the era of *the restoration of Israel*. The ancient people of God are to fly along the coast of the Philistines towards the west; they are to spoil those of the east together. Moab and Ammon, or the nations which shall then possess their territories ‡, are to obey them §. The Cushim, or the Egyptians who inhabit the banks of the Cushean streams of the Nile, are to be delivered into the hand of *a fierce*

\* It is right to observe, that Mr. Lowth interprets this part of the prophecy differently from myself; but the subsequent context induces me to prefer my own exposition, more especially since he allows that a part of that context will not receive its full completion until the last ages. See his note on Zeph. ii. 9. cited above.

† Zech. xii. 6. Micah iv. 13.

‡ These had escaped out of the hand of *Antichrist*, Dan. xi. 41.

§ Isaiah xi. 14.

*king*, to be compelled humbly to attend his footsteps, and to be smitten as by the Lord himself\*. And, when *the restoration of Israel* is completed, all nations are to worship in the holy mountain of Zion †.

But there is one great enemy of the Lord, one remarkable persecutor of the Church, whose destruction at this wonderful period is with united voice celebrated by the ancient prophets. This great enemy is sometimes mystically denominated *Edom*; at other times, *Babylon*, or *Tyre*. From Daniel and St. John we learn, that it is *the fourth beast*, or *the Roman empire*, both ecclesiastical and civil, in its last form, or under its last head; that is to say, as recent events have shewn, under the civil domination of *Antichrist* united with the spiritual domination of *the papal man of sin*. Zephaniah styles it *Nineveh*, which was the capital of *the first Assyrian empire*: and, while he predicts the fate of the *literal Nineveh*, he interweaves with his prophecy various circumstances which are only applicable to the *mystical Nineveh*; and directs us to look for the final accomplishment of it to *the day when the nations are gathered together*, to *the day of the Lord's vengeance*, to *the day when the daughter of his dispersion is brought back by his faithful maritime worshippers beyond the rivers of Cush*.

The beginning of this part of the prophecy, which primarily relates to *the literal Nineveh*, may be compared with the opening of *the 18th chapter of the Revelation*: all the rest of it can only relate to *the mystical Nineveh*. I consider the first verse of *the 3d chapter of Zephaniah*, as immediately connected with *the last verse of the preceding chapter*; so immediately indeed, that they ought both to be included in the same paragraph: accordingly I have thus arranged them in my transcript of the prophecy. *The city*, mentioned in the one verse, is, I think, the same as *the city*, mentioned in the other verse: *the exulting city that boasts of her superiority over all others is the city that swelleth with pride and yet is polluted*.

\* See Isaiah xi. 15. xix. 4, 20, 22. "He shall have power—over all the precious things of Egypt; and the Lubim and the Cushim shall be at his steps." Dan. xi. 43.

† Isaiah ii. 1--5. et alibi.

Our translators have indeed supposed, that *the city*, mentioned in *the third chapter*, is *Jerusalem*: but the whole context of the prophecy seems to me to shew, that *Nineveh*, not *Jerusalem*, is intended. The Holy Spirit is here foretelling not *the dispersion of Judah*, but *his restoration*; not *the downfall of Jerusalem*, but of *Nineveh and the assembled nations*. This will sufficiently appear to any person, who attentively reads the whole of *the third chapter* in connection with the latter end of *the second*. Nothing indeed, I am persuaded, could have given rise to such an opinion, except the arbitrary division of chapters, and the mention of *prophets and priests and a sanctuary* as all appertaining to *the polluted city*.

Zephaniah himself however, unless I be greatly mistaken, puts the matter out of all doubt by describing in a very remarkable manner *the city* mentioned in *the third chapter*. Our translators speak of it as *the oppressing city*; and such no doubt it is: yet neither does this character accord with that of *Jerusalem*, which was notoriously an *oppressed* not an *oppressing* city, a city successively *oppressed* by the iron rod of foreign tyrants; nor does Zephaniah, I apprehend, mean thus to designate it in the words which he here uses. He had already represented it as *a city swelling with pride and deeply polluted, a city exalting itself above all other cities*; whence it would appear somewhat tautological and unnecessary to style it *the oppressing city*, which is an idea plainly involved in what he said before respecting it. Instead therefore of *the oppressing city*, I translate his words *the city of the dove*, and consider them as allusive to a well-known object of worship among the Assyrians. And in this translation I find myself confirmed by the LXX, the Vulgate, and the Latin translations of the Syriac and the Arabic; all of which so understand the original word rendered in our version *oppressing*. None of them indeed, except the Latin version of the Syriac, have translated the expression *quite* properly; for they read *the city the dove*, instead of *the city of the dove*: but, so far as the word itself is concerned, they manifestly understood it to mean *a dove*, not *oppressive*.

How greatly *the dove* was venerated by the Assyrians is well known to every person in the least degree con-

versant with ancient mythology. Diodorus informs us, that they worshipped it as a goddess \* ; and Semiramis, one of their fabulous sovereigns, was reported to have been changed into a *dove* †. She was in fact the sacred emblem of *the dove* itself: whence, according to Athenagoras, she was worshipped by the Syrians; and was esteemed the daughter of Derceto, and the same as the Syrian goddess ‡. She was likewise the same, in the mythology of Syria, as Rhea, Isis, Astarte, and Atargatis §. In her temple at Hierapolis, her image bore upon its head a *golden dove*; which the Assyrians themselves called *Semcion* ¶, a compound oriental word denoting *the emblem of the dove*. As the western nations mistook the character of Semiramis, and fancied that she was a princess, they had a tradition that her standard was a *dove*; because they found that such was the national insigne of Assyria, the standard of all the Assyrian kings, as *the eagle* was of Rome both republican and imperial ¶¶. This being the case, the Assyrian empire itself was poetically styled *the dove*; in allusion to its favourite badge\*\* ; and accordingly it is thrice mentioned by Jeremiah under the name of that very symbol. Speaking of the land of Israel being laid waste by the Babylonians, he styles them

\* Διο και της Ασσυριως την περισεραν τιμην ως θεαν. Diod. Bibl. L. ii. p. 107.

† Το Σεμιραμιδος τελος ες περισερην απηγετο (Lucian. de dea Syra. Vol. ii. p. 885.) Ενιοι δε μυθολογουντες φασιν αυτην γενεσθαι περισεραν (Diod. Bibl. L. ii. p. 107.). Diodorus further says, that the person who was supposed to have named her, bestowed the appellation *Semiramis* upon her from Doves: ονομα θεμενον—απο των περισερων (L. ii. p. 93.). Hence Hesychius informs us, that *Semiramis* signifies a *wild pigeon*: Σεμιραμις, περισερα ορειος ελληνισι. See likewise Ovid. *Metam.* Lib. iv. ver. 44---48: and Athen. *Legat.* p. 33.

‡ Την Σεμιραμιν σεβασσι Συροι—Η θυγατηρ της Δερκετης Σεμιραμις εδοξε Συρια θεος. Athen. *Legat.* p. 307.

§ Chron. Pasch. p. 36---Luc. de dea Syra, Vol. ii. p. 885.

¶ Καλεσται δε σημηιον και υπ' αυτων Ασσυριων (Luc. de dea Syra): not merely by the Greeks, but by the Assyrians themselves. *Semcion* is *Sem-Jonah*, *the name or sign of the dove*.

¶¶ Signum vexilli Semiramidos fuit figura columbæ; quod vexilli signum imitati sunt omnes Assyrii reges (David Ganz *Chronolog.* L. ii. ad annum 1958.). After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called *Assyria*.

\*\* Our Lord alludes in a similar manner to the Roman ensign, when predicting the siege of Jerusalem by Titus: *Wheresoever the carcass is, there will the eagles be gathered together* (Matt. xxiv. 28.). The apocryphal Esdras likewise symbolizes *the Roman empire*, or Daniel's *fourth beast*, by an *eagle*. See 2 Esdras xi. xii. and particularly xii. 11.

*Jonah* or *the dove*; which passage is properly rendered by the Vulgate, *Their land was made a desolation from the face of the anger of the dove* \*. In another place, foretelling that *the Jews* should be restored to their own land, in consequence of the downfall of Babylon, he puts these words into the mouth of the people, as they are likewise properly rendered by the Vulgate: *Arise, and let us go again to our own people, and to the land of our nativity, from the face of the sword of the dove* †. So again, speaking of the overthrow of the Assyrian empire, he says; *From the face of the sword of the dove, they* (the captive Jews) *shall turn every one to his people, and every one to his own land* ‡. In all these passages Jeremiah uses the very same word *Jonah* or *a dove* to designate *the Babylonian* or *later Assyrian empire*, that Zephaniah does to describe *Nineveh* which was the capital city of *the dove* or *first Assyrian empire* §. And here I think we may observe a singular propriety in the name of the prophet, who was sent to preach repentance to the Ninevites. *Jonah* seems rather to be a title than a proper name. From the circumstance of *the sacred dove* being accounted oracular by the heathens, their priests and prophets were sometimes denominated *doves*, as at other times for the same reason they were denominated *ravens* ||. The prophet then, assuming the title of *Jonah* or *the dove*, calls upon Nineveh, *the city of the dove*, to repent of her iniquities; and, instead of consulting the false oracle of

\* Jerem. xxv. 38.

† Jerem. xlvi. 16.

‡ Jerem. l. 16.

§ It was probably in allusion to the sacredness of this bird among the Assyrians, that Hosea uses for a comparison *the flight of a dove out of the land of Assyria* (Hos. xi. 11.). There are still some remains in the East of the ancient diluvian veneration of *the dove* and *the fish*. "In Mecca there are thousands of blue pigeons, which none will affright or abuse, much less kill them; and they are therefore so very tame, that they will pick meat out of one's hand—They come in great flocks to the temple, where they are usually fed by the pilgrims." The people of Mecca call them *the pigeons of the prophet* (Pitts cited by Harmer, *Observ.* Vol. iii. p. 57.). In a similar manner Sir John Chardin twice mentions *the sacred fishes* of the East; and tells us, that an Armenian Christian, who had ventured to take some of them, was killed on the spot. *Ibid.* p. 58, 59.

|| Hence Herodotus, when speaking of two priestesses who came from Thebes in Egypt and settled in Dodona, styles them *doves*. Herod. *Hist.* L. ii. c. 54.

I am indebted to Mr. Bryant for these remarks on *the Assyrian dove*. See his *Anal.* Vol. ii. p. 283—320.

her favourite *dove*, to attend to the true oracle sent by the living God\*.

But I have said enough to shew the propriety with which Nineveh is styled *the city of the dove*; a title, which the decorum of the type required to be conferred upon her, although all that is said in *the third chapter* relates, not to *the literal*, but to *the mystical Nineveh*. It remains to be shewn, how exactly the description answers to the corrupt communion of *the church of Rome*.

The *Nineveh* then, which according to Zephaniah will be destroyed at the era of *the restoration of Judah*, is, like her type, an exulting city. She dwells in confident security; and boasts, that there is none beside herself. Such is *the church of Rome*. She fancies, that she is the only true church, and esteems all without the pale of her communion to be heretics. Hence she styles herself *the catholic church*; and applies to her own ecclesiastical polity the promise made to the true universal church, that the gates of hell shall never prevail against it—*Nineveh* swells with pride, and yet is polluted. *The church of Rome* does the same—*Nineveh* obeyeth not the voice, she receiveth not correction. The infatuated *church of Rome* hardens herself against all the judgments of the Lord. Unawed by the downfall of the eastern empire, she repents not of the work of her hands, that she should not worship demons, and idols of gold and silver and brass and stone and wood, which can neither see, nor hear, nor walk; neither does she repent of her murders, nor of her sorceries, nor of her spiritual fornication, nor of her thefts †—*The princes of Ninevah* are roaring lions, her judges are evening wolves. *The princes of the Romish communion* have been notorious for persecuting the faithful. The load of innocent blood presses alike upon the houses of Austria, Bourbon, and Savoy. They have all, in all their branches, in all their different domi-

\* Mr. Bryant, in a later publication, seems to think that Jonah was so called from his being a semi-idolater, partly worshipping God, and partly *the Jonah or dove*: but, in his Analysis, he conceives, and perhaps more justly, that this title was bestowed upon him as being an oracular messenger of the Deity to the Ninevites. Compare his Observ. on passages of Scripture, p. 232, with his Anal. Vol. ii. p. 294.

† Rev. ix. 20, 21.

nions, been guilty of shedding the blood of the saints and martyrs; they have all been as roaring lions to the sheep of Christ's flock; they have all sold themselves to be tools to *the harlot church*; none of them have repented of the evil of their ways. And what have been *the ecclesiastical judges of Rome*? Do the merciless and iniquitous wretches, that preside in the diabolical court of the Inquisition, deserve a better name than *evening wolves*, wolves that cease not to devour their prey until the morning? *The prophets of Nineveh* are licentiously extravagant, gross hypocrites: her priests have polluted the sanctuary, they have done violence to the law. It is plain, that this description can only relate to *the mystical Nineveh*; and with her how accurately does it accord!—The just Lord however is in the midst of *Nineveh*. So is he in the midst of *papal Rome* by his word and ordinances: but no one attendeth to his judgments; the unjust knoweth no shame—He will not however destroy *Nineveh*, till enough has been done to rouse her to a sense of her condition. Exactly so has it been, and still is, with *papal Rome*. By the instrumentality of a tremendous monster of impiety, *the great Antichrist of the last days*, the nations in the communion of *Rome* have been cut off; their towers have been made desolate; their streets have been made waste; their inhabitants have been slain. Yet do we behold any reformation? The Lord might well say, *Surely thou wilt fear me, surely thou wilt receive instruction, so that thy dwelling place should not be utterly cut off*. But what has been the event? They rose up early, and corrupted all their doings. To complete her sins, *Rome* became the tool of *Antichrist*, and lent herself to sanction the ambitious tyranny of a vile usurper\*.

\* In objection to this interpretation it may perhaps be urged, Why may not *the city*, described in Zephan. iii. 1—3, be *Jerusalem* immediately before its destruction by the Romans; and why may not the 6th and 7th verses relate to the dispersion of *the Jews*? To this I answer; that the event, predicted in the 8th verse, is clearly the gathering together of *the Antichristian faction* to Jerusalem at the era of the restoration of *the Jews*, and this gathering together is represented as being *the consequence*, although the judgment of God has been long delayed, of the hardened iniquity of *the city*, which the prophet had immediately before described. But the gathering together of *the Antichristian faction* to their destruction is the consequence of the sins of *the Roman Babylon* (see Rev. xvi. 1, 2, 6, 10, 14, 16, 19, and xix. 19, 20, 21.), certainly not of ancient *Jerusalem*: therefore *the city* must be *the Roman*

We have read the character of *the Roman Nineveh*; we must now attend to the prophetic account of her joint destruction with her *Antichristian colleague*, a destruction which Zephaniah represents as being contemporary with *the restoration of the Jews*, a destruction therefore which plainly shews that we are not here to understand *the literal Nineveh*. The saints may well be supposed to be weary at beholding the lengthened tyranny of *the harlot church*, and to be struck with horror at viewing the dreadful impieties and extensive ravages of *Antichrist*. God therefore calls upon them to wait patiently for him, until the day that he rises up to the prey. Sooner or later that awful day will surely come. Then will the Lord gather together the nations, and assemble the kingdoms: then will he collect, to the tremendous vintage of his wrath, *the Roman beast under his last head*, his tool *the false prophet*, and *the vassal kings* that constitute the federal members of his empire. He will bring them together into the land of Palestine, to the valley of Megiddo: and there will he pour upon them the fierceness of his indignation, and devour them with the fire of his jealousy.

Yet this period of unexampled trouble shall at length introduce the happiness of the Millennium. After the destruction of his enemies God will turn unto the nations a pure religious confession, and cause them all to serve him with one consent.

Meanwhile, obedient to the divine command, some *powerful maritime nation of faithful worshippers* will go forth as swift messengers to *the scattered of Judah*. Unconquered by *Antichrist* because servants of the living

*Babylon*, and not *Jerusalem*. It may further be remarked, that *the nations*, mentioned *plurally* in the 6th verse, can scarcely mean the *single nation of the Jews*: on the contrary, they seem evidently to be the same as *the nations* that are to be gathered together in the 8th verse. After having been cut off and made desolate by the merciless tyranny of *Antichrist*, they will at length be gathered together by his agency and compelled to embark in his final mad crusade. Mr. Lowth thinks that *Jerusalem* is spoken of in the beginning of the third chapter, yet he supposes that *the nations*, mentioned in ver. 6. mean *Nineveh and her allies*. Such being the case, the context seems to me plainly to require that by *the city* we should understand *Nineveh*, not *Jerusalem*. Though, like myself, he refers the prophecy primarily to *the literal Nineveh*, yet he thinks very justly that *the assembling of the nations*, mentioned in the 8th verse, is the same as *the gathering together of the nation to the valley of Jehoshaphat*, predicted in Joel iii. 2, 12.

God, they will suddenly launch their fleets, and will bring an offering unto the holy mountain, even *the long-afflicted daughter of the dispersion*. From beyond the Cushan streams of the Nile, from the western isles of the Gentiles, will their navy rapidly come upon the wings of the wind. Then shall *the daughter of Judah* be no more ashamed: for, although the Lord will restore her during a period of great tribulation, and will punish such of her children as rejoice in their pride and have stayed themselves upon the arm of *Antichrist* rather than upon the arm of God; yet will he leave in the midst of her a humble and contrite people who shall trust in his holy name. Then will he be her king, so that she shall behold evil no more. Then will he undo all that afflict her, and give her praise and renown in every land where she hath been put to shame. Then will he bring her back from all the ends of the earth, and restore her captivity before her eyes.

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#### PROPHECY XXXVII.

The various dispersions of Israel by four kingdoms of the Gentiles—The final restoration and prosperity of the Jews—The miraculous overthrow of Antichrist.

Zechariah i. 12. The angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? 13. And the Lord answered the angel that talked with me with good words and comfortable words—16. Thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem—

18. Then lifted I up mine eyes, and saw, and behold, four horns. 19. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns, which have scattered Judah, Israel, and Jerusalem. 20. And the Lord shewed me four artificers.

21. Then said I, What come these to do? And he spake, saying, Those were the horns which scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles which lifted up the horn over the land of Judah to scatter it.

ii. 1. I lifted up mine eyes again, and looked, and behold, a man with a measuring line in his hand. 2. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3. And behold, the angel that talked with me went forth, and another angel went out to meet him, 4. And said unto him, Run, speak to this young man, saying, Jerusalem shall inhabit towns without walls for the multitude of men and cattle within her\*. 5. For I, saith the Lord, will be unto her a wall of fire round about her, and will be for glory in the midst of her. 6. Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven†, saith the Lord. 7. Ho Zion, be thou delivered, *thou* that dwellest with the daughter of Babylon. 8. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he, that toucheth you, toucheth the apple of his eye. 9. For behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me. 10. Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. 11. And many nations shall be joined unto the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. 12. And

\* *Jerusalem shall inhabit.*] “*Jerusalem* is here personified under the symbol of a woman, by which cities and countries are often figuratively represented—Under this character, *Jerusalem* may be understood to occupy or inhabit, not only the houses within her walls, but the open villages round about, on account of her enlarged population.” Dr. Blayney’s Trans. of Zechar. in loc.

† *I have spread you abroad as the four winds of heaven.*] “As I have scattered you and your brethren of the ten tribes all the world over, so in due time I will gather you from your several dispersions, of which your present restoration from *Babylon* shall be an earnest.” Mr. Lowth in loc.

the Lord shall inherit Judah his portion in the holy land\*, and shall choose Jerusalem again. 13. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

## COMMENTARY.

The beginning of this two-fold prophecy relates entirely to *the 70 years captivity of Judah*. The people had now returned from Babylon: and Zechariah encourages them in the erection of the second temple, by declaring that it should be built in Jerusalem. But from *this particular captivity* he immediately passes to a general view of *all the captivities and persecutions both of Israel and Judah*. He beholds *four horns*, which the interpreting angel informs him denote *four kingdoms of the Gentiles*, that have scattered and afflicted *Judah, Israel, and Jerusalem*. To know *what four kingdoms* are here intended, we must consult history. Now *the Assyrians* led away captive *the ten tribes*. *The Babylonians* afterwards carried away *the two remaining tribes of Judah and Benjamin*. *The Syro-Macedonians* most cruelly persecuted them, and Antiochus Epiphanes in particular wreaked his vengeance on *Jerusalem*; insomuch that, in the reigns of the two first Ptolemies, many of the Jews, as we learn from Josephus †, were slaves in Egypt. Lastly, *the Romans* utterly dissolved the Jewish polity, and scattered them over the face of the whole earth. These then seem to be *the four kingdoms*, which scatter *Israel, Judah, and Jerusalem*: for so the prophet, with reference to their several afflictions, most accurately distinguishes into three divisions the sons of Jacob ‡. As for *the four artificers*,

\* *The Lord shall inherit Judah his portion in the holy land.*] “God shall give visible tokens, that the land of *Judea* and its inhabitants are his peculiar people---This may perhaps be more fully verified at the general restoration of that nation.” Mr. Lowth in loc.

† Ant. Jud. Lib. xii. C. 1, 2.

‡ *The four great empires*, as they are usually called, cannot, as it appears to me, be intended by *the four horns*; because *Israel* was led into captivity previous to the rise of *the Babylonian empire properly so called*, and because *the Persians* were protectors, not persecutors, of *Judah*. Yet it is proper to observe that *the Jews* themselves have generally been of opinion, that *these four horns* symbolize *the four great empires* described in the seventh chapter of Daniel. See Dr. Blayney in loc. Mr. Lowth thinks the expression *four*

they are plainly allegorical characters: and this part of the prophecy merely denotes, that *the four persecuting horns* should be successively broken\*.

Having thus sufficiently taught us, that we are to understand the rest of his prediction as referring to *the restoration*, not merely of *the Jews from the 70 years captivity*, but of *both Israel and Judah* from the scattering both of *the Assyrian horn* and *the Roman horn*, Zechariah next introduces the imagery, so common among the prophets, of *measuring Jerusalem*. An angel is then charged to tell him, that Jerusalem shall hereafter overflow with men and with cattle; and that the Lord will be a wall of fire around her, and for glory in the midst of her. By this *glory* I think we can only understand *the divine Shechinah*; which will be the glory of the Millennial church, as it heretofore was of the Levitical church †. At least the subsequent context seems almost to compel us to adopt such an opinion.

Here the Lord raises his voice aloud, and calls to *the dispersed of Israel* to gather themselves together from the north, and from the four winds of heaven: from Assyria, the dominions of *the literal Babylon*, through which *the ten tribes* were scattered; and from the West, the dominions of *the mystical Babylon*, through which in a peculiar manner *the two tribes* are dispersed. *The*

may perhaps be indefinite, signifying their enemies in general among whom they were dispersed to the four winds of heaven.

\* Dr. Blayney translates the passage in the following manner. "And Jehovah shewed me four plowmen. And I said, What come these to do? And he replied, saying, These are the horns which have scattered Judah, so that no man lifted up his head. And these are come, sharpening their coulter, for to use upon the horns of the nations, which lifted up a horn against the land of Judah to scatter it." The idea however, so far as the general import of the prophecy is concerned, will be the same; for he supposes the allusion to be to *plowmen striking the horns of mischievous oxen with the coulters of their ploughs*.

† I cannot but think that Dr. Blayney lowers the sense of this passage in a very unnatural manner, by paraphrasing it to mean nothing more than "I will reside in the midst of her for the purpose of promoting her glory and prosperity." *The glory of the Lord*, or *the Lord the glory*, is frequently used to denote, what I believe it to denote here, *the glorious manifestation of the second person of the Trinity*. See Psalm xxiv. 7. Isaiah xl. 5. lx. 1, 2. Malachi iv. 2. Ezek. iii. 12. Heb. i. 3. John i. 14. Rom. ix. 4. See Jamieson's Vindication of the doctrine of Scripture. Vol. i. p. 95. Philo Judæus styles the divine Logos *the light of the world* and *the intellectual sun*. See Bryant on the sentiments of Philo Judæus, p. 113, 203. See also Mr. Lowth on Zechar. xiv. 4.

*Lord of hosts that speaks is the Messiah*; who, while he solemnly announces his *second advent*, avows that the Lord of hosts, God the Father, hath sent him, thus bearing an illustrious testimony to his own divinity \*. After *the glory*, he declares himself to be sent unto the nations that spoiled his ancient people: and now he will shake his hand upon them, and cause them in *their* turn to become a spoil to those, whom they had made their servants. I have no doubt that *the destruction of Antichrist*, at the period of *the restoration of Judah*, is here predicted, in exact harmony with the writings of all the other prophets. After *the glory*, Christ is sent to take vengeance upon the collected nations of his enemies. This *glory* I conceive to be the same, as *the glory* which Zechariah had already mentioned; for the context seems to require, that, what *the one glory* means, *the other* should likewise mean. Subsequent † then to *this glory* that is to say, subsequent to the manifestation of *God's glory* in the midst of Jerusalem, Messiah will shake his hand over the vassal allies of *Antichrist*. I know not what inference we can draw from this remarkable passage, especially when viewed in connection with other parallel passages, except the following: that, after *the Antichristian faction* has succeeded in taking Jerusalem, and when its armies are upon the full march to Megiddo with a view of attacking the dispirited remnant of *the Jews* and their protectors *the maritime power*, then will *the glory of the Lord* appear in the midst of his holy city; and, after it has thus appeared, Messiah will go forth in his strength to tread the wine-press of *the mystic Edom*. His enemies being thus subdued, the whole body of his ancient peo-

\* See Dr. Eveleigh's very clear and satisfactory sermon on this passage.

† Dr. Blayney gives quite a different sense to the word *after*, and explains the whole passage in a manner altogether unlike that which I have adopted. "To send a person after any thing," says he, "implies the requisition of his services for that particular purpose. When therefore God is said to have sent the angel after the glory, he must be understood to have charged him with the means of bringing it about." The word *after* sometimes bears such a sense in English, and I will not presume so far to set my knowledge in competition with that of the late learned professor as to assert that *אחרי* never bears such a sense in Hebrew: but this I may safely say, that I do not recollect to have met with the word thus used elsewhere, nor do either Buxtorf or Parkhurst assign to it any such signification. I have adopted in short what appears to myself at least the most natural interpretation of the passage.

ple shall acknowledge that the Lord of hosts hath sent him. They shall look upon him whom they have pierced, when he cometh, and dwelleth in the midst of them; and the daughter of Zion shall sing, and rejoice in the presence of her incarnate God. Meanwhile, after the destruction of the apostate army, many nations shall be joined unto the Lord of hosts. They shall acknowledge his divine mission, and walk in his courts. They shall be awfully silent before him, when he riseth up out of his holy habitation: and every mouth shall be stopped, when he inherits Judah his portion, and when he chooses Jerusalem again.

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### PROPHECY XXXVIII.

The general restoration of the Jews, and the conversion of the Gentiles.

Zechariah viii. 2. Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 3. Thus saith the Lord, I am returned unto Zion, and I dwell in the midst of Jerusalem: and Jerusalem shall be called, The city of the truth; and the mountain of the Lord of hosts, The holy mountain. 4. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. 5. And the streets of the city shall be full of boys and girls playing in the streets thereof. 6. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. 7. Thus saith the Lord of hosts; Behold I will save my people from the east-country, and from the west-country\*; 8. And I will bring them, and they shall dwell in

\* *I will save my people from the east-country, and from the west-country.*]  
 "This denotes the general restoration of the Jewish nation from their several dispersions, an event foretold by most of the prophets of the Old Testament. The west-country here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the western parts of the world. Mr. Lowth in loc.

the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness—13. And it shall come to pass, that, as ye were a curse among the nations, O house of Judah, and house of Israel \*; so will I save you, and ye shall be a blessing: fear not; let your hands be strong. 14. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; 15. So again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not—20. Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities. 21. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord †, and to seek the Lord of hosts: I will go also. 22. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of hosts; It shall come to pass in those days, that ten men out of all the languages of the nations shall take hold, even shall take hold of the skirt of him that is a Jew, saying we will go with you: for we have heard that God is with you.

## COMMENTARY.

This prophecy must, I think, be referred to *the yet future restoration of God's ancient people*, and not merely to *the return of Judah from the Babylonian captivity*. The following considerations lead me to adopt such an opinion. *A restoration from the east and the west*, which was yet future, is promised; *the Jews had already returned from Babylon*, which was only in the north-east. *The restoration both of the house of Judah and the house*

\* *O house of Judah, and house of Israel.*] “The mentioning both *Judah* and *Israel*, which had been so long separated, shews that both the curse and the blessing here spoken of, in its ultimate sense, belongs to the whole body of *the Jews*; who, as they are a public instance of God's judgments now, so shall they hereafter be of his blessings: namely, at the general restoration and conversion of that nation, to which several promises in this chapter relate.” Mr. Lowth in loc.

† *Let us go speedily to pray before the Lord.*] “A prophecy of *the gentiles* coming into the Church.” Mr. Lowth in loc.

of *Israel* is predicted: *Judah alone* returned from *Babylon*, with the exception of a few stragglers belonging to *the other ten tribes*. *Judah and Israel* are conjointly to cease to be a curse among the nations: they are still, even in the present day, a proverb and a bye-word. Finally there is to be a great influx of mighty and strong nations to *Jerusalem*, there to worship the Lord, and to seek his face; they are to acknowledge, that God of a truth dwelleth with *the Jews*; and so eager are they to be to court an intimate communication with *the house of Jacob*, that even ten men of all nations and languages shall lay hold of the skirt of *a single Jew*: this prophecy has never yet been accomplished, for it is absurd to suppose it accomplished in the few gentile proselytes made occasionally before the days of *the first advent*; and, if it be not yet accomplished, we must look for its completion in the days of *the second advent*, agreeably to many other predictions to which this is exactly parallel\*.

Such then being the case, we may see the reason why it should appear so marvellous in the eyes of the people. They had only just been brought back from *Babylon*, and they are presented with a prophecy relative to *some yet future restoration both of Judah and Israel*. They do not seem to have considered, that a prediction of this nature involved necessarily a prediction of *some yet future dispersion*. Hence it was marvellous in their eyes: but should it for that reason be likewise marvellous in the eyes of the Lord of hosts? *Their second dispersion by the Romans* has now long since taken place: and from the past we may anticipate, as equally certain, *their future restoration along with the house of Israel*, both from the west-country and from the east-country.

\* See Isaiah ii. 1---5. lxvi. 12, 19---24, and Micah iv. 1, 2, 3

## PROPHECY XXXIX.

The instrumentality of Judah in the overthrow of Antichrist—The restoration of Joseph—His office of converting the Gentiles—The fate of Egypt and Assyria.

Zechariah x. 3. Mine anger is kindled against the shepherds, and I will punish the goats: for the Lord of hosts visiteth his flock the house of Judah, and maketh them as his goodly horse in the battle. 4. Out of him shall go forth a corner, out of him a nail, out of him the bow of battle, out of him all that draw near together. 5. And they shall be as mighty men\*, which tread down in the mire of the streets in a battle: and they shall fight, because the Lord is with them; and the riders on horses shall be confounded. 6. And I will strengthen the house of Judah, and I will save the house of Joseph †, and I will bring them again to place them: for I will have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. 7. And they of Ephraim ‡ shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. 8. I will hiss for them, and gather them: for I have redeemed them, and they shall increase, as they have increased. 9. And I will sow them among the people, and they shall remember me in far countries; for they shall live with their children, and shall return. 10. I will bring them also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and it shall not suffice for them. 11. And he shall pass through the sea with affliction, and

\* *They shall be as mighty men.*] “This may be understood---of the victories, which the Jews should obtain over their enemies in the latter times. See chap. xii. 6, to which the following part of the chapter seems to relate.” Mr. Lowth in loc.

† *Judah---Joseph.*] “This promise is probably to be understood of the general restoration of the Jewish nation upon their conversion, a subject often treated of by the prophets in the Old Testament, where *Judah* and *Israel* are spoken of as equal sharers in this blessing.” Mr. Lowth in loc.

‡ *They of Ephraim.*] “*Ephraim* is equivalent here to the ten tribes, as the house of *Joseph* is, ver. 6.” Mr. Lowth in loc.

shall smite the waves of the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. 12. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

## COMMENTARY.

Zechariah opens this prophecy with the same imagery that Ezekiel had used before him\*. The anger of God is kindled against the shepherds or governors who had so long troubled his people *Israel*: and he threatens to punish *the goats*, or *those apostate Jews who had joined the party of Antichrist* †; while he promises in general to visit his flock, and to make them as the goodly horse in the battle. For this purpose he will bring it to pass, that, at the time when *the infidel confederacy* is overthrown, *Judah* shall take an active part in the destruction of his enemies ‡. Out of him shall go forth *a corner*, or *a chief commander* §; out of him *a nail*, or *the officers next in rank* ||; out of him *the bow of battle*, or *the arch-*

\* Ezek. xxxiv.

† Compare Ezek. xxxiv. 17.

‡ Compare Zechar. xii. 2—6.

§ “A community is often expressed by an edifice or building; and the corresponding parts expressed by the same name. Hence, as the largest stones or timbers are used in the angles to bind together and strengthen the sides of the building, which meet therein as in a common centre; so *the angle* or *corner* metaphorically denotes *the chief personage in a community*, on whom its strength and security principally depends. Accordingly we find פּוֹנֵה, properly *corners*, rendered *chief* in our English version, Judg. xx. 2. 1 Sam. xiv. 58. and in Isaiah xix. 13. *they that are the stay*; in the margin, *governors*; and by Bp. Lowth, *chief pillars*. Therefore by פּוֹנֵה here may be understood *the commander in chief*.” Dr. Blayney’s Zechariah in loc.

|| “רִיב is properly a nail or pin used to fasten the timbers or parts of a building together; and may therefore serve to denote *the officers next in command under the chief*, by whose means the common soldiers are united, kept steady, and in regular order. Bp. Lowth has two excellent notes on Isaiah xxii. 23, 24. in which are stated the use and importance of nails, spikes, or wooden pins, and their application to denote *persons eminent in station and power*. Such a nail or pin was Eliakim to be, the support of his family and friends; and such had Shebna been; but he, it is said, ver. 25, was to be removed, cut down, and to fall, so as to involve in his ruin all that depended on him. In one of these notes the Bishop cites Ezra ix. 8, *Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place*. That is, says the Bishop, as the margin of our Bible explains it, *a constant and sure abode*. But might it not rather mean, *a person of wisdom and authority to conduct and steady them*, and on whom they might lean for support, after that God had brought them once more to his holy place?” Dr. Blayney in loc.

ers \* ; out of him *all that draw near together* †. And the Lord will give them strength to tread down their foes, and to fight as mighty men even as the riders on horseback.

Nor shall *Judah* alone be restored: God will save likewise *the house of Joseph*, though he appears to have long entirely forgotten them. He will hiss for them, and gather them: and, after he hath mightily redeemed them, he will sow them among the people, and they shall remember him in far countries. He will make them as it were the seed of his Millennial church: and cause them to be instrumental in spreading the knowledge of his truth, to the uttermost parts of the earth ‡. He will bring them moreover out of Egypt, and gather them out of Assyria. The figurative sea of Egypt shall then be smitten, and the river of Assyria shall be dried up; or, as the prophet himself explains this symbolical imagery, the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. Nevertheless, while restoring his ancient people and executing vengeance upon his enemies, God will not forget to be gracious. Though he will smite Egypt, and give it up for a season into the hand of *Antichrist*; yet he will smite it only to heal it; for “they shall return to the Lord, and he shall be intreated of them, and shall heal them.” Assyria shall likewise taste his mercy, after he has gathered his long lost sheep of *the house of Israel* from out of the midst of her. “In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance §.”

\* “The bow of battle can only mean the archers in an army.” Dr. Blayney in loc.

† “In the house or building these words would denote the stones of common use placed contiguous or in close order one by another. Correspondently in the army must be meant the close embodied phalanx, or main body of men of war advancing on together in regular order to meet the enemy. Accordingly שׁוֹבֵי frequently signifies to draw nigh towards an enemy for the purpose of giving him battle, and this both with and without לְמַלְחָמָה following it. See Josh. viii. 11.---I Sam. vii. 10.---xvii. 16, 40.---2 Sam. x. 13.---Jer. xlvi. 3.---Joel iii. 9.---14.” Dr. Blayney in loc.

‡ Compare Hosea ii. 23.

§ Isaiah xix. 22, 24, 25. Compare Isaiah xi. 15, 16. and xxvii. 12, 13.

## PROPHECY XI.

The miraculous overthrow of the Antichristian confederacy—The conversion of certain Jews in Jerusalem—The preservation and conversion of the third part of the Antichristian confederacy—The previous sacking of Jerusalem by Antichrist—The manifestation of Messiah to destroy Antichrist—The extermination of false religion—The destruction of Antichrist—The prevalence of true religion—The nature of the plague, with which the faction of Antichrist will be afflicted—The part, which Judah will act—The final conversion and prosperity of Judah.

Zechariah xii. 1\*. The burden of the word of the Lord. Concerning Israel saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him; 2. Behold, I will make Jerusalem a cup of trembling unto all the peoples round about, even when they † shall be against Judah, in the siege against Jerusalem. 3. Even in that day will I make Jerusalem a stone of burden unto all the peoples ‡: all that burden themselves with it shall be cut in pieces, and all the peoples of the earth shall be gathered together against it. 4. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. 5. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in the Lord of hosts their God. 6. In that day will I

\* Chap. xii. 1.] Mr Lowth supposes, like myself, that this prophecy relates to an invasion of *Judea* at the period of the yet future restoration of *the Jews*; but he imagines, what I cannot see the least reason for believing, that the invaders will be *the Turks*. In fact, *the Turks* will have been overthrown as a nation *previous* to the restoration of *the Jews*. This I have already shewn in my Comment. on Prophecy XXV, and in my Dissert. on the 1260 years, Vol. I. p. 388---393. (2d edit.)

† *They shall be.*] I take the singular verb *יהיה* to relate to *the peoples* considered collectively as one great body. See in the original Isaiah v. 26---30. This translation and the exposition consequent upon it seem to me to accord better with the context of the prophecy, than those proposed by Dr. Blayney.

‡ *A stone of burden.*] “Jerusalem is here compared to a stone of great weight, which, being too heavy for those who attempt to lift it up or remove it, falls back upon them, and crushes them to pieces.” Dr. Blayney in loc.

make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the peoples round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. 7. The Lord also shall save the tents of Judah\* first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem†, do not magnify themselves against Judah. 8. In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel Jehovah before them.

9. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 11. In that day shall there be a great mourning in Jerusalem, as the mourning of the vintage-shouting of Rimmon‡ in the valley of Megiddon. 12. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13. The family of the house of Levi apart, and their wives apart; 14. All the families that remain, every family apart, and their wives apart. xiii. 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. 2. And it shall be in that day, saith the Lord of hosts, I will cut

\* *The tents of Judah.*] “The body of the Jewish nation, that encamp in the open country.” Mr. Lowth in loc.

† *The inhabitants of Jerusalem.*] “The people that defend Jerusalem from within.” Mr. Lowth in loc.

‡ *The vintage-shouting of Rimmon.*] The word ריר, or as it is here written רר, signifies *loud shouting*, either as of men treading grapes, in which sense it is used in Isaiah xvi. 10, and Jerem. xxv. 30; or as of soldiers encouraging one another to battle, in which sense it is used in Jeremiah li. 14. The second signification is plainly borrowed from the first, *the treading of the wine-press* being a constant scriptural image of *the slaughter of a battle*. See Parkhurst’s Heb. Lex. Vox רר.

off the names of the idols\* from the earth, and they shall not be mentioned any more; and also the prophets and the unclean spirit will I cause to pass from out of the earth. 3. And it shall come to pass, when any one shall prophesy any more, that his father and his mother, who begat him, shall say unto him, Thou shalt not live, because thou hast spoken falshood in the name of the Lord: and his father and his mother, who begat him, shall thrust him through when he prophesieth. 4. And it shall come to pass in that day, the prophets shall be ashamed every one of his vision, when he prophesied †; and they shall not wear a garment of hair ‡ in order to deceive. 5. But he shall say, I am not a prophet, I am a man that tilleth the ground; for a man hath had the property of me § from my youth. 6. And, when one shall say unto him, What are those wounds || in thy hands? then he shall say, *They are* what I inflicted in the house of my friends.

\* *Idols.*] “Ezekiel, confessedly prophesying of *the latter times*, when *Israel and Judah*, incorporated again into one nation, shall return into their own land, says, to the same effect as Zechariah, *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with all their transgressions* (Ezek. xxxvii. 23.)---We are taught to expect that *the conversion of the Jews* will be followed by a *further reformation of the world* (Rom. xi. 15); and that the time will come when *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ* (Rev. xi. 15), and *the beast and with him the false prophet shall be cast into a lake of fire and brimstone* (Rev. xix. 20).” Dr. Blayney in loc.

† *Of his vision when he prophesied.*] “That is, of the extraordinary communication, which he pretended to have received, when he uttered a prophecy which he knew to be false.” Dr. Blayney.

‡ *A garment of hair.*] “See 2 Kings i. 8. Matt. iii. 4. They shall not affect the dress of the old prophets, in order to pass off their impostures.” Dr. Blayney.

§ *Hath had the property of me.*] “Disclaiming all pretensions to the character of a *prophet*, he shall profess himself to be no other than a plain ordinary labouring man, employed in husbandry business by those, whose property he had been, *quasi adstrictus glebæ*, from his youth. Mr. Harmer’s observations on this passage, which he justly parallels with the declaration of Amos, that he was *no prophet, nor the son of a prophet, but an herdsman and a gatherer of sycamore fruit*, go to shew the incompatibility of such active and laborious employments with the retired and sedentary life of those, who were trained up in the schools or colleges of the prophets, in order to qualify themselves for that profession.” Dr. Blayney.

|| *Those wounds.*] Two ancient usages are clearly alluded to here: “the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity by cutting and slashing themselves, as the priests of Baal did (1 Kings xviii. 28); the other, that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends. It appears also from Jer. xlvi. 37, that these cuttings were performed on the hands in particular. When therefore the man, now ashamed of his pretensions to prophesy, came to be challenged for those scars that

7. Awake, O sword, against my shepherd, and against the mighty man my neighbour, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered; for I will turn my hands *even* against the mean ones. 8. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. 9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

xiv. 1. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2. For I will gather all nations against Jerusalem to battle: and the city shall be taken\*, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

were visible on his hands, he would deny them to have proceeded from any idolatrous cause, but would have them thought to be marks left by those wounds which he gave himself in the house of his relations and friends, in the paroxisms of his grief for the loss of them." Dr. Blayney. See also Mr. Lowth in loc.

\* *The city shall be taken.*] I cannot but think the opinion adopted by some, that *the sacking of Jerusalem by the Romans* is here intended, very incongruous with the whole tenor of the prophecy. When the city was taken by Titus, not merely *half* of the inhabitants were made captive, and the other half left; but the whole nation was dispersed, insomuch that none were left except a few stragglers compared by Isaiah to the gleanings of the vintage. So again: immediately after *the sacking of Jerusalem*, here predicted by Zechariah, the Lord will go forth and fight against those very nations which had just taken it. *Judah* likewise will fight against them; agreeably to the former declaration of the prophet, that God would make Jerusalem a cup of trembling and a burdensome stone unto all the peoples that had gathered themselves together to besiege it. It is superfluous to observe, that no such events followed *the sacking of Jerusalem by the Romans*. In short both the whole tenor, and the whole chronology, of the prophecy compel me to suppose, that Zechariah is here speaking of *the same taking of Jerusalem by Antichrist*, that Daniel so plainly foretells when he declares, that that great enemy of God, ere he comes to his end, shall plant the curtains of his tents between the seas in the glorious holy mountain.

"It is impossible," as Dr. Blayney justly observes, "to reconcile these words *the rest of the people shall not be cut off from the city* with the state of facts at the time when Jerusalem was taken by the Romans. For at that time we are well assured by Josephus who was an eye witness, not only *all* that were in the city were either slain or made captives, but also the city itself was razed to the ground, so as to leave no vestige of an habitation. How then could there be a residue not cut off from the city? And, if there has been no capture since, to which these words can be applied, we must look forward to futurity for the completion of the prophecy."

3. Then shall the Lord go forth, and fight against those nations, as when he fighteth in the day of battle. 4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it towards the south. 5. And the valley of the mountains shall be choked up\*; (for the valley of the mountains will reach near) and it shall be choked up, as it was choked up by the earthquake in the days of Uzziah king of Judah: and the Lord shall go, the God of all saints, with thee. 6. And it shall come to pass in that day, that there shall not be light, but cold and a thick fog †. 7. And there shall be one day (known it is unto the Lord ‡) neither day nor night: yet it shall come to pass in the evening time that it shall be light. 8. And it shall come to pass in that day, that living waters § shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9. And the Lord shall be king over all the earth. In that day the Lord shall be one; 10. And his name one || shall encompass the whole earth, as the plain from Geba to Rimmon south of Jerusalem; and she ¶ shall be raised

\* *Choked up.*] See Dr. Blayney in loc.

† *Cold and a thick fog.*] See Dr. Blayney in loc.

‡ *Known it is unto the Lord.*] "This sentence seems to have been inserted by way of prolepsis, to the following effect:—Such a phenomenon, though it may appear extraordinary, is however worthy of belief, because revealed by God, to whom both the matter and the time is known. So it is said, Acts xv. 18, *Known unto God are all his works from the beginning of the world.*" Dr. Blayney in loc.

§ *Living waters.*] "By *living waters* there is good reason to believe are meant *the gifts and graces of the gospel dispensation.* See Isaiah xii. 3.—xliv. 3.—lv. 1.—Jer. ii. 13.—Ezek. xlvii. 1, &c.—Joel iii. 18.—John iv. 10.—vii. 38, 39. That these benefits will be diffused more extensively by *the restoration of the Jews*, is not obscurely intimated, Rom. xi. 15." Dr. Blayney in loc.

|| *His name one.*] By *the name of Jehovah* I conceive to be meant *the profession of his true religion*, which, it is here foretold, should compass or pervade the whole earth, as it had done the country of Judea included within the plain extending from Geba north to Rimmon south of Jerusalem—*The universal propagation of God's name or religion* is predicted, as in other places of Scripture, so particularly Isaiah lix. 19.—Mal. i. 11." Dr. Blayney in loc.

¶ *She.*] "That is, *Jerusalem*, which is here, as elsewhere, represented as *a female figure*, raised from the ground, and sitting tranquil on her ancient seat." Dr. Blayney in loc.

up, and sit in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. 11. And men shall dwell in her, and there shall be no more utter destruction \*; but Jerusalem shall sit in security.

12. And this shall be the plague, wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away, while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth. 13. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one of them on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. 14. And Judah also shall fight at Jerusalem: and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15. And so shall be the plague of the horse, of the mule, of the camel, of the ass, and of all the beasts that shall be in these tents, as this plague.

16. And it shall come to pass, that every one, that is left of all the nations which came against Jerusalem, shall go up even from year to year, to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. 17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain. 18. And, if the family of Egypt go not up, and come not, although there be not upon them the plague † wherewith the Lord will smite the nations that come not up to keep the feast of tabernacles; 19. The same shall be the

\* *There shall be no more utter destruction.*] "The city shall never be utterly destroyed, as it was by the Chaldæans and Romans." Mr. Lowth in loc.

† *Although there be not upon them the plague.*] "That is, although they be not visited precisely in the same manner as the other nations, namely with a want of rain, which of itself would be no punishment to that country where by the situation of the country no rain usually falls; yet, as it follows in the next verse, they should not be exempt from the same punishment with the other nations that sinned in like manner, namely famine, which would be the sure consequence, as Abp. Newcome observes, if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile. This interpretation is according to the present reading of the text, which needs no alteration." Dr. Blayney in loc.

punishment of Egypt, and the punishment of all the nations, that come not up to keep the feast of tabernacles.

20. In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.

21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more a trafficker in the house of the Lord of hosts\*.

#### COMMENTARY.

From this concluding and very minute prophecy of Zechariah, we learn several most interesting particulars respecting the period of *the restoration of Judah* †. *A great confederacy of many nations* is to invade Palestine and to besiege Jerusalem. *This confederacy*, when we consider the era to which it is assigned, can only be the same as *that of Daniel's wilful king*: in other words, it

\* *Every pot---no more a trafficker.*] “The meaning of this passage seems to be, that every thing in Judah and Jerusalem should be accounted so holy and acceptable to God, that the common utensils in their houses might be used for the purpose of sacrificing without offence; so that those who came to sacrifice might take and use them indiscriminately; which would effectually supersede that traffic, which was carried on in the temple for the supply of such things as were wanting on those occasions. Our Saviour speaks of the traffickers in the temple in his days, whom he drove out, and forbad to make his father's house a house of merchandise.” Dr. Blayney in loc.

† “It is not difficult to perceive,” says Dr. Blayney, “that the prophecies in this and the two following chapters (Zech. xii. xiii. xiv.) relate to future times---But, without pretending to determine precisely concerning *the invaders*, the substance of the prophecy in this (Chap. xii.), and on to the seventh verse of the next chapter, will be found to amount to this; that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as well as of *Judah* itself; but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious *Jews*. After which *the Jews* will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death; and thereupon will have the means of purification and atonement afforded them; and, being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them” (Dr. Blayney in loc.). Dr. Blayney thinks it probable, that *the combination against Judah*, here predicted, is the same as *that of Gog and Magog*, foretold by Ezekiel. I differ from him for the reasons which I have already abundantly assigned when treating of that remarkable prophecy. It clearly appears to me, that the subject of the present prediction is *the overthrow of Antichrist*.

is *the confederacy* predicted by St. John, of which *Antichrist*, then become *the last head of the Roman beast*, is destined to be the leader. To the armies then of *Antichrist*, God declares, that he will make Jerusalem a cup of trembling and a stone of burden; and that he will smite every horse with astonishment and blindness, and his rider with madness. Afterwards however we learn, that, notwithstanding the final preservation and victory of *Judah*, *Antichrist* with his congregated nations shall first succeed in making himself master of Jerusalem; where he will conduct himself with his wonted cruelty and profligacy. Half of the inhabitants he will upon this occasion make his captives, but the rest of them shall not be cut off from the city. And now, while elate with victory and breathing vengeance against his remaining enemies he is leading his host to the valley of Megiddo, suddenly the glory of the Shechinah will appear in the midst of Jerusalem \*, and the Lord himself will go forth to fight against the nations, as when he fighteth in the day of battle. Mount Olivet will own its present God †, and cleave asunder beneath him. An earthquake will announce the descent of the triumphant Messiah; and the king of saints will go forth to war in behalf of his ancient people. Then will he suddenly smite with a horrible plague all the peoples that have fought against Jerusalem, and cause them madly to unsheath every man his sword against his neighbour. *Judah* likewise shall fight against them: for in that day the Lord will make *the governors of Judah* like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about, on the right hand and on the left.

Nearly about the same time, and most probably immediately before the sacking of Jerusalem and the subse-

\* Zechar. ii. 5, 8.

† "The glory of the Lord, that is the *Shechinah* or symbol of God's presence, when it departed from the city and temple, settled itself upon the mount of Olives (Ezek. xi. 23.). So, when God shall return to Jerusalem, and make it the seat of his presence again, it shall return by the same way it departed (See Ezek. xliii. 2.). We may add, that, when our Lord ascended from the mount of Olives, the angels told his disciples, *he should come again in like manner*, that is, in a visible and glorious appearance at the same place" Mr. Lowth in loc.

quent destruction of the nations, such of *the Jews* as had been restored by *Antichrist*, and placed in the capital of Palestine, will be converted to the faith. They will look upon him whom they have pierced, and mourn for him as one that mourneth for an only son. This conversion to protestant Christianity, and consequent dereliction of the cause of *Antichrist*, is in fact the only reason that can be assigned for his turning his arms against his late allies. We may collect from Daniel, that, after he had settled them in Jerusalem, and while he was engaged in the conquest of Egypt, suddenly he hears from the north and from the east (as he would do, supposing him to be then in Egypt) the unpleasant tidings of the landing of *the great maritime power with the converted Jews*, and of the penitence and defection of those whom he had himself restored in an unconverted state. Enraged at the intelligence, he goes forth menacing utter destruction to all his opponents: and, as Zechariah similarly predicts, he plants the curtains of his tents between the seas in the glorious holy mountain; or, in other words, he besieges and takes Jerusalem\*. Then, and not till then, he shall come to his end, and none shall help him.

Here it must be observed, that Zechariah very remarkably divides *the restored of Judah* into two parts; styling the one *the tents of Judah*, and the other *the house of David and the inhabitants of Jerusalem*: and he asserts, that the Lord shall save *the tents of Judah* first †. Afterwards he proceeds to describe *the conversion of the house of David and Jerusalem*, as taking place subsequently to their restoration. *Judah in tents* then is placed in contradistinction to *Judah in Jerusalem*; *Judah the first saved by the Lord*, to *Judah not brought to salvation till afterwards*. This exactly accords with the opinion, which I have more than once had occasion to advance: that *part of the Jews* will be restored, in a converted state, by

\* Compare Dan. xi. 41---45, where the route of *Antichrist* is very minutely described.

† “The meaning here is, that God would save *the tents of Judah* first, or previously to any other; and for this the reason immediately follows, that *the house of David and the inhabitants of Jerusalem* might not be tempted to value themselves too highly on the preference given to them (supposing that had been the case) above the rest of *Judah*.” Dr. Blayney in loc.

*the great maritime power*; and part, in an unconverted state, by *Antichrist*. *The converted Jews* are described as *being in tents*; because they are attached to the army of *the maritime power*, and have not yet acquired a permanent settlement: while *the unconverted Jews*, whose conversion in their own country Zechariah foretells in the present prophecy, are said to be *dwelling in Jerusalem*. Here they are besieged by *Antichrist*; and, as a just punishment for their former impiety, several of them, so far as this world is concerned, are suffered to perish. Such a fate precisely agrees with the many predictions, which very explicitly declare, that *the Jews* shall return in a time of great trouble, and shall be made severely to suffer in the course of their restoration\*. In short, *these two divisions of Judah* are clearly *those two divisions of the flock*, which Ezekiel calls *the sheep* and *the goats* †.

*The overthrow of Antichrist*, as I have repeatedly had occasion to observe, will take place in Palestine, or the

\* Jerem. xxx. 1---17. Ezek. xx. 33---38.

† See Ezekiel xxxiv. In the first edition of my *Dissertation on the 1260 years*, I was right in asserting, that this passage plainly taught us to expect a *two-fold restoration of the Jews*; but at that time I had by no means a clear conception of the precise meaning of it. Hence I mistook the import of the expression "the Lord shall save the tents of Judah first;" supposing it to denote, that the division called *Judah* should be restored previous to the restoration of the other division called *the house of David and the inhabitants of Jerusalem*: but, how the one was to be distinguished from the other, I could not then conceive; being aware from their description, that *both* the divisions must be composed of *Jews* properly so called. I readily acknowledge, that, when that work was first published, I did not entertain the slightest suspicion that *the house of Israel* would ever be restored separately from *the house of Judah*, and that afterwards the two would coalesce into one kingdom. Taking up the common notion, that *the ten tribes are irrecoverably lost excepting such individuals as returned from Babylon with Judah*, I had a confused idea, that all those prophecies, which speak of *the restoration both of Judah and Ephraim*, meant that of *Ephraim* only as included in that of *Judah*. A more exact, laborious, and connected, view of the subject has now led me to adopt a very different opinion. Not that the present passage of Zechariah relates to *the two-fold restoration of Judah and Ephraim*: in supposing it to relate to a *two-fold restoration of Judah only*, I was perfectly right; but I erred in fancying it to relate to a *two-fold successive restoration of Judah*. I am now convinced, that it predicts a *two-fold contemporaneous restoration of Judah*, previous to the *subsequent restoration of Israel*: *the one division of Judah*, accurately denominated *the tents of Judah*, will be first brought to salvation, being restored in a converted state by *the great maritime power*; *the other division of Judah*, no less accurately denominated *the house of David and the inhabitants of Jerusalem*, will afterwards be brought to salvation, being restored in an unconverted state and for mere political purposes by *Antichrist*. See my *Dissertation*, vol. ii. p. 395, 396 (1st edit.).

region between the seas : and St. John even tells us the particular part of that country, where this great event will happen; informing us, that it is called in the Hebrew tongue *Armageddon*, or *the cursing to utter destruction at Megiddon*. It is remarkable that Zechariah has an allusion to the same place, which he interweaves with his account of the penitence manifested by *the converted Jews*. “ Their mourning,” says he, “ shall be like the mourning at the vintage-shouting of Rimmon in the valley of Megiddon.” He may, I believe, primarily refer to *the mourning on account of the overthrow of Josiah*, which happened in this valley \* : but, from the peculiarity of his phraseology, I am strongly inclined to think, that he ultimately though covertly alludes to *the destruction of Antichrist*. Adopting the metaphorical language of Isaiah, language adopted on the same occasion by St. John, he directs our attention to the vintage-shouting of Rimmon, which is a small town in the valley and neighbourhood of Megiddon. Hence we may naturally suppose, that *this shouting is the shouting when the vintage of God’s wrath is gathered in*, and when the Almighty Word treads the wine-press of *the mystic Edom* and sprinkles his garments with the blood of his enemies. The other Rimmon, which the prophet afterwards mentions in connection with Geba †, is a different town of the same name, which lies south-west of Jerusalem.

The same subject is continued in *the 13th chapter*. When a fountain for sin and for uncleanness is opened to *the house of David*, and when *the inhabitants of Jerusalem* have availed themselves of the mediatorial sacrifice of Christ ‡, then all idolatry and all false prophets shall for ever cease among them. They shall at once enjoy the blessings of true religion and temporal security ; for in that day the Lord will smite him, who is both *their oppressor and the enemy of his Church*. The sword of divine justice shall awake against *Antichrist* §, against

\* 2 Kings xxiii. 29, 30.

† Zechar. xiv. 10.

‡ “ *The blood of Christ, which cleanseth from all sin, is manifestly here intended, the Jews being upon their conversion and repentance to be admitted to all the privileges of the Christian covenant.*” Dr. Blayney in loc.

§ After having examined this passage as carefully as I am able, I rest in the opinion of Dr. Blayney, that it has not the most distant relation to *the death*

that presumptuous shepherd or ruler, that mighty tyrant; who, after having spoken marvellous things against the God of gods, at length in *the last days*, even when the

*and sufferings of Christ.* I believe that our Lord cites a part of it merely as a proverbial saying, laying it down as a matter of course, for the followers to disperse when their leader was taken off. The arguments, which Dr. Eveleigh brings to prove that the word *ἰσότης* denotes *the equality and consubstantiality of the Father and the Son*, do not appear to me conclusive. The word itself signifies a *neighbour* or *fellow-citizen*, in which sense it frequently occurs in the book of Leviticus. Now, when one man is said to be the neighbour of another, that *they are of the same nature* follows indeed of course, but certainly not because they are *neighbours* but because they are *men*; that is to say, the idea of *sameness of nature* is *incidental*, it does not spring out of the term *neighbour*. So again, the circumstance of *two men being neighbours or fellow-citizens* does not prove that those two men are equal or upon the same level in society. This being the case, if a person be said for some reason or another to be the neighbour of God, I see not how either *consubstantiality* or *equality* is at all necessarily implied. The subject of the present prophecy is *the restoration of Judah and the overthrow of a mighty confederacy before Jerusalem*. In the course of it we are told, that some shepherd or prince, some mighty man who made himself the neighbour of God, should be smitten by a sword: that the wrath of the Almighty should be kindled not only against him, but against the little ones or mean ones; or those, as Dr. Blayney justly observes, "that are usually held of less account, the common people:" that, in consequence of this display of the divine vengeance, such as escaped should be scattered: that these scattered ones should compose the third part of the whole, the two other parts having been cut off: and that this third part, consisting of the scattered ones, should by the severity of their sufferings be converted to the profession of the truth. In all this there is so much that is applicable to the general drift of the prophecy, and so little that is applicable to the times of our Lord, that I think with Dr. Blayney, "perhaps the passage in question might never have been considered differently from the rest, had not our Saviour thought fit to make use of it for the purpose of illustration."

*A shepherd* denotes a *prince*. But *what* remarkable prince is to be smitten at the era of the restoration of Judah, except *Antichrist* now become the *last head of the Roman beast*? God styles him *my shepherd*, as he styles Nebuchadnezzar *my servant*, merely because he is an instrument of vengeance in his hand. And he speaks of him as being mighty, and as making himself his neighbour, because he attempts as it were to elbow the Almighty out of his own peculiar residence, the glorious holy mountain of Zion. I take the idea to be something similar to that of Milton:

"The chief were those, who from the pit of hell  
 "Roaming to seek their prey on earth durst fix  
 "Their seats long after next the seat of God,  
 "Their altars by his altar, gods ador'd  
 "Among the nations round, and durst abide  
 "Jehovah thundering out of Zion, throu'd  
 "Between the Cherubim; yea, often plac'd  
 "Within his sanctuary itself their shrines,  
 "Abominations; and with cursed things  
 "His holy rites and solemn feasts profan'd,  
 "And with their darkness durst affront his light."

This interpretation exactly harmonizes with the general tenor of the present prediction, and with what we are taught to expect by the other inspired writers at the eventful period of *the restoration of Judah*. *Antichrist* will then place himself in the mount of God. But the sword of the Messiah will speedi-

judgments of heaven are abroad, dares to make himself the immediate neighbour of the Lord, and sets up a new abomination of desolation in the peculiar city of the Most High, by planting the curtains of his pavilions between the seas in the glorious holy mountain\*. When the shepherd is smitten, such of his flock, as escape the avenging sword of him that rideth on the white horse †, shall be scattered far and wide; and, agreeably to the parallel prophecy of Isaiah ‡, shall carry into all nations the tidings of their overthrow, and of the marvellous manifestation of the power of God. Great however will first be the slaughter of them; for the Lord will turn his hands, not only against the leader, but likewise against the mean ones, even all his inferior followers. Of the whole *Antichristian army* two thirds shall perish, and one third only shall be preserved. This third part shall be brought through the fire of affliction to sincere faith and repentance; and every one, that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the king, the Lord of hosts. But first, as I have just observed, and as we are taught both by Isaiah and Zechariah, they will be scattered through all countries; and, carrying wherever they go the wonderful tidings of *their own defeat* and of *the restoration of Judah*, they will be made instrumental in bringing about also *the restoration of Israel*.

In the 14th chapter, which contains a prediction of *the sacking of Jerusalem*, and a more particular account of the manner in which *the confederacy of Antichrist* will be overthrown §; it is said, that, in *the great day of the*

ly be drawn against him; and he will come to his end, none being able to help him. His vast armament will be overthrown with dreadful slaughter; and such as escape will be scattered over the whole world, and in the severe school of adversity will at length be brought to a hearty penitence for their past offences.

\* "A new section commences here (Chap. xiii. 7.), but not, I think, a new subject of prophecy. For, as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of Chap. xii; namely, *the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of nations.*" Dr. Blayney in loc.

† Rev. xix. 11, 15.

‡ Isaiah lxvi. 19, 20.

§ "This chapter goes on to foretell *a siege*, in which Jerusalem will be taken and sacked, and half of its inhabitants carried into captivity, whilst the rest will be enabled to stand their ground. In this critical situation they

*Lord*, there shall not be light, but cold and a thick fog; that it shall be, as it were, neither perfect day nor perfect night; but that in the evening it shall be light. It seems most natural to understand these expressions allegorically. The meaning of them may perhaps be, that, at the beginning of the period styled *the great day of the Lord*, the high counsels of God shall not be clearly understood. The temporary success of *Antichrist*, particularly his taking Jerusalem even after the conversion and penitence of its inhabitants, will throw over them a veil of darkness and obscurity. Even the pious may begin to doubt, whether the time for the restoration of God's ancient people be yet arrived. But, when the Lord goeth forth to fight against his enemies, when his feet stand upon the mount of Olives, when the hitherto victorious legions of *Antichrist* are suddenly cut off in the midst of their strength; then will all darkness be removed, then will the purposes of heaven be clearly understood, then will the interposition of the Almighty be acknowledged. Obscure as the greatest part of that wonderful day may be, at evening-time it shall be light.

When the enemies of God and his people are subdued, living waters shall go forth from Jerusalem. *The children of Israel* shall be sown through all nations, and shall be greatly instrumental in spreading universally the knowledge of the truth. Every one then shall have an opportunity afforded him of drinking of the waters of life.

The prophecy concludes with foretelling *the holiness and happiness of the Millennium*, when the Lord shall be king over all the earth. It intermingles however with

will be relieved by the arm of divine power, exerting itself wonderfully in their behalf, and attended with the most beneficial consequences; such as living waters going forth out of Jerusalem; the name and majesty of the true God acknowledged through the whole earth; and the entire re-establishment of Jerusalem in security. In the mean time, the hostile invaders, debilitated by sickness, thrown into confusion, and falling foul upon each other, will yield themselves and their wealth an easy conquest to the assailing *Jews*. After this a conformity in religious worship will be required of all the nations under a severe penalty; and all things in Judah and Jerusalem, from the least to the greatest, shall thenceforward be accounted holy. Such are the great outlines of this extraordinary prophecy; to fill up which with any tolerable certainty, it will be necessary perhaps to wait the times of its accomplishment." Dr. Blayney in loc.

these promises of general felicity an oblique intimation, that some will, notwithstanding such visible tokens of divine interposition, fall away from the faith even of the Millennial Church. A plague is denounced against such families of the earth as shall refuse to come up to Jerusalem to worship the King, the Lord of hosts: whence it is natural to infer, that some families *will* withhold the adoration which is due from them. Accordingly we are told very particularly by Ezekiel and St. John, in their prophecies concerning those last rebels against God whom they agree in calling *Gog and Magog*, that this will certainly be the case. But *the last confederacy* will be overthrown like *the former confederacy*; and the Church will at length be translated from earth to heaven.

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#### PROPHECY XLI.

The restoration of the Jews at the close of the times of the Gentiles.

Luke xxi. 20. When ye shall see Jerusalem compassed with armies, then know, that the desolation thereof is nigh. 21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22. For these be the days of vengeance, that all things which are written may be fulfilled. 23. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

#### COMMENTARY.

In these words of our Lord, we have an oblique though a decisive prediction that *the Jews* shall be restored. Having foretold, that Jerusalem shall be besieged and

taken by the Romans, and that *the Jews* shall be led away captive into all nations, Christ adds, that Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles* be fulfilled. Hence we must necessarily infer, that, so soon as the times of the Gentiles are fulfilled, Jerusalem shall cease to be trodden down by them, and the *scattered Jews* shall be restored to their own land.

What is meant by *the times of the Gentiles* is sufficiently plain from the circumstance of *the expiration* of those times being coupled in point of chronology with *the return of Judah*. When *Judah* begins to be restored, *the 1260 years* will be finished, and the judgments of God will go forth against *the Roman empire under its last head*. Hence it follows, as Bp. Newton observes, that “*the times of the Gentiles* will be fulfilled, when the times of the four great kingdoms of the Gentiles according to Daniel’s prophecies shall be expired, and the fifth kingdom or the kingdom of Christ shall be set up in their place, and the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever\*.”

Whether the remarkable hieroglyphical passage †, which succeeds this prophecy, may be applied to the times of *the second advent*, or whether it must be confined to *the figurative coming of our Lord in judgment against Jerusalem when it was sacked by the Romans*, depends entirely, as it appears to me, upon the meaning of the word *generation* in *the 32d verse*. “Verily I say unto you, this generation shall not pass away, till all be fulfilled ‡.” If *generation* here denote *a generation of contemporary men*, it seems unwarrantable to extend the prediction, relative to *the coming of the Son of man*, to *the second advent*; when Christ so expressly tells us, that both it, and his preceding literal prediction of *the sacking of Jerusalem*, will be accomplished ere the then existing generation shall have passed away. But, if with Mr. Mede we suppose it to denote *a nation or people*, as the word γενεα undoubtedly may do, and if by *this nation*

\* Bp. Newton’s Dissert. XX.

† Luke xxi. 25—28.

‡ The same declaration occurs, and in the same part of the prediction, in the parallel prophecies recorded by St. Mathew and St. Mark, though neither of those evangelists mention the implied promise of *the restoration of Judah*.

we understand with him *the nation of the Jews*; we are then at liberty to extend the prophecy to the times of *the second advent*. In that case, our Lord's declaration, when paraphrased, would amount to this: "I solemnly assure you, that, notwithstanding this people shall be led away captive into all nations, and their capital city trodden under foot until *the times of the Gentiles* shall be accomplished; yet they shall in no wise pass away; they shall in no wise lose their separate existence; but shall be wonderfully preserved in the land of their dispersion a distinct and unmixing nation, till all be fulfilled, till a series of tremendous political revolutions has ushered in my *second advent*, till I appear in the clouds of heaven pouring down vengeance upon *Antichrist* and his *confederated multitudes*." I believe it to be almost an axiom in prophetic interpretation, that there is scarcely a prediction relative to *the first advent* which does not look forward ultimately to *the second advent*; and certainly no prediction seems more worthy of such an extension than that of our Lord himself, provided only we be *warranted* in thus extending it by his assertion that "this generation shall not pass away till all be fulfilled." That the prediction *primarily* relates to *the siege of Jerusalem*, no one I apprehend will be disposed to deny; and I think we may venture to add, that our Lord himself elsewhere seems peculiarly to direct our attention to this event. He declares, that the disciples "shall not have gone over the cities of Israel, till the Son of man be come\*;" and, in another place, yet more explicitly, that some of those very disciples "shall not taste of death, till they see the Son of man coming in his kingdom †." Assertions like these, plainly delivered in allusion to his subsequent prophecy, lead one to doubt the propriety of Mr. Mede's exposition of the word *generation*, and incline one rather to think that its *most obvious* meaning is that intended by our Lord. If then it *do* mean simply *a generation of co-existing men*, we are scarcely warranted in extending the prediction to the times of *the second advent*. It is in this sense that Bp. Newton takes the word, and thence very

\* Matt. x. 23.

† Matt. xvi. 28. See also Mark ix. 1. and Luke ix. 27.

naturally argues as I have done. "It is to me a wonder," says he, "how any man can refer part of the foregoing discourse to *the destruction of Jerusalem*, and part to *the end of the world* or *any other distant event*, when it is said so positively here in the conclusion, *All things shall be fulfilled in this generation*. It seemeth as if our Saviour had been aware of some such misapplication of his words, by adding yet greater force and emphasis to his affirmation, *Heaven and earth shall pass away, but my word shall not pass away*—In another place he says, *There are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom*: intimating, that it would not succeed immediately, and yet not at such a distance of time, but that some then living should be spectators of the calamities coming upon the nation." Yet does his Lordship afterwards, not very consistently with his prior remarks, suppose the prophecy ultimately to relate to *the end of the world* and *the day of judgment*. He observes, what no doubt is perfectly true, that "it is usual with the prophets to frame and express their prophecies so, as that they shall comprehend more than one event, and have their several periods of completion." But, if our Lord expressly limit this prediction to *the siege of Jerusalem*, as he certainly does, if with the Bishop we suppose *generation* to mean *a generation of co-existent men*, what right have we, contrary to his own declaration, to extend it to *the end of the world* \* ?

But, in whatever sense we are to understand that part of the prophecy, which speaks of *signs in the sun and in the moon and in the stars*, of *distress of nations*, of *the roaring of the sea and the waves*, of *the shaking of the powers of heaven*, and of *the Son of man coming in the clouds*; whether we are to understand it *limitedly* as referring solely to *the destruction of Jerusalem and the wars which preceded it*, or *extendedly* as referring likewise to *the awful political revolutions of the last times* which according to the general voice of prophecy will usher in *the second advent*: in whatever sense, I say, we are to

\* See Bp. Newton's Dissert. XXI. The reader will find the whole of Mr. Mede's scheme of interpretation in his Works, Book iv. Epist. xii. p. 752, 753.

understand it, there is no ambiguity, or difficulty in our Lord's explicit declaration, that *the Jews* shall be scattered through all nations, and that Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles* shall be fulfilled. Since this prediction was delivered, *the Jews* have been led away captive by the Romans, and to this present hour continue dispersed over the face of the whole earth. Jerusalem has never ceased to be trodden down of the Gentiles; being successively occupied by the Romans, the Persians, the Saracens, the Turks of the Selzuccian race, the Egyptian caliphs, the Latin Christians, the Egyptian caliphs a second time, the Mamalucs, and the Turks of the Öttoman race. These last are its present masters; and ere *the times of the Gentiles* are fulfilled, it is destined likewise to be trodden down by *Antichrist*. But, when those times *are* fulfilled, then it will cease to be trodden down; and, after all the political changes which it has witnessed, will once more revert to its ancient possessors, *the children of Judah*. Thus are *the Jews* themselves, through the whole period both of their dispersion and restoration, a standing evidence of the divine mission of him, whom they refuse to acknowledge as the promised Messiah.

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## PROPHECY XLII.

The restoring of the kingdom to Israel.

Acts i. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

### COMMENTARY

This is another oblique prediction of *the restoration of Israel*. Our Lord does not answer the question of his disciples, by telling them that they were completely mistaken in their belief that the kingdom *would* be restored

to *Israel*, but only by informing them that it was not for *them* to know the times or the seasons; thus tacitly allowing that such a restoration would, sooner or later, assuredly take place\*.

*We* are at present in just the same state of uncertainty that *they* were, respecting the precise era of this great event. For, although we know in general, as *they* likewise might have known, that *Judah* will begin to be restored at *the end of the 1260 years*; yet, in particular, we cannot be *positive* respecting *the true date of those 1260 years*; we can merely pitch upon such a one as appears to us most *probable*; the event alone can bring *certainty* to men, for the Father hath put in his own power the times and the seasons. To myself *the year 606* appears the proper date: but, after all, it is very possible that I may be quite mistaken, as Mr. Mede and other of my predecessors have been before me.

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### PROPHECY XLIII.

The present rejection and final conversion of the Jews, when the fulness of the Gentiles shall have come.

Romans xi. 1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. 2. God hath not cast away his people which he foreknew—11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12. Now, if the fall of them be the riches of the world,

\* They seem to have expected, that, when the Spirit was in "so extraordinary a manner poured out, and the world according to Christ's prediction (John xvi. 8.) convinced of sin, of righteousness, and of judgment, the whole nation of *the Jews* would own him for the Messiah, and so not only shake off its subjection to the Romans, but itself rise to very extensive and perhaps universal dominion. The word *αποκαθίστασις* intimates *the shattered and weakened state, in which Israel now was*. And I cannot but think our Lord's answer may intimate, it should at length be restored, though not immediately, or with all the circumstances they imagined; which concession seems the most satisfactory answer to Rabbi Isaac's objection against Christianity, from his mistaken sense of these words." Dr. Doddridge's Comment. in loc.

and the diminishing of them the riches of the Gentiles ; how much more their fulness ? 13. For I speak to you, Gentiles ; inasmuch as I am the Apostle of the Gentiles, I magnify mine office : 14. If by any means I may provoke to emulation them which are my flock, and might save some of them. 15. For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ? 16. For, if the first-fruit be holy, the lump is also holy : and, if the root be holy, so are the branches. 17. And, if some of the branches be broken off, and thou being a wild olive-tree wert grafted in among them, and with them partakest of the root and fatness of the olive-tree ; 18. Boast not against the branches. But, if thou boast, thou bearest not the root, but the root thee. 19. Thou wilt say then, The branches were broken off, that I might be grafted in. 20. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. 21. For, if God spared not the natural branches, take heed lest he also spare not thee. 22. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness ; otherwise thou also shalt be cut off. 23. And they also, if they abide not in unbelief, shall be grafted in : for God is able to graff them in again. 24. For, if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural branches, be grafted into their own olive-tree.

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; That blindness in part has happened to Israel, until the fulness of the Gentiles be come in. 25. And so all Israel shall be saved : as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. 27. For this is my covenant unto them, when I shall take away their sins. 28. As concerning the Gospel, they are enemies for your sakes : but, as touching the election, they are beloved for the fathers' sakes. 29. For the gifts and calling of God are without repentance. 30. For, as ye in times past have

not believed God, yet have now obtained mercy through their unbelief; 31. even so have these also now not believed, that through your mercy they also may obtain mercy. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

COMMENTARY.

The whole mystery of *the call of the Gentiles, the rejection of the unbelieving and Jews, and the final conversion of their posterity* in the last ages, is here very fully and explicitly set forth. *The Jews* were rejected of God, because they rejected and crucified the Messiah. But, when *the fulness of the Gentiles shall have come in*, or, as our Lord expresses it, when *the times of the Gentiles shall be fulfilled*; that is to say, when the times of the four great monarchies of the Gentiles shall have expired, and when *the three times and a half* shall have come to their close: then shall the natural branches, now no longer abiding in unbelief, be grafted into the good olive-tree of the Church.

The events of the day shew, that *the coming in of the fulness of the Gentiles* cannot be very remote; for *the last times* of atheism and infidelity, so minutely described and predicted by the apostolical prophets\*, have indisputably commenced: but *the times of the Gentiles* are not yet *altogether* fulfilled, *their fulness* is not yet *perfectly* come in; because we still behold Jerusalem trodden down of the Gentiles. Nevertheless, when the appointed *three times and a half* shall have expired, the Lord will assuredly begin a wonderful work in the earth. He will go forth in his wrath, and cut off those ingrafted branches that have not continued in his goodness: and at length, after the destruction of *Antichrist* is completed, *all Israel*, in *both* his great divisions, shall be converted and saved. Glorious will be the inauguration of the Millennial Church! If the fall of *the Jews* have been hitherto the

\* See my Dissert. on the 1260 years. Chap. 3.

riches of the world ; and the diminishing of them, the riches of the Gentiles : how much more their fulness ! In the hand of God, they shall be a most powerful instrument of spreading the Gospel through all nations. The harvest of *the first advent* shall not be comparable to the harvest of *the second advent*. For the name of Christ shall be known from the east to the west ; and his praises shall be heard in the utmost parts of the earth. *Israel* shall be made the seed of the Church ; and thus, from first to last, will prove the true *Jezrael* of God\*.

I think it right to observe, that Mr. Mede, Dr. Whitby, and Dr. Doddridge, have given an interpretation of *the coming in of the fulness of the Gentiles*, different from that which I have done. By this phrase they understand *the great conversion of the Gentiles to Christianity at the time of the second advent*: but, in adopting such an interpretation, they do not seem to have sufficiently considered the order of events. We learn from St. Paul, that what he terms *the fulness of the Gentiles* is to come in *previous* † to the general conversion and restoration of *Israel*: whereas *the second great harvest of the Church*, or the universal conversion of the Gentiles to the faith, is to be *posterior* to it, and in a great measure *the consequence* of it. *Antichrist* is *first* to be overthrown, and the whole house of *Israel* to be brought back both to their own land and the fold of the Church: *then*, and *not till then*, the general conversion of the Gentiles is to take place. In short, how can *the Jews* be made instruments of converting others, how can they become the seed of the Millennial Church, unless they themselves be first converted? But *the fulness of the Gentiles* comes in *before* the conversion of the house of *Israel*: therefore it cannot denote *the conversion of the Gentiles*, which will not be accomplished till *afterwards*, and *that* by the instrumentality of the *now converted* Israelites, as we are repeatedly taught in various prophecies. It is somewhat remarkable, that Dr. Doddridge does not seem to be

\* Hosea i. 11. ii. 22, 23.

† "Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in." Whence it is plain, that *the fulness of the Gentiles* must *first* come in ; and *afterwards* the blindness of Israel be removed.

aware how much he contradicts himself, when, in another note on this same prediction of St. Paul, he very justly remarks, that, when the restoration and conversion of *the Jews* “ shall be accomplished, it will be so unparalleled, as necessarily to excite a general attention, and to fix upon men’s minds such an almost irresistible demonstration both of the Old and New Testament revelation, as will probably captivate the minds of many thousands of deists in countries professedly Christian : nor will this only captivate their understanding, but will have the greatest tendency to awaken a sense of true religion in their hearts : and this will be a means of propagating the Gospel with an amazing velocity in Pagan and Mohammedan countries.” How can all this be *the consequence* of the restoration of *Israel*, if the general conversion of the Gentiles (supposing such to be the import of St. Paul’s expression *the coming in of the fulness of the Gentiles*) take place *before* *Israel* is restored? Mr. Mede is liable to the very same charge of self-contradiction \*, and, what is yet more, of absolute inconsistency. For, while in one part of his works he explains the phrase to mean *the conversion of the Gentiles*, he elsewhere supposes it to be parallel to that of our Lord *the fulfilling of the times of the Gentiles*, which he rightly conceives to denote *the end of the last great monarchy at the termination of the three times and a half*†. Bp. Newton is guilty of much the same inconsistency. He teaches us, that *the*

\* Compare his works, p. 197, 891, 892.

† “ Because *the Jews* are not yet called, it followeth that *the fulness of the Gentiles* is yet to come : and what then should this *fulness* be, but *the fulness of the Gospel’s extent over all the nations of the world*?—

“ Some think, that St. Paul in this place hath reference unto that speech of Christ (Luke xxi. 24.), where he foretells, that *the Jews should fall by the edge of the sword, and be led captive into all nations, and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled or accomplished*. But it seems to me, that *the fulness of the Gentiles* and *the fulfilling or accomplishment of their times* should not be the same, howsoever they may be coincident.” Mede’s Works, Disc. xxxvi. p. 197.

Here Mr. Mede denies the parallelism of the two phrases.

“ *The Jews shall be carried away captive over all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled* : that is, until the monarchies of the Gentiles should be finished. For these *times of the Gentiles* are that last period of the fourth kingdom prophesied of ; *a time, times, and half a time* ; at the end whereof the angel swears unto Daniel (Chap. xii. 7.), that *God should accomplish to scatter the power of the holy people*. This is that *fulness of the Gentiles*, which being come, St. Paul tells us, *the*

*fulfilling of the times of the Gentiles* means *the expiration of the times of the four great kingdoms of the Gentiles* when the last of them shall be overthrown, and that *the coming in of the fulness of the Gentiles* signifies *their general conversion*; and yet he represents, like myself, the two phrases as being parallel to each other\*.

The common application of St. Paul's expression to *the conversion of the Gentiles*, seems principally to have arisen from the word εἰσελθῆν, *shall come in*; as if it related to the Gentiles *coming into* the Church. But it by no means necessarily bears any such sense. It may with equal propriety be translated *shall take place* or *shall happen* †. In this case therefore the whole phrase would be, *Until the fulness (namely of the times) of the Gentiles shall take place or arrive.* Πληρωμα is the parallel substantive to the verb used by our Lord in St. Luke ‡. Accordingly, it is elsewhere employed by the inspired writers to denote *fulness of time* §.

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#### PROPHECY XLIV.

The visible manifestation of Christ to confound Antichrist.

Rev. i. 7. Behold he cometh with clouds; and every eye shall see him: and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

*Deliverer shall come out of Zion, and all Israel shall be saved.* Rom. xi. 26." Works B. iii. Treatise on Daniel's Weeks, p. 709.

Here, if I mistake not, he asserts their parallelism.

\* "The times of the Gentiles will be fulfilled, when the times of the four great kingdoms of the Gentiles according to Daniel's prophecies shall be expired, and the fifth kingdom or the kingdom of Christ shall be set up in their place.---Jerusalem, as it hath hitherto remained, so probably will remain, in subjection to the Gentiles, until these times of the Gentiles be fulfilled; or, as St. Paul expresseth it, *until the fulness of the Gentiles be come in, and so all Israel shall be saved*, and become again the people of God. *The fulness of the Jews will come in, as well as the fulness of the Gentiles.*" Dissert. xx. at the end.

† As in Luke ix. 46.

‡ Luke xxi. 24.

§ See Ephes. i. 10. Gal. iv. 4.

## COMMENTARY.

These words contain an evident allusion to a prophecy of Zechariah relative to *the restoration and conversion of the Jews* \*. Like that prediction, they certainly give us reason to believe, that there will be *a visible manifestation of the Lord*, at the period when *Antichrist* is overthrown, and *the Jews* are resettled in their own land. This awful manifestation St. John afterwards describes at large †. Here he briefly tells us, that all the kindreds of the earth, meaning I suppose *the great confederacy of the Latin earth or Roman empire*, shall wail because of the Messiah; that every eye shall see him; and that they also which pierced him, *the lately unbelieving but now penitent Jews*, shall look upon him. *Amen. Even so come, Lord Jesus ‡!*

## CONCLUSION.

SUCH are the various prophecies which treat of *the restoration of Israel* and *the overthrow of Antichrist*, and such are the conclusions which I have thought myself warranted in deducing from them. It is obvious, that in expounding Scripture we must not make some parts of it contradict others. This is the principle, on which I have proceeded in the present work; and it is the only principle by which a consistent interpretation can be produced. Some prophecies teach us, that *the children of Israel* will be restored in a converted state; others, that they will be restored in an unconverted state: some, that they will be restored contemporaneously with the last expedition of *Antichrist*; others, that they will be restored after his overthrow and in consequence of the tidings of it which will be carried among all nations by such as escape from that great catastrophe: some, that they will be restored by the instrumentality of *a maritime nation of faithful worshippers*; others, that they will be restored by the instrumentality of *a tyrannical power which officiously intermeddles in the concerns of its weaker neigh-*

\* Zechar. xii. 10.

† Rev. xxii. 20.

‡ Rev. xiv. 17---20. xix. 11---21.

*bours*, and of which Ashur or Babylon was a type: in short, some, that they will be restored in a time of unexampled trouble, and that they will suffer very severely as their forefathers did during their exodus from Egypt; others, that they will be restored in much joy and tranquillity, and will be brought back with great honour by the nations among which they are dispersed. These different matters appear at first sight contradictory: and yet, since they are all foretold by the same spirit of God, they all rest upon the same divine authority. We must therefore believe that they will all come to pass. Hence a commentator cannot be uselessly employed, who endeavours to remove their apparent contradictoriness, and to exhibit them as perfectly harmonizing with each other.

If we adopt the scheme, which I have attempted to establish in the preceding pages, this contradictoriness undoubtedly *will* be removed; and, whether I be right in *every* particular or not, it will at least have been shewn, that each prediction is *capable* of receiving its full accomplishment without jarring with other seemingly opposite predictions. Thus, in interpreting these various prophecies, there is no inconsistency in supposing, that *Judah* will be restored contemporaneously with *the Antichristian expedition*, and that *Joseph* and his brethren of *the ten tribes* will be restored subsequently to it; that *Judah* will be restored partly in a converted and partly in an unconverted state, partly by *some great maritime power* and partly by *Antichrist*; that, being thus restored in the midst of wars and tumults, he will suffer very severely; and that *the ten tribes*, being restored *after* the downfall of *Antichrist* and consequently *after* the ceasing of those wars and tumults, will return in peace and tranquillity to the land of their fathers. I presume not indeed to say, that my interpretation must in *all* points be necessarily the true one, for *positive* knowledge can only spring out of the event: but this I certainly will say, that the different prophecies themselves are in no wise inconsistent, because even *before* their accomplishment they are capable of being reduced to perfect harmony.

The subject is a very awful one, particularly in times like the present, when the judgments of God are so mani-

festly abroad in the earth. My wish has been to turn the attention of *all*, both *Christians* and *Jews*, to those predictions which I have collected together, and upon which I have commented: for *all* are most deeply concerned in their accomplishment. I may add, that *we* of this great protestant maritime nation are *peculiarly* interested; for it certainly is not impossible, that we may be *the messenger-people* described by Isaiah as destined to take a very conspicuous part in the conversion and restoration of *Judah*. Hitherto we have been preserved, a column in the midst of surrounding ruins. While mighty empires totter to their base, and while *Antichrist* advances with rapid strides to his predicted sovereignty over the enslaved kings of the Roman earth; *we*, through the blessing of divine Providence, have attained to a pitch of naval preeminence unknown and unexampled in former ages. Such being our present circumstances, it is no less our interest as politicians, than our duty as Christians, to endeavour, each according to our opportunity and measure, to promote the conversion of *the house of Judah*. Whatever may be our success, and whether we be *the predicted messenger-people* or not, of *this* at least we may assure ourselves, that no labour of love, undertaken for the sake of extending Christ's spiritual kingdom, will be unrequited by our divine master. Should this work be made instrumental through the blessing of God in opening the eyes of a single *individual* of the lost sheep of *the house of Israel*, the author will not have laboured in vain.

I cannot conclude with greater propriety than in the words of Bp. Newton.

“*The Jews* were once the peculiar people of God: and as St. Paul saith, *Hath God cast away his people? God forbid.* We see, that after so many ages they are still preserved by a miracle of Providence a distinct people: and why is such a continual miracle exerted, but for the greater illustration of the divine truth, and the better accomplishment of the divine promises, as well those which are yet to be, as those which are already, fulfilled? We see that the great empires, which in their turns subdued and oppressed the people of God, are all come to ruin; because, though they executed the purposes of

God, yet that was more than they understood: all that they intended was to satiate their own pride and ambition, their own cruelty and revenge. And, if such hath been the fatal end of the enemies and oppressors of *the Jews*, let it serve as a warning to all those, who at any time or upon any occasion are for raising a clamour and persecution against them. They are blameable no doubt for persisting in their infidelity after so many means of conviction; but that is no warrant or authority for us to proscribe, to abuse, injure, and oppress them, as Christians of more zeal than either knowledge or charity have in all ages been too apt to do. *Charity is greater than faith*: and it is worse in us to be cruel and uncharitable, than it is in them to be obstinate and unbelieving. Persecution is the spirit of *Popery*; and in the worst of popish countries *the Jews* are the most cruelly used and persecuted: the spirit of *Protestantism* is toleration and indulgence to weaker consciences. Compassion to this unhappy people is not to defeat the prophecies: for only wicked nations were to harrass and oppress them, the good were to shew mercy to them; and we should choose rather to be the dispensers of God's mercies, than the executioners of his judgments. Read *the 11th chapter of the Epistle to the Romans*; and see what the great apostle of the Gentiles, who certainly understood the prophecies better than any of us can pretend to do, saith of the infidelity of *the Jews*. Some of the Gentiles of his time valued themselves upon their superior advantages; and he reproveth them for it, that they, who *were cut out of the olive-tree which is wild by nature, and were grafted contrary to nature into a good olive-tree*, should presume to *boast against the natural branches*: but what would he have said, how would he have flamed and lightened, if they had made religion an instrument of faction, and had been for stirring up a persecution against them? We should consider, that to them we owe the oracles of God, the scriptures of the New Testament as well as the Old; we should consider that *the glorious company of the apostles and the goodly fellowship of the prophets were Jews*; we should consider, that *of them as concerning the flesh Christ came*, the Saviour of the world: and surely something of kindness and

gratitude is due for such infinite obligations. Though they are now broken off, yet they are not utterly cast away. *Because of unbelief*, as St. Paul argues, *they were broken off, and thou standest by faith; be not high-minded, but fear.* There will be a time, when they will be grafted in again, and again become the people of God; for, as the apostle proceeds, *I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part has happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.* And which (think ye) is the most likely method to contribute to their conversion, which are the most natural means of reconciling them to us and our religion, prayer, argument, long-suffering, gentleness, goodness; or noise and invective, injury and outrage, the malice of some, and the folly and madness of more? They cannot be worse than when they crucified the Son of God, and persecuted his apostles: but what saith our Saviour? *Father, forgive them, for they know not what they do:* what saith his apostle St. Paul? *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* In conformity to these blessed examples our church hath also taught us to pray for them; and how can prayer and persecution consist and agree together? They are only pretended friends to the church, but real enemies to religion, who encourage persecution of any kind. All true sons of the church, all true protestants, all true Christians, will, as the apostle adviseth, *put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice;* and will join heart and voice in that excellent collect—*Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord\*.*”

\* Bp. Newton's Dissert. VIII. 5.



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