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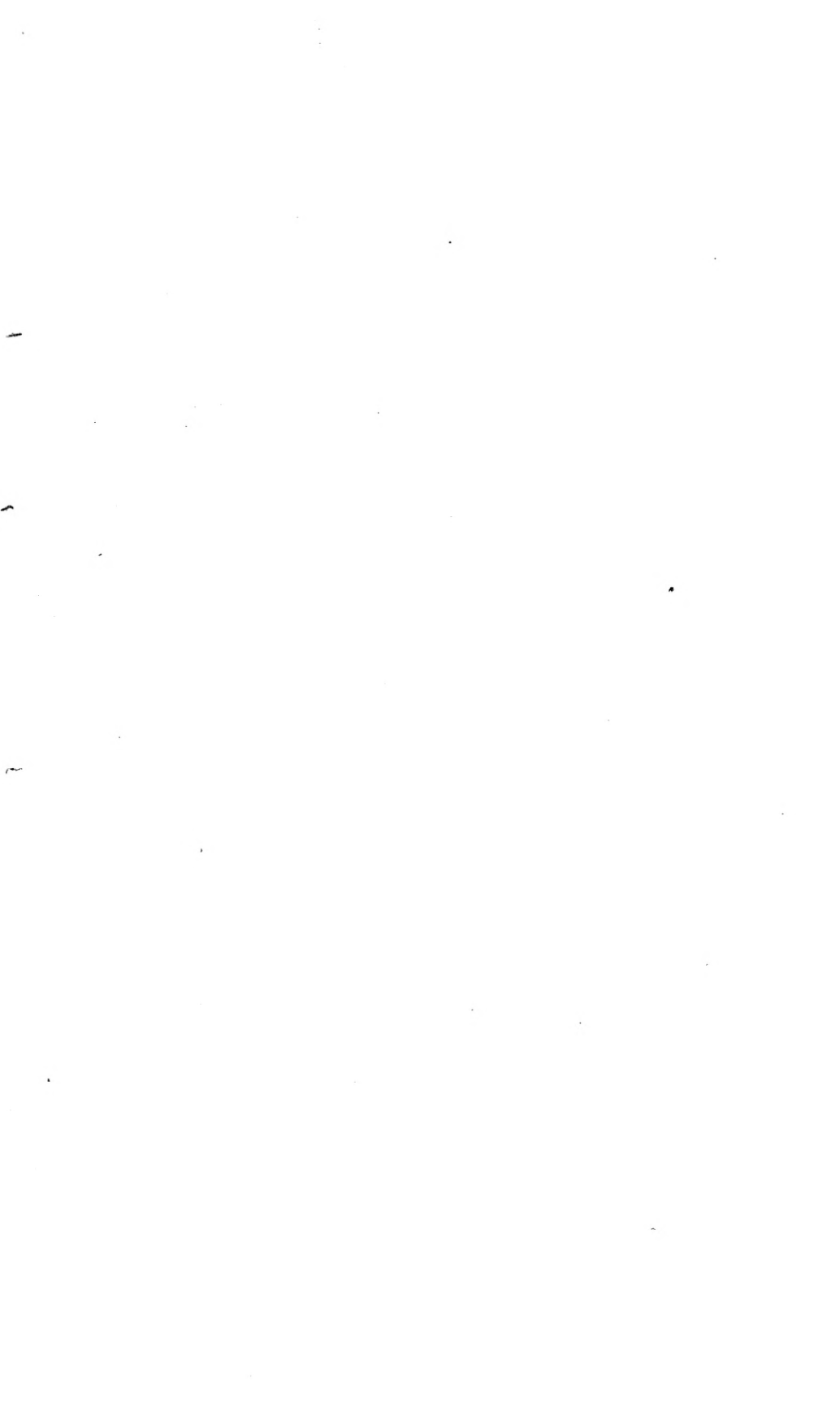
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# HORÆ MOSAICÆ;

OR

## A VIEW OF THE MOSAICAL RECORDS;

WITH RESPECT TO

THEIR COINCIDENCE WITH PROFANE ANTIQUITY;

THEIR INTERNAL CREDIBILITY;

AND

THEIR CONNECTION WITH CHRISTIANITY:

COMPREHENDING

The Substance of Eight Lectures read before the University  
of OXFORD, in the Year 1801; pursuant to the Will of  
the late Rev. JOHN BAMPTON, A.M.

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BY GEORGE STANLEY FABER, A.M.

FELLOW OF LINC. COLL.

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V O L. II.

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— Ὁ τῶν Ἰσραηλίων θεσμοθετής, ἐχ' ὁ τυχῶν αὐτοῦ —

LONG. de Sub. lect. ix.

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# CONTENTS

OF

VOL. II.

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## BOOK II.

THE CONNECTION BETWEEN THE MOSAICAL  
AND CHRISTIAN DISPENSATIONS.

### SECT. I.

Erroneous Opinions respecting their Connection.

#### CHAP. I.

Error of certain of the Gentile Converts respecting the Connection of Judaism and Christianity, p. 3. 1. The Gnostics, p. 6. 2. Cerinthus, p. 16. 3. Manes, p. 17. 4. Other similar Heretics, p. 26.

#### CHAP. II.

Error respecting the Connection of the Law and the Gospel peculiar to the Jews, p. 28. 1. The great Body of the Jewish Nation, p. 28. 2. The Jews, who embraced Christianity during the Ministry of our Lord, p. 32. 3. Jewish Christians after the death of our Lord, p. 35.

## SECT. II.

The Connection between Judaism and Christianity  
by means of Types.

## CHAP. I.

The End of the Establishment of the Law of Moses, p. 40.

## CHAP. II.

The Ceremonial Law, p. 46. 1. Sacrifices, p. 59. 2. The Scape-Goat, p. 69. 3. The High-Priest, p. 70. 4. The Passover, p. 72. 5. Legal Impurity, p. 78. 6. The Red Heifer, p. 83. 7. The Cities of Refuge, p. 87. 8. Unclean Meats, p. 88.

## CHAP. III.

The Passage of Israel through the Red Sea, typical of the Laver of Regeneration, p. 93. Nature of Regeneration, p. 101. It restores Man to the pristine Image of Adam, p. 110. A tendency to Sin even in the Regenerate, p. 120. The Necessity of Regeneration, p. 124.

## CHAP. IV.

Eminent Characters typical of Christ, p. 133. 1. Adam, p. 134. 2. Melchizedek, p. 134. 3. Isaac and Ismael, p. 137. 4. Isaac, p. 138. 5. Joseph, p. 142. 6. Moses, Marah, Manna, Massah and Meribah, the Brazen Serpent, p. 146. 7. Aaron, p. 162. 8. Elijah, p. 167. 9. David and Solomon, p. 168. Solomon's Song compared with other Specimens of Oriental Poetry, p. 173.

## CHAP. V.

Opinions of the Jews, p. 184.

SECT. III.

Their Connection by means of Prophecy.

CHAP. I.

Prophecies, which define the Family of the Messiah, p. 193.

1. Prophecy of the Messiah delivered to Eve, p. 194.
2. Prophecy of Noah, p. 197.
3. Prophecy delivered to Abraham, p. 199.
4. To Isaac, p. 202.
5. To Jacob, p. 203.
6. To Judah, p. 203.
7. To David, p. 205.

CHAP. II.

Prophecies relating to the Office and Character of the Messiah, the Call of the Gentiles, and the Rejection of the Jews, p. 215.

1. Contained in the Psalms, p. 216.
2. Isaiah, p. 223.
3. Jeremiah, p. 241.
4. Ezekiel, p. 243.
5. Daniel, p. 244.
6. Amos, p. 248.
7. Micah, p. 249.
8. Haggai, p. 253.
9. Zechariah, p. 254.
10. Malachi, p. 263.

CHAP. III.

Prophecies, which declare that the Law was to be superseded by the Gospel, p. 266.

1. Prophecy of Moses, p. 266.
2. Prophecies contained in the Psalms, p. 272.
3. Isaiah, p. 273.
4. Jeremiah, p. 276.
5. Daniel, p. 278.
6. Hosea, p. 279.
7. Amos, p. 280.
8. Malachi, p. 281.

SECT. IV.

The practical Connection between the Law and the Gospel.

CHAP. I.

The Law a Schoolmaster to bring us unto Christ, p. 285.

CHAP.

## CHAP. II.

Necessity of a perfect Dispensation like the Christian, argued from the Imperfection of the Mosaical, p. 333.

1. The Law, in what sense imperfect; 1. As being only a part of a whole, p. 334. 2. As being calculated only for a small Nation, p. 335. 3. As having had its typical Rites accomplished, and superseded by their realities, p. 336. 11. Christianity perfect, by being in every necessary point the very reverse of the Law; 1. Not burdened by Ceremonies, p. 337. 2. Designed for all mankind, p. 337. 3. The Ritual left to the Discretion of each particular Church, p. 338. 4. Requires internal Purity, in Opposition to the various Washings of the Law, p. 339. 5. Forbids Divorces, except in case of Adultery, p. 339. 6. Forbids Revenge, p. 340. 7. St. Paul's Parallel between Moses and Christ, p. 341. 8. Christianity perfect in three several Respects, p. 341. Conclusion.

# HORÆ MOSAICÆ.

BOOK II.

A

VIEW

OF

*THE CONNECTION*

BETWEEN

JUDAISM AND CHRISTIANITY.

Ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπιστεύσεν, ἀλλὰ Ἰουδαϊσμὸς εἰς Χριστιανισμὸν.      IGNAT. Epist. ad Magnes.



## BOOK II.

### THE CONNECTION BETWEEN THE MO- SAICAL AND CHRISTIAN DISPENSA- TIONS.

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#### SECT. I.

#### ERRONEOUS OPINIONS RESPECTING THEIR CONNECTION.

#### CHAP. I.

ERROR OF CERTAIN OF THE GENTILE CON-  
VERTS RESPECTING THE CONNECTION  
OF JUDAISM AND CHRISTIANITY. 1. THE  
GNOSTICS. 2. CERINTHUS. 3. MANES. 4.  
OTHER SIMILAR HERETICS.

**T**HERE is a most unfortunate propensity in human nature, to adapt every theological doctrine, which claims its attention, to certain preconceived opinions, and imaginary established truths. Instead of raising its ideas to the standard of revelation, it

Error of certain of the Gentile converts respecting the connection of Judaism and Christianity.

SECT. delights rather to reduce revelation to its  
 1. own level; and, instead of preparing itself  
 ——— to receive something totally unexpected, it  
 is unwilling to admit any position, which  
 cannot be reconciled with prior and fa-  
 vourite systems. The natural consequence  
 of such a temper of mind is, to mistake  
 the plainest declarations of Scripture, and  
 to overlook or contradict its clearest and  
 most obvious assertions; to assume the au-  
 thority of a judge, rather than to put on  
 the submissive meekness of a disciple, and  
 to reject with presumptuous boldness the  
 decisions even of the Almighty himself.

This truth was never more forcibly ex-  
 emplified, than in the manner in which  
 Christianity was frequently received, at its  
 first promulgation. Built professedly upon  
 the Law of Moses, and replete with the  
 most direct references to the Jewish types  
 and prophecies, the Gospel sought not to  
 overthrow, but to accomplish the vene-  
 rable code of the Pentateuch. Through-  
 out the whole of the sacred volume of the  
 ancient Scriptures, the promised Messiah is  
 perpetually kept in view; his character is  
 accurately delineated; and his sufferings  
 are described with a precision, to which



no human foresight could have attained. CHAP.  
 From the first mysterious prediction, that I.  
 “ the seed of the woman should bruise the  
 “ head of the serpent,” to the concluding  
 declaration of Malachi, that “ the sun of  
 “ righteousness should arise with healing  
 “ in his wings;” type is joined to type,  
 and prophecy accumulated upon prophecy,  
 till faith is raised to the highest pitch of  
 anxious expectation. At length the won-  
 derful Personage, whose advent had been  
 so particularly announced, descends from  
 the right hand of his father; and com-  
 mences a life of patient suffering, for the  
 sake of lost mankind. The Law now re-  
 ceives its accomplishment; and the Gos-  
 pel of Christ is discovered to be the end  
 both of the simple worship of the Patri-  
 archs, and of the gorgeous solemnities of  
 the Temple. The dusky shadows of the  
 morning are dispersed; and the sun of  
 righteousness, blazing with ineffable lustre,  
 pours forth the full flood of day upon a  
 benighted world.

The connection between the two grand  
 component parts of God’s covenant with  
 man, though so repeatedly pointed out in  
 both, was nevertheless incomprehensible to

SECT. numbers of the Jewish, as well as of the

1. Gentile converts. This part of the wonderful scheme of revelation became, even to some of the *converted* Heathens, foolishness, and to some of the *converted* Israelites, a stumbling-block. The errors of the first arose, principally, from perverting and undervaluing the Mosaical dispensation: the errors of the second, from mistaking its intent. The Gentiles denied its divine origin; the Jews ignorantly supposed it to be a perfect whole, when, in reality, it formed only one half of the grand plan of grace and redemption, predetermined by God from the foundation of the world.

1.  
The Gno-  
stics.

1. The principal and most dangerous of the errors maintained by these Gentile converts sprung from that whimsical and fantastic system of theology, the Oriental philosophy. The Persian doctrine of two opposite principles seems to have been the true source both of Gnosticism and Manichæism; and it is easy to conceive, what strange confusion such tenets would occasion, when applied to Christianity.

According to some of these philosophers, the good principle, whom they styled Ormuzd,

muzd, and who was the fountain of life, light, and happiness, was an eternal and necessarily existing being; while the evil principle denominated Ahriman was a created God, who presided over darkness, vice, and misery. CHAP.  
I.

Others again supposed them both to be eternal; and that, as Ormuzd created a number of pure spirits, or angels, similar to himself in disposition; so Ahriman produced a host of evil and corrupt Genii, whose temper resembled the depravity of their author<sup>a</sup>.

To these opinions the Gnostics adapted Christianity. Upon their scheme, the prince of darkness was the creator of the world<sup>b</sup>, in which were inherent the seeds of all evil, composed as it is of stubborn and corrupt matter. From this matter he

<sup>a</sup> Hyde de Rel. vet. Pers. cap. 9.

<sup>b</sup> This notion is hinted at by Clemens Alexandrinus,—  
καθαπερ ὑπέκλειψαν οἱ τον κτιστην αλλον ειναι παρα τον πρωτον θεον δογματιζοντες· ουθ' ὡς ἐδελυγμενης και κακης εσης της γενεσεως· αθεοι γαρ αἱ δοξαυ αυται. Strom. lib. iv. According to the account given of this sect by Epiphanius, the Creator of the world was one of the seven princes of the spheres, whom they absurdly called Sabaoth. EPIPH. adv. Hæer. lib. i.

SECT. I. also formed the bodies of men, and inclosed within them rational souls, which were particles of the pure and ethereal light, that composed the essence of God. Such imprisonment is equally against the will of God, and the inclination of the soul, which loaths its base and terrestrial companion, and perpetually struggles to regain its native freedom.

The same evil being, whom they sometimes called demiurge, was the God of the Old Testament, and the author of the Jewish law; a law consisting of carnal ordinances and ceremonies, which, as they concern matter, must necessarily partake of its evil properties. Such a law was solely calculated to debase that nation into the most abject slavery, and to withdraw their souls from the contemplation of their celestial origin, by plunging them into the midst of ceremonial observances relating merely to the body.

The author of light and goodness at length pitied the miserable state of mankind, who all, as well as the Jews, were under the tyranny of the prince of darkness. The modes indeed of their servitude  
might

might vary, but the minds of all were CHAP.  
 equally darkened, and they all bowed their I.  
 necks beneath the galling yoke of this  
 powerful usurper. The supreme Being  
 sent a celestial messenger from the fulness<sup>c</sup>  
 of happiness and glory, in which he dwelt,  
 and invested him with a human form<sup>d</sup>.  
 The name of this heavenly delegate was  
 Christ; and, though in appearance a man,  
 yet he was in reality only a shadowy phan-  
 tom. His body was not like our bodies,  
 but merely visionary; since it would be  
 contradictory to imagine, that he, who  
 came to oppose the influence of matter,  
 should be clothed in matter<sup>e</sup>.

<sup>c</sup> Πληρωμα.

<sup>d</sup> Epiph. adv. Hær. lib. ii.

<sup>e</sup> Epiph. adv. Hær. lib. i. Dr. Lardner, in his Supplement to the Credibility, is unwilling to allow, that St. John wrote his Gospel in opposition to the Docetæ; but the general opinion, respecting the purport of that Gospel, is certainly strengthened very considerably by the words of Ignatius of Antioch, *the disciple of St. John*, and who consequently may be supposed, in an especial manner, to have entered into the views of his master. Δοξαζω Ιησυν Χριστον τον Θεον τον ὑτως ὑμας σοφισαντα. Ενοησα γαρ ὑμας κατηρτισμενες εν ακινητω πιστει, ὡσπερ καθηλωμενες εν τῷ σαυρω τῷ κυριῳ Ἰησῷ Χριστῷ, σαρκὶ τε καὶ πνευματι, καὶ ἰδρασμενες εν αγαπῃ εν τῷ αἵματι Χριστῷ, πεπληροφορημενους εις τον κυριον ἡμων, αληθως οντα εκ γενεθς Δαβιδ κατα σαρκα, υιον θεου κατα θελημα καὶ δυναμιν θεου, γεγεννημενον αληθως εκ παρθενου, βεβαπτισμενον ὑπο Ιωαννου, ἵνα πληρωθῇ

SECT. This illustrious personage immediately

1. attacked the strong holds of the prince of  
 ——— darkness, and ridiculed the authority and  
 inefficacy of his rites and ceremonies<sup>f</sup>.  
 While he attempted to withdraw the hu-  
 man soul from the intolerable thralldom  
 imposed upon her, he laboured also to raise  
 her thoughts to the bounteous author of  
 light and goodness, and to elevate her con-  
 ceptions above the sordid views of the ma-  
 terial world. Since the soul was for a  
 season linked to a gross and sluggish yoke-  
 fellow, she was to anticipate with joy the  
 moment of her emancipation from so dis-  
 graceful a servitude ; and in the mean time  
 was to cooperate with the heavenly teacher,  
 by making such a progress towards internal  
 purity, as her present scanty powers would  
 permit. This could only be effected by a  
 vigorous resistance to the passions and ap-  
 petites of the body ; and the most effectual

*πληρωθή πασα δικαιοσυνη ὑπ' αὐτε. Ἀληθως ἐπι Ποιτιε Πιλατε και  
 Ἰερου τετραρχου καθλωμενον ἱπερ ἡμων εν σαρκι—Ταυτα γαρ  
 παυτα επαθεν δι' ἡμας ἵνα σωθωμεν. Και αληθως επαθεν, ὡς και  
 αληθως ανηρτησεν ἑαυτον, ουχ ὡσπερ απιγοι τιτες λεγουσιν το δοκειν  
 κειτον πενωειναι, αὐτοι το δοκειν οτες, και καδως, φροισιν και  
 σιμωσεται αυτοις, κων ασωματοις και δαιμονικοις. Εγω γαρ και  
 μετα την αναστασιν εν σαρκι αυτην εἶδα, και πισειω οντα. Επιστ.  
 ad Smyru.*

<sup>f</sup> Iren. lib. i. c. 29.

way to subdue this domestic and consequently more dangerous enemy, was to practise continual abstinence and mortification. Thus, even in this world, it was possible to attain to a considerable degree of abstraction from the concerns of the flesh, by macerating the evil matter of which the body is composed, till every gross and impure inclination died away within it<sup>s</sup>.

<sup>s</sup> The doctrine of the metempsychosis was likewise maintained by the Gnostics, for the purpose of purification from the taints contracted in the flesh. The peculiar manner, in which they expressed this tenet, singularly agrees with the notions of the philosophers of the east, from whom indeed their fantastic system of theology was borrowed. Epiphanius informs us, that “ They conceive the Ruler of this world to be in shape like a Dragon, and that the souls of men, during a state of unconscionness, are first absorbed by him, and afterwards again emitted upon the earth. They next pass through the forms of swine, and other animals, and are then again hurried through the same lofty revolution as before.” EPIPH. adv. HÆR. lib. i. In this passage may be evidently discovered that belief in a kind of sidereal metempsychosis, which formed so prominent a feature in the religion of the Oriental world. The Dragon here spoken of appears to allude to the Draco and Serpentarius of the sphere, which were introduced into the Eleusinian and Mithratic mysteries, where the passage of the soul through the different sidereal orbs in its progress to purity was exhibited. Maurice’s Ind. Ant. vol. v. p. 956. and 996. Porphyry, in his treatise upon the Homeric cave of the nymphs, accurately describes the whole of this imaginary

SECT. A doctrine so spiritualized as this, and

I. so opposite to, and destructive of, the religion of the God of the Jews, could not fail both to alarm and irritate that usurper. Burning with rage to see his dominions thus invaded, he stirred up his faithful adherents, the Priests and Pharisees, to a bitter and determined opposition of these innovations, and transfused all his own venom into their bosoms<sup>h</sup>. The consequence was, that they apprehended Christ, condemned him to death, and crucified him. But, though he appeared to the eyes of the spectators to die, the whole scene of his torments was a mere delusion; for his body being visionary, and not substantial, it was impossible, that he should really suffer, for the sins of the world, the pains which he seemed to undergo upon the cross. This however did not happen, till Christ had sojourned a sufficient length of

ginary metempsychosis. Δυο εν ταυτας εδεντο πυλας, Καρκινιον, και Αιγοκερων, οι Θεολογοι. Πλατων δε δυο φορια εφη ταυτων δε Καρκινιον μεν ειναι, δι' ε πατιασιν αι ψυχαι. Αιγοκερων δε, δι' ου ανασιν. αλλα Καρκινος μεν, Βορειος και καταδατικος. Αιγοκερωσ δε νοτιος, και αναβατικος. εσι δε τα μεν. Βορεια, ψυχων εις γενεσιν καλιωσων.—τα δε Νολια & Δεων, αλλα των εις θεεσ ανεσων. ΠΟΡΡΗ. de An. Nymph.

<sup>h</sup> Iren. lib. i. c. 34.



time upon earth, to answer the ends of his mission. His apostles and disciples, animated with the same zeal, continued to preach the same doctrines of mental purity and abstraction, in defiance of the opposition, that they every where encountered from the wretched tools of the Prince of darkness. Hence arose bloody persecutions, which nevertheless were entirely disregarded by the true convert; because, though they might injure his contemptible and material part, yet they tended only to refine and purify his soul, rendering it more fit to be received into the fulness of God.

The natural consequence of these fantastic and impious tenets, was the entire rejection of the Old Testament; not indeed so much as an imposture of human contrivance, but as being the invention of their professed enemy, the author of evil, and as tending therefore to reduce the soul under the dominion of corrupt matter<sup>i</sup>. They likewise were obliged to reject all those parts of the Gospel, which contradicted this preposterous doctrine, as if they were only traps laid, to insnare their faith,

<sup>i</sup> S. Aug. Conf. lib. v. & Iren. lib. iii. c. 12.

SECT. by the cunning of the Prince of darknefs<sup>k</sup>.

I. In order to preserve consistency in their  
 ——— notions, they traduced the most illustrious  
 personages that flourished under the Law<sup>l</sup>;  
 while they considered with the highest de-  
 gree of veneration those characters, whom  
 the Old Testament reprobates as abomi-  
 nable. Thus the serpent, that seduced  
 Eve, was a benignant spirit, whose only  
 aim was to free our first parents from the  
 tyranny of the Prince of darknefs. Korah,  
 Dathan, and Abiram, who opposed Moses  
 the instrument of the God of the Jews,  
 and perished in consequence of it, were  
 courageous assertors of the truth, and mar-  
 tyrs in the cause of virtue. Nay, even the  
 most abandoned and profligate characters  
 recorded in Scripture<sup>m</sup>, some of whom suf-  
 fered a dreadful and exemplary punish-  
 ment<sup>n</sup>, were extolled by this perverse and  
 wrong-headed sect, as mirrors of goodness,  
 and patterns fit for imitation<sup>o</sup>.

<sup>k</sup> Iren. lib. i. c. 29.

<sup>l</sup> S. Aug. Conf. lib. iii.

<sup>m</sup> Iren. lib. i. c. 29.

<sup>n</sup> Gen. xix. 24.

<sup>o</sup> Notwithstanding the vaunted spirituality of their doc-  
 trines, many of these heretics, acting up to this idea, were  
 immersed in the grossest profligacy of manners; a melan-  
 choly

These are the principal outlines of Gno- CHAP.  
sticism, or Christianity, if it can be called I.  
by that holy and reverend name, adapted  
to the vagaries of the Oriental philosophy.  
Some of the features did indeed occa-  
sionally vary, according to the depraved  
fancy and vain imagination of different  
heresiarchs, who started up during the two  
or three first centuries after Christ, but the  
substance remained nearly unaltered. Truth  
alone can boast of absolute unity; error is  
ever various and changeable<sup>P</sup>.

choly proof of the tendency of human nature to evil, when it sets up its own speculations above Scripture. Εἰσιν δ' οἱ τὴν πανδημον Ἀφροδίτην κοινωμίαν μουσικὴν ἀναγορευοῦσιν—φασὶ γ' ἐν τινὰ αὐτῶν, ἡμετέρας παρθενομῶν, ὡραίας τὴν οὖσιν, προσελθόντα φαναι, Γεγραπται, Πανὶ τῷ αἰνεῖν σε διδοῦ. Clem. Alex. Strom. lib. iii. Theodoret likewise reprobates in strong terms their abominable corruptions. Τὴν δὲ καὶ νεομοδετημένην παρ' αὐτῶν καὶ παραττομένην λαγυρίαν, εἶδε τῶν ἐν σκηνῇ τὶς τετραμμένων ἀνασχοιτ' ἀν' ἡ φρασσαι, ἡ λεγοντων ἀλλῶν ἀκρῶσαι' τοσέτον ἀπολείπει καὶ τοὺς ἐπισήμους τῆς ἀσελγείας ἐργατας. Hæret. Fab. Ded. The impurities of this detestable sect are detailed with so disgusting an accuracy by Epiphanius, that I refrain from quoting his words.

<sup>P</sup> A more particular account of this sect may be found in Epiphanius, under its various branches and denominations, for the word Gnostic is a generic term. Καὶ πάντες Γνωστικὸς ἑαυτὸς ὠνομασαν, Οὐαλεντινὸς τε, φημι, καὶ οἱ πορὸ αὐτῶν Γνωστικοί. Ἀλλὰ καὶ Βασιλειδῆς, καὶ Σατοργίλος, καὶ Κολοβῆσος, Πτολεμαῖος τε καὶ Σεκενδός, Καρποκράς, καὶ ἄλλοι πλείους. EPIPH. adv. Hæref. lib. i. See also Iren. lib. i. passim.

SECT. 2. Cerinthus supposed, that the God of  
 I. the Jews was not the *eternal* and *inde-*  
 ——— *pendent* principle of evil, but a *created*  
 Cerinthus.<sup>2.</sup> being, who, although the Author of the  
 universe, was at the same time ignorant of  
 his own origin. The Almighty sent Christ  
 to rescue mankind, and especially the Jews,  
 from his tyranny. This celestial being, de-  
 scending in the form of a dove, chose for  
 his mortal habitation the person of Jesus,  
 the son of Joseph and Mary, a Jew emi-  
 nent for his piety, and the devotion, to  
 which he had elevated his soul, by ab-  
 stracting it from the taint of malignant  
 matter. The God of the Jews, enraged at  
 the doctrines which he taught, as tending  
 to subvert his empire, stirred up the rulers  
 against him, who, in conjunction with the  
 Roman power, crucified him. Then it  
 was that the celestial Spirit quitted its  
 temporary abode, and returned into the  
 bosom of God, while the man Jesus alone  
 was left to suffer a painful and ignominious  
 death. Notwithstanding the low opinion,  
 which Cerinthus entertained of the God  
 of the Jews, yet he prescribed to his fol-  
 lowers the observance of part of the Mo-  
 saical Law ; herein differing most absurdly  
 from the other Gnostics, who at least had  
 the

the merit of being consistent in error, how-  
ever gross might be their mistakes<sup>9</sup>.

CHAP.

I.

3. Manes, who flourished in the third century, mixed the philosophical speculation of the doctrine of two principles, with the Persian theology of a middle God. That character he applied to Christ, and adopted, in addition to his other opinions, the tenets which the Mithratic mysteries taught respecting a purification, to be obtained only by the transmigration of souls, and by their suffering the pains of two successive purgatories of water and fire<sup>r</sup>.

3.  
Manes.

<sup>9</sup> Theodoret. Hæret. Fab. lib. ii. c. 3.—Epiph. adv. Hæret. lib. i.—Euseb. Hist. Eccles. lib. iii. c. 28.—Iren. lib. i. c. 25.

<sup>r</sup> The Eleusinian mysteries, in which these doctrines were maintained, appear to have been much the same as the Mithratic. See Porphyr. de Antro Nympharum, and Warburton's Divine Legation, b. ii. sect. 4. According to the latter of these Authors, the sixth book of the Æneid contains a poetical delineation of them. There is certainly one passage, which singularly agrees with the Manichean notion of penance.

————— “ Aliis sub gurgite vasto

“ Infectum eluitur scelus, aut exuritur igni.”

Æneid. lib. vi. ver. 741.

It is not improbable, that the notion of a kind of purgatory after death, equally adopted by the ancient Persians, Manicheans, and Papists, may have been derived from Hindostan. In the Institutes of Menu, the soul is said to suffer torments

SECT. Like the other Gnostics, he supposed matter  
 I. to be inveterately stubborn and cor-  
 rupt; but, instead of asserting the world  
 to be the work of the evil principle, he  
 conceived that God was compelled to form  
 it out of this matter, because a certain  
 portion of divine light had become en-  
 tangled with it<sup>s</sup>.

According to his system, the end, which  
 God proposed in creating the world, was  
 to make it a receptacle for mankind, whose  
 first parents had been created by the prince

after death, in order that it may be rendered sufficiently pure  
 from the corruptions of the flesh, to enjoy the happiness of  
 heaven. “By the vital souls of those men, who have com-  
 mitted sins in the body reduced to ashes, another body  
 composed of nerves with five sensations, in order to be  
 susceptible of torment, shall certainly be assumed after  
 death; and being intimately united with those minute  
 nervous particles, according to their distribution, they  
 shall feel in that new body the pangs inflicted in each  
 case by the sentence of <sup>1</sup>Yama. When the vital soul has  
 gathered the fruit of sins, which arise from a love of sen-  
 sual pleasure, but must produce misery, and *when its taint*  
*has been thus removed*, it approaches again those two most  
 effulgent essences, the intellectual soul, and the divine  
 spirit.” Instit. of Menu, c. xii. 16.

<sup>s</sup> Προκειμένη δὲ ἐκινή (ἰ. ἰδὲ) καὶ ἵπερ αὐτο (ἰ. φως) τρα-  
 βήσα, κατέπιε το πνεῦμα, καὶ προσεδέθη, καὶ καθάπερ τῆς πνευ-  
 ματικῆς παγῆς ἐντεῦθεν ἀναγκασθῆναι, φασί, τοὺς θεοὺς δημιουργῆσαι  
 τὸν κόσμον. THEOD. Heret. Fab. lib. i. c. 26.

of darknefs. That malignant being, whom he denominated Sacla, exercifed this act of his power, by inclofing within a material body a fpark of the divine light; which, during the confufion and tumult of the battle between the rival principles, had been plunged and entangled in the fubftance of corrupt matter. Hence it is, that, while the divine and immortal part of man preffes eagerly towards its native fkies, it is clogged and impeded by the grofs terreftrial particles, which compofe the body †.

To enable the foul gradually to extricate itfelf from the gloomy dungeon, in which it is imprifoned, God placed man in the world which he had created, as a probationer for heaven. During his refidence here, it is his duty to wage unceafing war with the appetites of the flefh and the grofs propenfities of matter, and to endeavour to fubdue his corporeal frame, by the fevereft penances and mortifications.

God, willing to grant him every affiftance requifite for this purpofe, produced

† Epift. Marcelli apud Epiph. adv. Hær. lib. ii.

SECT. an emanation from his own substance of  
 1. two exalted beings, Christ and the Holy  
 — Ghost<sup>u</sup>. Christ, the mediator between  
 God and man, is the middle God of the  
 Persians, called by them Mithra.

As for the sentiments of Manes respect-  
 ing the Holy Ghost, they are not unlike  
 those, which many of the Greck and Ro-  
 man philosophers entertained of the soul of  
 the world; an energetic and vivifying prin-  
 ciple, which pervades all nature, from man  
 himself, down to the lowest modification  
 of matter<sup>x</sup>.

“ Principio, cœlum, ac terras, camposque liquentes,  
 “ Lucentemque globum lunæ, Titaniaque astra  
 “ Spiritus intus alit, totamque infusa per artus  
 “ Mens agitat molem, et magno se corpore miscet.  
 “ Inde hominum pecudumque genus, vitæque vo-  
 “ lantum,  
 “ Et quæ marmoreo fert monstra sub æquore pontus,

<sup>u</sup> Epiph. adv. Hæref. lib. ii.

<sup>x</sup> The Pantheistical sentiments of the Gnostics, the prede-  
 cessors of Manes, appear from the following passage of Epi-  
 phanius. Φασκουσι γαρ ούτως, (sc. Gnostici) ότι εστιν επι ορισ-  
 ύψηλε, και ειδον ανθρωπον μακρον, και αλλον κολοβον, και ηκουσα  
 ώσει φωνην βροντης, και ηγγισα τε ακουσαι, και ελαλησε προς με,  
 και ειπεν· εγω συ, και συ εγω· και εγω συ, και συ εγω· και υπω εαν  
 ης, εγω εκει ειμι, και εν άπασιν ειμι εσπαρμενος· και ιδεν εαν θελης  
 συλλεγεις με, εμε δε συλλεγων, εαυτον συλλεγεις. EPIPH. adv.  
 Hæref. lib. i. See also S. August. Conf. lib. iv.

“ Igneus



- “ Igneus est ollis vigor, et cœlestis origo  
 “ Seminibus : quantum non noxia corpora tardant,  
 “ Terrenique hebetant artus, moribundaque mem-  
 “ bra.”

CHAP.

I.

With equal propriety, we may describe, in the words of Virgil which immediately follow this passage, the Manichean doctrine respecting the situation of the human soul; the penances it is to undergo in order to extricate itself from its gross material prison; and the final beatitude to which it will attain, provided it persevere in the road to purification.

- “ Hinc metuunt, cupiuntque, dolent gaudentque ne-  
 “ que auras  
 “ Respiciunt, clausæ tenebris et carcere cæco.  
 “ Quin et supremo cum lumine vita reliquit ;  
 “ Non tamen omne malum miseris, nec funditus  
 “ omnes  
 “ Corporeæ exccidunt pestes ; penitusque necesse est  
 “ Multa diu concreta modis inolescere miris.  
 “ Ergo exercentur pœnis, veterumque malorum  
 “ Supplicia expendunt. Aliæ panduntur inanes  
 “ Suspensæ ad ventos : aliis sub gurgite vasto  
 “ Infectum eluitur scelus, aut exuritur igni.  
 “ Quisque suos patimur manes. Exinde per amplum  
 “ Mittimur Elysiûm, et pauci læta arva tenemus :  
 “ Donec longa dies perfecto temporis orbe  
 “ Concretam exemit labem, purumque reliquit  
 “ Æthereum sensum, atque aurai simplicis ignem.”

† Virg. Æneid. lib. vi. 724.

SECT. I. Manes, in his sentiments concerning the person of Christ, resembled the other Gnostics. He supposed, that our Saviour was not invested with a real body, but was merely a visionary appearance; consequently, although the spectators imagined that he suffered death upon the cross, yet they were entirely deceived, since the whole was an illusion, and nothing of the sort truly happened<sup>z</sup>.

His doctrine of purification is manifestly borrowed from the rites of Mithra. He supposed the soul to pass successively through a sphere of water, and another of fire, by which every taint of sin was eradicated; the violence of the solar heat burning out those inveterate impurities, which the mild ablution of the lunar water was unable to remove<sup>a</sup>. So severe a penance were even

<sup>z</sup> Theod. Hæret. Fab. lib. i. c. 26. S. August. Conf. lib. v. Epiph. adv. Hær. lib. ii.

<sup>a</sup> Ποτε δε πολλοι λεγοντες ειναι (sc. τον ηλιον και την σεληνην) τας των τελευτωντων ψυχας, απο της υλης μεταγοντα προς το φως. ουτω γαρ φησι κατα μερος της ποιηρας απαλλαττειται κρασειως. Theodor. Hæret. Fab. lib. i. c. 26. The Pantheism of Manes, and the purification of the soul, are thus spoken of by Epiphanius. Ειναι γαρ φησι αυτος, και οι απ' αυτη Μανχαιοι, την ψυχην μερος θεου, και απ' αυτη αποσπασθεισαν, εν αιχμαλωτια αρχοντων της αντικειμενης αρχης τε και ζιζνης, καταεβληθηαι

the very best of men obliged to undergo, CHAP. I.  
 in their progress to final beatitude. But  
 as for those, who gave themselves up to  
 the pleasures of the flesh, and had not self-  
 command enough to mortify their bodies,  
 they were destined to a yet severer fate;  
 nor could their sins be expiated, till they  
 had passed through a long course of tor-  
 ment and suffering, inflicted upon them  
 by evil demons<sup>b</sup>. At length, when the fi-  
 nal dissolution of all things shall have ar-  
 rived, this material world will then be con-  
 sumed by fire; and the evil principle, and  
 his associates will be confined for ever in  
 outer darkness, from which all hopes of  
 emerging are prevented by a battalion of  
 infernal spirits, who are so inveterately  
 wicked, that no penance can wash out  
 the atrocity of their guilt.

Manes, finding his favourite Mithratic

εν ταις σωμασι—τας ψυχας (δε) των τελευτωντων ανθρωπων—Φα-  
 εινας εσας' φερεσθαι δε επι το σκαφος' ποιοια γαρ θελει λεγειν ηλιας  
 τε και σεληνην. EPIPH. adv. Hæref. lib. ii.

<sup>b</sup> Και εαν εξελθη η ψυχη μη γνωσα την αληθειαν, παραδιδοται  
 τοις δαιμοσιν, όπως δαμασωσιν αυτην εν ταις γεννηταις τε πυρας, και  
 μετα την παιδευσιν μεταγνιζεται εις σωματα, ινα δαμασθη' και  
 ετω βαλλεται εις το μεγα πυρ, αχρι της συντελειας. EPIPH. adv.  
 Hæref. lib. ii.

SECT. philosophy completely at variance with the  
 I. Old Testament, and the greatest part of  
 — the New ; and that, let him retain which  
 he would, he must give up the other ; suf-  
 fered the prejudices of education to pre-  
 vail, followed the example of the other  
 Gnostics, and at once rejected all the Old  
 Testament, and such parts of the New, as  
 could not be reconciled with his scheme<sup>c</sup>.  
 The Mosaical dispensation was, as usual,  
 ascribed to the inventive tyranny of the  
 prince of darkness, whose kingdom Christ  
 came to overthrow ; and those passages in  
 the Gospels, Acts, and Epistles, which build  
 Christianity upon the foundations of Ju-  
 daism, were rejected, as originating from  
 the same malignant power, and as corrup-  
 tions and interpolations of his Jewish sub-  
 jects.

The Heresiarch further declared himself

<sup>c</sup> Εἶτα παλιν λεγει ὁ αὐτος Μαιης, οὐ δυναται ἑνος διδασκαλου  
 εἶναι παλαια και καινη Διαθηκη—ει ἡ μὲν παλαια ἑνος, και ἡ  
 καινη τε αλλη, τε δὲ καλεθ θεο εἰν ἡ καινη Διαθηκη, ποιητου δε ἡ  
 παλαια. Epiph. adv. Hæref. lib. i. Περι δε των παρ' ἡμιν  
 προφητων, ἕτως λεγει· πνευμα εἶναι ασέβειας, ητοι ανομιας τε σκο-  
 της, τε απ' αρχης ανελθοντος. Ibid. Τον δε λαλησαντα (Θεον)  
 μετα Μουσεως, και των Ιουδαιων, και των Ιερων, τον αρχοντα λεγει  
 εἶναι τε σκοτης. Ibid.

to be the Comforter promised by Christ<sup>d</sup>, CHAP.  
 and asserted, that it was his commission to I.  
 put the finishing stroke to the plan of our  
 redemption, by commanding all Christians,  
 who hoped for salvation, to mortify and  
 subdue the corrupt matter of their bodies.  
 Thus every innocent gratification was to  
 be abstained from, and all the blessings of  
 a bounteous Creator to be abhorred, as  
 containing in them the seeds of evil. Such  
 as aspired to the highest rank among his  
 followers, were debarred from marriage<sup>e</sup>,

<sup>d</sup> Theod. Hæret. Fab. lib. i. c. 26. Epiph. adv. Hæres. lib. ii. Euseb. Hist. Evang. lib. vii. c. 31.

<sup>e</sup> This prohibition was in use likewise among the followers of Marcion; and indeed it seems to be the necessary consequence of the notions entertained by the Gnostics respecting the malignity of matter. The precept and its motive are both clearly set forth by Clemens Alexandrinus.

*Αλλ' οἱ μὲν ἀπο Μαρκίωνος φύσιν κακὴν ἐκ τῆς ὕλης κακῆς, καὶ ἐκ δικαίου γενομένην δημιουργοῦ ὧς δὴ λόγῳ μὴ βεβλημένοι τὸν κόσμον τὸν ἀπο δημιουργοῦ γενομένον συμπληρῶν, ἀπεχεσθαι γάμου βεβλῶνται.*

Strom. lib. iii. The same Author speaks in similar terms of the Gnostics in general. *Τοῖς δὲ εὐφημῶς δ' ἐγκρατείας ἀσεβείας, εἰς τὴν κλίσιν καὶ τὸν ἅγιον δημιουργὸν τὸν πάντοκράτορα μόνον θεόν, καὶ διδασκοῦσι μὴ δεῖν παραδεχέσθαι γάμον, καὶ παιδοποιεῖν, μηδὲ ἀντεῖσαγειν τῷ κόσμῳ δυσυχησόντας ἕτερες, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τρωφῆν.* Ibid. Manes goes so far, as to pronounce marriage to be an invention of the Devil. *Τὸν δὲ γάμον τοῦ διαβόλου νομοθεσίαν φησι.* THEOD. HÆRET. FAB. lib. i. c. 26.

the

SECT. the use of animal food, and wine, as tend-

I. ing to detach the soul from heavenly con-  
 ——— templation, and as entangling it still more  
 inextricably with gross and corrupt mat-  
 ter.

4.  
 Other simi-  
 lar heretics.

4. From what has been said, it is evi-  
 dent, that the grand heresy of the Gno-  
 stics, which comprehended a variety of dif-  
 ferent sects, entirely cut asunder the link  
 of connection between the Mosaical and  
 Christian dispensations. For, however the  
 heads of these various sects might disagree  
 among each other in some particular points,  
 in one they all coincided. Cerinthus, El-  
 xai, Saturninus, Manes, Cerdo, Marcion,  
 Basilides, Valentine, the Cainites, and the  
 Ophites, *all* denied the Mosaical dispen-  
 sation to be the work of God; though  
*some* attributed it to the evil demon, and  
*others* to a powerful and degenerate angel,  
 whom the Jews worshipped as God<sup>f</sup>. The  
 natural consequence of those sentiments  
 was, that they all denied the connection

<sup>f</sup> An accurate account of these heretics and their doc-  
 trines may be found in Irenæus, Epiphanius, and Theo-  
 doret.

between

between the Law and the Gospel; and, CHAP.  
instead of believing that Christ came to I,  
confirm the ancient covenant, they sup-  
posed that the end of his mission was its  
destruction.

## CHAP. II.

ERROR RESPECTING THE CONNECTION OF THE LAW AND THE GOSPEL PECULIAR TO THE JEWS. 1. THE GREAT BODY OF THE JEWISH NATION. 2. THE JEWS WHO EMBRACED CHRISTIANITY DURING THE MINISTRY OF OUR LORD. 3. JEWISH CHRISTIANS AFTER THE DEATH OF OUR LORD.

Error respecting the connection of the Law and the Gospel peculiar to the Jews.

**T**HERE is yet another error respecting the connection of the Law and the Gospel, in which many of the primitive Jewish Christians were involved, and in which the whole body of the Jewish nation, as is still the case with their descendants, was deeply immersed. Through the prevalence of this error, they totally mistook the intent of the Law, supposing it to be a perfect whole, when, in reality, it formed only the first half of God's gracious covenant with man.

1.  
The great body of the Jewish nation.

1. The Jews, a gross and sensual people, had, long before the time of Christ,

ac-



accustomed themselves to consider the splendid festivals, bloody sacrifices, and numerous ceremonies of their law, as *really and intrinsically* pleasing to God, notwithstanding the frequent and express declarations of their prophets to the contrary<sup>a</sup>. Owing to this persuasion, they could not bear the idea, that it was ever to have an end; still less could they conceive it possible, that the Messiah himself should be the instrument of its dissolution. From the figurative and ecstatic language of the inspired prophets, when they painted, in glowing colours, a victorious and warlike prince, sprinkled with the blood of his enemies, and triumphing over the prostrate Gentiles, they imagined, that these predictions were to be literally, instead of spiritually, fulfilled<sup>b</sup>. They anticipated with joyful expectation the moment, when their conqueror and deliverer was to appear, and

CHAP.

II.

<sup>a</sup> This assertion is not to be taken in its strictest and most absolute sense; for many of the Jews did look forward through their ceremonial law, to its completion in the Messiah. Vide infra, Sect. II. Chap. V.

<sup>b</sup> It is possible indeed, that these predictions may relate to the second advent, in which case they will, in some measure at least, be fulfilled literally. But whatever be the true interpretation, the Jews were clearly mistaken in applying them *literally* to the *first* manifestation of the Messiah.

rescue

SECT. rescue them from the yoke of the Ro-  
 I. mans. They had not sufficient purity of  
 ——— heart, to pray humbly to God, that he  
 would be pleased to liberate them from  
 the heavy bondage of sin, and the corrupt  
 appetites of their nature; that he would  
 teach them, instead of being subject to a  
 round of ceremonies, significant indeed but  
 highly burdensome, to offer up to him the  
 lively sacrifice of thanksgiving, and to bear  
 the badge of circumcision in their hearts.

Far different thoughts from these were  
 they accustomed to cherish; thoughts equal-  
 ly abhorrent from the wisdom and the good-  
 ness of God. They vainly hoped, that the  
*temporal* glory of the second temple would  
 be greater than that of the first; and that  
 the splendid pageant of festivals and cere-  
 monies would be once more presented to  
 their longing eyes, with a lustre, superior  
 even to the pomp and majesty of the reign  
 of Solomon. They grossly and impiously  
 fancied, that the King of Glory, the Seed,  
 in whom all nations should be blessed, was  
 to descend from heaven, for no other pur-  
 pose, than to gratify the pride and evil in-  
 clinations of the stock of Abraham. Under  
 his banners they were to go forth con-  
 quering

quering and to conquer; the blood of the slain was to mark the progress, and the groans of the dying were to celebrate the triumphs of the Prince of Peace. The vanquished Romans were in their turn to bow the neck before the lordly Jews; and the earthly Zion, enriched with the spoils of the whole world, was to be the seat of universal empire. The desire of all nations was to be the persecutor and enslaver of mankind; and Israel alone was to be exalted in that day, at the expence of suffering humanity.

As this disposition of the Jews is clearly shewn, on the one hand, by their rejection of the true Messiah, who would not flatter their ambitious views, and who constantly asserted, that his kingdom was not of this world; so is it no less shewn on the other, by the readiness with which they listened to false Christs, who never failed to promise them sovereign sway, as the only method of gaining their affections. Once indeed, during the life of Jesus, the people, astonished at his miracles, but still under the influence of this mistaken notion, would have made him king by force: but this he could not suffer, either consistently with  
the

CHAP.

II.

SECT. the nature of his real kingdom, or without

1. encouraging and promoting their error.

— The strange perplexity, into which the Jews were thrown at the sight of his miracles, while they were unable to reconcile the humble appearance of our Lord with the pompous expectations which they had formed of the Messiah, is strikingly described in several parts of the Gospel. They were unwilling to give up their preconceived opinions, though they knew not how to account for such an exertion of supernatural power, by any person inferior in point of dignity to the Messiah<sup>c</sup>. As the Jews, in the time of our Saviour, could not bear to imagine, that the Law of Moses was ever to have an end; so is their posterity equally blind to the connection, which subsists between the two dispensations.

2.

The Jews, who embraced Christianity during the ministry of our Lord.

2. The sentiments of those Jews, who embraced Christianity during the ministry of our Lord, are nearly allied to the prevailing notion of a secular deliverer. The national error respecting the character of the Messiah infected even the Apostles,

<sup>c</sup> See John vii. and xii.

when

when first converted, in common with their unbelieving brethren. They, too, fondly hoped one day to see the lowly Jesus, a mighty temporal prince; and expected, that they, who had shared his humility, should be partakers of his power and glory. This is sufficiently evident from a variety of passages contained in holy Scripture.

CHAP.  
II.

---

“ Then he took unto him the twelve,  
 “ and said unto them, Behold, we go up  
 “ to Jerufalem, and all things that are  
 “ written by the Prophets concerning the  
 “ Son of man shall be accomplished. For  
 “ he shall be delivered unto the Gentiles,  
 “ and shall be mocked, and spitefully in-  
 “ treated, and spitted on: and they shall  
 “ scourge him, and put him to death: and  
 “ the third day he shall rise again <sup>d</sup>.”

Such is the description, which the Messiah gives of his humiliation and sufferings; circumstances, which had never once occurred to the aspiring and worldly-minded Jews; accordingly, we find that his Disciples were totally at a loss to comprehend his meaning. “ And they understood none  
 “ of these things, and this saying was hid

<sup>d</sup> Luke xviii. 31.

- SECT. “ from them, neither knew they the things  
 I. “ which were spoken.”
- 

The same observation may be made on the desponding language of the two disciples, who were passing from Jerufalem to Emmaus. “ We trusted that it had been he, which should have redeemed Israel.” The death of Christ had put an end to all their hopes, and they concluded themselves to have been mistaken in supposing him the promised Saviour. For a season, they were as blind as the other Jews to the real design of his mission; and imagined, that such an ignominious punishment as crucifixion was utterly incompatible with the character of him, who came to restore the legal observances with additional splendor and majesty. They remained in this ignorance and perplexity, till Christ himself was pleased to remove their doubts; first by explaining the intent of the ceremonies and prophecies, and afterwards by sending the Holy Ghost to enlighten their understandings, and to enable them to comprehend the true connection of the Law and the Gospel\*.

\* Luke xxiv.

3. The error of the Judaizing Christians CHAP.  
 after the death of our Lord, when their II.  
 mistakes concerning his office and func-  
 tions were removed, and when they no  
 longer imagined him to be a temporal de-  
 liverer, consisted in supposing; that the  
 Gospel was not to supersede the Law, but  
 that the ceremonial part of it was to re-  
 main still in force, even after the promul-  
 gation of Christianity. The more mode-  
 rate of these converts included only *them-*  
*selves* as Jews under this obligation; but  
 the more violent insisted, that the Gentile  
 Christians were equally bound in conscience  
 to observe the rites and ordinances of the  
 Mosaical dispensation. Had this been re-  
 quired only as a temporary matter, and  
 solely with a view to soften the prejudices  
 of the Jews against the preaching of the  
 Gospel, the compliance with it could have  
 involved no bad consequences; and St.  
 Paul, whose liberality of character is re-  
 markably conspicuous, would doubtless not  
 have opposed it, since he himself, in more  
 than a single instance, yielded in non-essen-  
 tials, in order to avoid giving offence.  
 Whence then arose the Apostle's strenuous

<sup>3.</sup>  
 Jewish  
 Christians  
 after the  
 death of our  
 Lord.

<sup>f</sup> See Acts xvi. 1. and xxi. 23.

SECT. resistance to this notion of the Judaizing

1. Christians? The reason is clear; they wished  
 ————— to make the observance of the Law a *condition* of justification, without which not even the merits of the Redeemer himself could effect the salvation of sinners; a doctrine clearly striking at the very vitals of Christianity.

Perhaps the Epistle to the Galatians is at once the best account and confutation of this error. The Galatians, a church of Gentile converts, and therefore peculiarly under the jurisdiction of St. Paul, the great Apostle of the Gentiles, had been induced, by the mistaken zeal and false representations of the Jewish Christians, to adopt the rites of the Levitical church, and to endeavour to unite them with the pure and spiritual doctrines of the second dispensation under the Messiah. This error was so common in the early ages of Christianity, that we find St. Peter himself infected with it; or, at least, supposing his private sentiments to have been just, giving his countenance and support to it, from a fear of displeasing the Jewish converts.

Under such circumstances, St. Paul judged  
 it



it to be the best antidote against the pre- CHAP.  
 vailing evil, to remonstrate openly with St. II.  
 Peter, and afterwards to admonish by let-  
 ———  
 ter those churches, which had been de-  
 ceived. Accordingly, in the Epistle under  
 consideration, he acquaints the Galatians  
 with his proceedings, and concludes his  
 narrative with these striking and decisive  
 words. “ Knowing that a man is not jus-  
 “ tified by the works of the Law, but by  
 “ the faith of Jesus Christ, even we have  
 “ believed in Jesus Christ, that we might  
 “ be justified by the faith of Christ, and  
 “ not by the works of the Law: for by  
 “ the works of the Law shall no flesh be  
 “ justified<sup>s</sup>.”

This error in the Christian Jews derived  
 its origin from a very natural, and indeed  
 a very pious cause. Not thoroughly un-  
 derstanding the evangelical scheme of jus-  
 tification *solely* through the merits of Christ;  
 they joined the works of the Law with it,  
 as *essentially* and *efficiently* necessary to sal-  
 vation. They seem to have argued in this  
 manner: If the Law of Moses, the Law  
 of our forefathers, in the firm belief of

<sup>s</sup> Gal. ii. 16.

SECT. which we have been educated, doth *indeed*

I. proceed from God, is it possible to conceive, that he should send forth a new religion subversive of the former? Is the Almighty a man, that he should lie, or the son of man, that he should deal treacherously with his people? That surely can never be: we must therefore conclude, that what once was truth can never cease to be truth, and that one divine institution can never contradict or overthrow another.

Such a mode of arguing, considered in the abstract, is doubtless unanswerable; especially when Christ had declared, that he came not to destroy the Law, but to fulfil it: but the misfortune was, the later Jews considered their Law as a whole, instead of a part; as a complete religion terminating in rites and ceremonies, and not as one highly typical and figurative, but yet only preparatory to a more perfect revelation of the will of God.

The Jewish and Christian dispensations, when carefully examined together, form one beautiful and regular whole, the several parts of which perfectly and exactly coincide: or, as St. Paul illustrates it, the

Law

Law was the childhood of mankind; the CHAP.  
 Gospel, the manhood: yet childhood and II.  
 manhood, though such different stages of ———  
 existence, form the life of only one human  
 being<sup>h</sup>.

These were the errors of the first converts to Christianity, and of the Jews, who remained obstinate in their unbelief; errors, however different in point of malignity, yet all contributing to destroy the true mode of connection between the Law and the Gospel.

<sup>h</sup> Gal. iv. 1.

## S E C T. II.

THE CONNECTION BETWEEN JUDAISM  
AND CHRISTIANITY BY MEANS OF  
TYPES.

## C H A P. I.

THE END OF THE ESTABLISHMENT OF THE  
LAW OF MOSES.

SINCE the Jewish and Christian dispensations are both of divine origin, it is not only necessary that they should be free from mutual contradictions; but, also, that there should be some bond of connection, by which they may be drawn into contact with each other. Did no such harmony exist, it would be difficult to answer the question, *By what authority is the one superseded, and its ordinances, allowedly proceeding from God, no longer observed; while the other is adopted by the whole Christian world, as a standard of faith and practice?*

Were

Were not this question capable of an easy resolution, the Jews might with justice reproach us, as rejecting truth to embrace error, and as preferring the fictitious legends of imposture, to the wonders of genuine Revelation. CHAP. I.

When man first transgressed the command of heaven, and forfeited his native innocence; though the sentence of death was pronounced upon him, yet its terrors were alleviated by the promise of the Messiah. The remembrance of this prediction was carefully preserved by the ancient patriarchs, the expected Redeemer was prefigured by the Levitical ordinances, and the benefits of his death and passion shine with their full lustre in the sacred volume of the Gospel. Although the Almighty may, at different periods, have revealed his counsels to mankind with different degrees of clearness; yet the whole, both of the Jewish and Christian Scriptures, tend to the same point, and unanimously affirm, that without shedding of blood there is no remission of sins.

For what purpose then was the Law established? It was a shadow of good things

The end of the establishment of the Law.

SECT. things to come <sup>a</sup>, ordained by angels in the  
 II. hand of a mediator <sup>b</sup>; and a schoolmaster  
 ——— to bring us unto Christ, that we might be  
 justified by faith <sup>c</sup>.

From these assertions of the Apostle two propositions may be deduced.

I. That the Law contains a sort of scenical representation of all the benefits enjoyed by Christians; such as, the gracious offer of mercy held out to them in the Gospel, their redemption and justification by the blood of a Redeemer, and the continual support and influence of the Holy Spirit.

II. And that it is appointed to teach us our need of a Saviour, to act the part of a preceptor to all, who are willing to submit with humility to its divine instructions.

The decision of the Church of England on this point is remarkably strong: “ The  
 “ Old Testament is not contrary to the  
 “ New; for, both in the Old and New

<sup>a</sup> Heb. x. 1.

<sup>b</sup> Gal. iii. 19.

<sup>c</sup> Gal. iii. 24.

“ Testament, everlasting life is offered to CHAP.  
 “ mankind by Christ, who is the only me- I.  
 “ diator between God and man, being both ———  
 “ God and man : wherefore they are not  
 “ to be heard, which feign, that the old  
 “ fathers did look only for transitory pro-  
 “ mises<sup>d</sup>.” The sole difference between  
 our faith and theirs consists in this ; theirs  
 was prospective, ours is retrospective. They  
 looked forward with eager expectation for  
 the promised Saviour ; we gratefully rejoice,  
 that God’s promises have been accom-  
 plished. They waited in firm confidence  
 for the first manifestation of the Messiah ;  
 our faith is still exercised prospectively upon  
 his second advent. But the time is fast  
 approaching, when we shall both be placed  
 upon an equal footing, and when faith  
 shall be swallowed up in certainty. Abra-  
 ham rejoiced to see the day of his Re-  
 deemer ; “ he saw it, and was glad.” Moses  
 esteemed “ the reproach of Christ greater  
 “ riches than the treasures of Egypt.” The  
 ancient patriarchs “ all died in faith, not  
 “ having received the promises, but having  
 “ seen them afar off.” Through the type  
 of the earthly Canaan, they were enabled

<sup>d</sup> Art. vii.

SECT. to look forward, with the piercing eye of

II. faith, to their celestial inheritance. Fully

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persuaded of the truth of God's promises, and heartily embracing them, they " confessed, that they were strangers and pilgrims on the earth. For they, that say such things, declare plainly, that they seek a country. And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly \*."

Hence it appears, to adopt the language of the Church, that " all these fathers, martyrs, and other holy men, whom St. Paul spoke of, had their faith surely fixed in God, when all the world was against them. They did not only know God to be the Lord, maker and governor of all men in the world; but also they had a special confidence and trust, that he was and would be *their* God, *their* comforter, aider, helper, maintainer, and defender. This is the Christian faith, which these holy men had, and we ought also to

\* Heb. xi. 13.



“ have. And, although they were not  
 “ named Christian men, yet was it a Chris- CHAP.  
 “ tian faith that they had ; for they looked I.  
 “ for all benefits of God the Father, through  
 “ the merits of his Son Jesu Christ, as we  
 “ now do. This difference is between  
 “ them and us, that they looked, when  
 “ Christ should come, and we be in the  
 “ time, when he is come. Therefore, faith  
 “ St. Augustin, The time is altered and  
 “ changed, but not the faith : for we have  
 “ both one faith in Christ<sup>1</sup>.”

The result of the whole is, that the fathers firmly believed the doctrine of salvation solely through the merits of a Redeemer ; and that we may expect to find the Gospel of the Messiah darkly shadowed out under the types and ceremonies of the Law of Moses. These premises being laid down, I may now proceed to a more particular consideration of the typical language of Scripture ; which, I apprehend, will be found to have a very close connection with the prophetic hieroglyphics.

<sup>1</sup> Second part of the Homily of Faith.

## CHAP. II.

THE CEREMONIAL LAW. 1. SACRIFICES. 2. THE SCAPE-GOAT. 3. THE HIGH-PRIEST. 4. THE PASSOVER. 5. LEGAL IMPURITY. 6. THE RED HEIFER. 7. THE CITIES OF REFUGE. 8. UNCLEAN MEATS.

The ceremonial Law.

THE deeper we plunge into the study of oriental antiquity, the greater need there is of some clue to guide us in our researches after truth. We meet with nations widely differing from our own, both in customs, manners, and institutes. Dissimilar to those of the western world in almost every respect, their forms of language, their ideas, and their habits, afford us an inexhaustible fund of astonishment. We can scarcely refrain from viewing their peculiarities with the eye of distrust; and we seem to ourselves rather to be wandering in the enchanted mazes of fairy ground, than treading the unadorned paths of real life.

The language of the inhabitants of the East appears, from the earliest ages, to have

have been replete with metaphor and allegory. Unable to express their thoughts with the phlegmatic tameness of the West, they were accustomed to clothe every idea in the most vivid and luxuriant imagery. Since the different virtues or vices, which elevate or degrade human nature, may easily be represented by different animals, the oriental princes were accordingly sometimes dignified with the names of those fierce and warlike beasts, which they were supposed most to resemble in their qualities; while their females bore names expressive of those virtues, which were deemed most becoming in the weaker sex.

At other times, the whole host of heaven was employed to furnish suitable emblems, of kings, princesses, and nobility. This species of symbolical representation probably owed its origin to the astronomical reveries of the ancient Chaldeans. Their blind veneration for their deceased monarchs early introduced the custom of supposing them to be translated into certain of the heavenly bodies, from which lofty stations they still overlooked the affairs of mortals. Hence, the mighty hunter of men,

CHAP.  
II.

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SECT. II. men, the tyrannical Nimrod, rules to this day a conspicuous constellation under the name of Orion<sup>a</sup>; and every planet is designated by the appellation of some deceased monarch or princefs. The earliest worship of the Pagan world seems to have been Sabianism; and in after ages the veneration of deified heroes was engrafted upon the ancient system. The two became gradually confounded together; and a mixed idolatry, consisting partly of sideal, and partly of hero worship, succeeded. The same notion prevailed even in the West; and the obsequious flattery of the later Romans translated the soul of their first Emperor into that star, which from him was denominated the Julium Sidus.

Both these modes of description are frequently adopted by the inspired writers; and the vicissitudes of empires, and the characters of mighty nations, are symbolically represented by confusion among the heavenly bodies, and by prophetic visions of warlike animals.

<sup>a</sup> Την Νιξτρον αποδειωσαντες οι Ασσυριοι, εν τοις αστροις του ουρανου εταξαν, και καλεσιν Ωριωναι. CEDRENI Hist. Comp. fol. 14.

As the language of metaphor prevailed CHAP.  
 immemorially in Egypt and the East, so II.  
 from thence it appears to have been de-  
 rived to the Pythagoreans. According to  
 Clemens Alexandrinus, the Egyptians were  
 accustomed to apply their hieroglyphics to  
 the praises of their kings. After stating  
 their mode of symbolizing the heavenly  
 bodies, he adds, *τους γουν των βασιλεων επαι-  
 νους θεολογουμενοις μυθοις παραδιδοντες, ανα-  
 γραφουσι δια των αναγλυφων*<sup>9</sup>. In a similar  
 manner Jamblichus asserts, that the sym-  
 bolical theology of the Egyptians consisted  
 in representing the superior operations of  
 the Deity, by things which are inferior and  
 sensible<sup>r</sup>. If we next proceed to consider  
 the Pythagorean mode of conveying know-  
 ledge, we shall find that the same Author  
 speaks of it in the following terms. “ The

<sup>9</sup> Strom. lib. v.

<sup>r</sup> Οὔτοι γαρ την φυσιν τῶ παντος, και την δημιουργιαν των θεων μιμουμενοι, και αυτοι των μυστικων και αποκεκρυμμενων και αφανων υψηλων εικονας τινας δια συμβολων εκφαινουν, ὡσπερ και ἡ φυσις τοις εμφανεσιν ειδεσι τῆς αφανεις λογῆς δια συμβολων, τροπον τινα, απετυπωσατο. Ἡ δε των θεων δημιουργια, την αληθειαν των ειδων δια των φανερων εικονων ὑπεγραψατο. Ειδότες εν χαιροντα παντα τα κρειττοια ὁμοιωσει των ὑπεδεξερων, και βηλομενοι αυτα αγαδων οὔτω πληρην δια της καλα το δυνατον μιμησεως, εικότως και αυτοι το προσφορον αυτοις τροπον της κερυμμενης εν τοις συμβολοις μεταγαγιας προσφερουσιν. De Myst. sect. vii. c. i.

SECT. “ doctrine of Pythagoras was taught by  
 II. “ means of fymbols. This peculiar method  
 ——— “ of instruction, although highly reve-  
 “ renced by the Greeks on account of its  
 “ antiquity, was first invented by the E-  
 “ gyptians. In imitation of them, Pytha-  
 “ goras honoured the man, who was able  
 “ to penetrate into the recondite signifi-  
 “ cation of his fymbols, to liberate them  
 “ from their typical obscurity, and to dif-  
 “ cover the subline and sacred truths  
 “ which they enigmatically conveyed. To  
 “ a superficial observer, indeed they appear,  
 “ ridiculous and trifling; but, when pro-  
 “ perly elucidated, they shew the admi-  
 “ rable wisdom and contrivance of their  
 “ Author<sup>s</sup>.” Jamblichus also accurately

<sup>s</sup> Αναγκαιστατος δε παρ' αυτω (scil. Πυθαγορα) τροπος διδασκαλιας υπηρχε και ο δια των συμβολων. Ο γαρ χαρακτηρ ουτος και παρ' Ελλησι μιν σχεδον απασιν, ατε παλαιοτροπος ων, εσπουδαζετο· εξαριειως δε παρ' Αιγυπτιοις ποικιλωτατα επρεσβευελο. Κατα τα αυτα δε και παρα Πυθαγορα μεγαλης σπουδης εντυχανεν, εντις διαρρησσει σαφως τας των Πυθαγορικων συμβολων εμφασεις και απορρητους εννοιας, οσης ορθοτητος και αληθειας μελεχσων αποκαλυφθειςαι, και του αινηματωδους ελευθερωθειςαι τυπε, προσοικηθειςαι δε καθ' απλην και αποικιλον παραδοσιν ταις των φιλοσοφων τειτων μεγαλοφυιαις, και υπερ ανθρωπινη επινοιαν θεωθειςαι—Και ει μη τις αυτα τα συμβολα εκλεξας διαπιυξει, και αμωκη εξηγησει, γελοια αν και γραωθη δοξειε τοις εντυχανουσι τα λεγομενα, ληρου τε μεγα και αδολεσχιας. Επειδαν μεντοι κατα τον των συμβολων τροπον διαπιυχθη, και φανερα και ευαγη αντι σκοτεινων τοις πολλοις γεινηται,

points out the sources, from which Pythagoras derived his discipline. He resided during a considerable space of time in a temple upon Mount Carmel; he conversed with the sages of Phenicia, Chaldea, and Syria; and was initiated into the Egyptian mysteries by certain prophets, who were the successors of Mochus<sup>t</sup>. Porphyry gives nearly the same account upon the authority of Diogenes, adding however, that Pythagoras derived part of his knowledge from the Hebrews<sup>u</sup>; and he particularly

CHAP.

II.

γενηται, θεοπροπια και χρησμοις τισι του Πυθιου ἀναλυει, και θαυμαστην εκφαινει διανοιαν, δαιμονιαν τε επιπνοιαν εμπτοιει τοις νεοηχοσι των φιλολογων. De Vita Pythag. c. xxiii. See also Plut. Sympos. lib. viii. p. 727.

<sup>t</sup> Εξέπλευσεν εις τον Σιδωνα, φυσει τε αὐτου παλριδα πεπεισμενος ειναι, και καλως οιομενος εκειθεν αὐτω ραοικη την εις Αιγυπτιον εισεσθαι διαβασιν. Ενταυθα δε συμβαλων τοις τε Μωχρ τε φυσιολογον περφηιαισ απογονοις, και τοις αλλοις, και Φοινικοις ιεροφανταις, και πασας τελεσθεισ τελειας, εν τε Βυβλω και Τυρω, και κατὰ πολλα της Συριας μερη εξ αιρεσεως—διεπορθμευδη αμελλητι ὡσε τιμων Αιγυπτιων πορθμεων, καιριωτατα προσορμισαντων τοις ὑπο Καρμηλον το Φοινικον ορος αιγιαλοισ· ενθα εμοναζε τα πολλα ο Πυθαγορας κατα το ιερον—κ. τ. λ. De Vita Pyth. c. iii. Ετι δε φασι και συνδετον αυτον ποιησαι την θειαν φιλοσοφιαν· ᾱ μεν μαθοια παρα των Ορφικων, ᾱ δε παρα των Αιγυπτιων ιερων, ᾱ δε παρα Χαλδαιων και Μαγων. Ibid. c. xxviii. Cudworth is inclined to think, that this Mochus or Moschus is no other than the Jewish Lawgiver. Intell. Syst. p. 12. But Hottinger considers the word as only a corruption of Magus. Hist. Orien. lib. ii. c. 6.

<sup>u</sup> Αφικελο δε και προς Αιγυπτιους, φησιν, ο Πυθαγορας, και προς

SECT. mentions his having learnt the symbolical

II. mode of writing<sup>x</sup>. Theodoret asserts, in a

— similar manner, that the doctrine of Pythagoras was borrowed from the Hebrews and Egyptians<sup>y</sup>. And Eusebius maintains, that all the learning, of which the Greeks were possessed, was received from those, whom they proudly styled *barbarians*; and introduces Plato as candidly confessing it<sup>z</sup>.”

Whether the figurative language of the

Αραβίας, και Χαλδαιους, και Έβραιους, παρ' ὧν και την περι οικειων γνωσιν ηκριβωσατο. De Vita Pyth. sect. xi.

<sup>x</sup> Εξεμαδε—γραμματων δε τρισσας διαφορας, επισολογραφικων τε, και ιερογλυφικων, και συμβολικων των μεν κοινολογημενων κατα μισησιν, των δε αλληγορημενων κατα τινας αιγιμης. Ibid.

<sup>y</sup> Αναξαγορας δε και Πυθαγορας εις Αιγυπτον αφικομενοι, τοις Αιγυπτιων και Έβραιων αυτοδι σοφοις ξυνεγεισθην, και την περι τε εντος κρανισασθην γνωσιν. De Prin. adv. Gen. ferm. ii.

<sup>z</sup> Και εϋτος δε ο Πλατων τοις εν Ιταλια Πυθαγορειοις σχηλασας, ου μνη τη παρα τελεις ηρεσθη διατριβη. Λεγεται δε απαραι εις Αιγυπτον, και τη τητων φιλοσοφια πλειστον αναθειναι χρονον. Τητο και αυτος τοις βαρβαροις πολλαχθ των ιδιων λογων μαρτυρει, ευ μοι δοκει ποιων, και τα καλλιστα εμπορευθηναι εις φιλοσοφιαν παρα των βαρβαρων, ευγνωμονως εκ απαρνουμενος. Præp. Evang. lib. x. c. 4. See also Clem. Alex. Strom. lib. i. Philostratus mentions, that the barbarians were accustomed to represent their deities symbolically. Το δε ειδος αυτο μαργαριτιδος ξυνκειται, ξυμβολικον τροπον, ὃ βαρβαροι παντες ες τα ιερα χρωνται. Philos. Vit. Apollon. Tyan. lib. ii. c. 24. See also Ammian. Marcell. lib. xvii. c. 4. and Hierocles in Aur. Carm. Pythag. ver. 61.

Oriental



Oriental nations was borrowed from the hieroglyphical method of writing; or whether the reverse be more consonant with truth, it is not material at present to inquire. It is sufficient for us, that, from whatever source the custom might originate, the Asiatics perpetually veiled the most simple ideas in a poetical dress; and made use of sensible objects to represent mental qualities. Such appears to be the most natural origin of that peculiar character, which belongs almost exclusively to Eastern poetry. This style of writing, corrected and chastened by the operations of the Holy Spirit, is used by all the ancient prophets. The allegorical descriptions of Daniel, the energetic effusions of Isaiah, and the plaintive numbers of Jeremiah, all partake of the genius of the country, in which they were composed. When the Almighty is pleased to vouchsafe his communications to mankind, he does not disdain to use the peculiarities of their language, and to accommodate himself to their usual mode of speaking.

Upon this principle, the ceremonial Law of Moses appears to have been delivered to the Israelites. Ideas are clothed, as it

SECT. were, with a bodily substance; and those

II. things, which are comprehended by the

— intellect alone, are brought before the eyes in a kind of sensible delineation<sup>a</sup>.

<sup>a</sup> The same interpretation is given, according to Eusebius, by the High-Priest Eleazar. Μη γαρ εις τον καταπεπτακοτα λογον εισελθης, οτι μυιων και γαλης, η των τοιουτων χαριν περιεργεσιας ποιουμενος ενομοθετει ταυτα Μωσης, αλλα προς αγνην επισκεψιν, και τροπων εξαρτισμον, δικαιοσυνης ενεκα σεμνωσ παντα ανατετακται. Των γαρ πλειων οϊς χρωμεθα, πανη ημερα καδεσθηκε, και διαφεζει καθαριωτητι, πυροις και οσπριοις χρωμενα προς τροφην, οϊον, περιεργειαι, τρυγονες, ατλαγαι, περδικοες, ετι δε χηνες, και τα αλλα οσα τοιαυτα. Περι ων δε απηγορευται πλειων, εψησεις αγρια τε και σαρχοφαγα, και καταδυναστευοιη τη περι αυλα δυναμει τα λοιπα, και την τροφην εχοντα την δαπανησιν των προειρημενων ημερων μελα αδικιας. Ου μοιον δε ταυτα, αλλα και τες αρτας και εριφες αρπαξοσι, και τες ανθρωπων δε αδικησι, νεκρες τε και ζωιας. Παρασημον εν εθετο δια τωτων, ακαθαρια προνομασας, οτι δε εσι κατα ψυχην, οϊς η νομοθεσια διατετακται, δικαιοσυνη συγχρησθαι, και μηδεν καταδυναστευειν πεποιδουτας ισχυι τη εαυτων, μηδ' αφαιρεισθαι μηδ' εν, αλλ' εκ δικαιοτατου εις διακυβερναν, ως τα των προειρημενων πλειων ημερα ζωα, τα φυομενα των οσπριων επι γης δαπανα, και ου καταδυναστευει προς την επαναιρεσιν, ουτε των υψυβεθηκοτων, ουτε των συγγενων—Το γαρ διχληυειν και διασελλειν οπλης ουχας, σημειον εστι τε διασελλειν εκαστα των περαξων επι το καλωσ εχον. Η γαρ ισχυς των όλων σωμαλων μετα ενεργειας, απαιρεισιν επι τες ωμωσ εχει και τα σκελη. Μετα διασολησ εν απαντα επιτελειν προς δικαιοσυνην αναγκαζει, τω σημειουσθαι δια τωτων. Præp. Evang. lib. viii. c. 9.

It is remarkable, that some of the Pythagorean prohibitions are explained by Hierocles in a precisely similar manner. Διο και εν τοις συμβολικοις παραγγελμασι επιταττετο τινων αποχη, μειζονα μεν και καθολικωτερον εχουσαν τον προηγημενον ιου' επομενωσ δε και τα μειρησ ταυτα απειργεσα, ου αν την μηνην εκασοτε ποιηται\*

That, which is a metaphor or an allegory in the writings of the Prophets, becomes a practical hieroglyphic in the due performance of the Levitical ordinances. The mysteries of the spiritual world are represented by their corresponding natural objects; and future events are darkly exhibited in the significant rites of the Mosaic dispensation. Without this key to unlock the hidden meaning of the Pentateuch, the whole ritual contained in it will be utterly unintelligible; and will seem to consist only of a burthenfome round of unmeaning ceremonies. But when considered, according to the rules of Oriental composition, as an allegorical or hieroglyphical description of certain future transactions, the wonderful contrivance and wisdom of the whole institution will be apparent.

ποιείται' οἶον, μῆραν ζωῆς μὴ εἶδεν. Τετο δὲ οὕτωςι λεγομενον, εἶνος τινος ἀφίστησιν ἡμᾶς τῶν περὶ γῆν, καὶ τετοῦ σμικροτατοῦ' εἰς δὲ εἰς τὸ πολυτον τῆς Πυθαγορικῆς βαδύτητος ἀπιδῆς, τὴν ὅλην τῆς γενεσεως ἀποχην, δι' εἶνος τινος αἰσθητοῦ διδάχθησιν—Κατὰ δὲ τοῦ αὐτοῦ λόγου, καὶ τὸ θησιμαίων ἀπεχεσθαι δεῖν, θεωρησωμεν τὸ μὲν ὅλον τῆς θνητῆς φύσεως ἀπειργεῖν ἡμᾶς' ἤδη δὲ καὶ τῆς τῶν αὐτῶν καὶ ἀνιερῶν σαρκῶν μέγαληψέως' δικαιοὶ γὰρ τῶν συμβολικῶν νοουδιτησεῶν καὶ τὸ προφερομενον φυλάττειν, καὶ τὸ εἰσω νοημενον. Ἐκ γὰρ τῆς συνεχῆς τε φαινομενου τηρησεως ἢ τῶν μειζῶνων μελετάλαι κατορθωσις. HIERON. in Aur. Carm. Pythag. ver. 67.

SECT. The different ceremonial observances of

II. the heathens were generally commemorative of benefits conferred upon them by their deified ancestors; and the rites used upon these occasions were emblematical of the obligations, which they had received. Of this nature was the Egyptian festival descriptive of the loss and the finding of Osiris; and the Syrian rites performed in remembrance of the death and revival of Thammuz. The flight and dispersion of some powerful and ancient tribe was handed down to posterity by the emblem of the hero-gods being forced to take shelter under the disguise of various animals; which animals, we accordingly find, are for the most part descriptive of the imaginary attributes of those deities<sup>b</sup>. And in the singular ceremonies of the Egyptian Baris, the preservation of mankind from the waters of the deluge is obscurely represented<sup>c</sup>. In all these cases, the observance bore a certain analogy and resemblance to the event which occasioned it; but it was constantly more or less fashioned upon the plan of hieroglyphical representation.

<sup>b</sup> Bryant's Anal. vol. iii. p. 248.

<sup>c</sup> Ibid. vol. ii. p. 218.

Now,

Now, if it may be permitted to compare profane things with sacred, the ordinances of the Mosaical dispensation are the converse of the Pagan festivals; the latter are commemorative of past, the former are emblematical of future events. To say, that the heathen ceremonies were entirely arbitrary, and totally unconnected with matters of fact, would justly be deemed an unwarrantable assertion. But much more so would be the belief, that an all-wise God appointed the ritual of the Jewish church, without any determinate meaning and design. It is utterly incredible, that those observances should essentially, and per se, be pleasing to the Almighty, who is a spirit, and must therefore be worshipped in spirit and truth. Though *some* may probably have been enjoined with a view of more effectually separating the Israelites from their idolatrous neighbours, yet this is far from being the case with them *all*; and unless a satisfactory account of their meaning can be given, it is in vain to attempt to reconcile such an institution to reason.

Revelation, however, fully explains itself with regard to this matter. Scripture will ever

CHAP.  
II.

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SECT. ever be found to be the best comment  
 II. upon Scripture; and if the Epistle to the  
 ——— Hebrews, not to mention various other  
 passages, be consulted, the whole mystery  
 will be clearly unfolded. We are informed  
 by St. Paul, that “there are priests that  
 “offer gifts according to the Law, who  
 “serve unto the *example and shadow of*  
 “*heavenly things*<sup>d</sup>. And almost all things  
 “are by the Law purged with blood; and  
 “without shedding of blood there is no  
 “remission. It was therefore necessary  
 “that *the patterns* of things in the hea-  
 “vens should be purified with these; but  
 “*the heavenly things themselves* with better  
 “sacrifices than these<sup>e</sup>.”

Hence it is plain that the ceremonial  
 Law is typical of the pure and spiritual dis-  
 pensation promulged by the Messiah; and  
 accordingly upon this plan of interpretation  
 the whole of the Epistle to the Hebrews  
 proceeds<sup>f</sup>.

<sup>d</sup> Heb. viii. 4.

<sup>e</sup> Heb. ix. 22.

<sup>f</sup> I know not whether we may venture to call the Jewish church an *absolute type* of the Christian church; but their respective histories have certainly a very singular resemblance to each other.

I. The numerous and bloody sacrifices of the Law first draw our attention. All II. CHAP.

The Jewish church was planted among the heathens by a miraculous interference of divine power.

For a short space of time it remained pure and uncontaminated.

But it gradually corrupted itself, and fell into the idolatrous practices of the nations, which it had subdued.

The sins of the Jewish church were visited by the calamities of war, and subjugation to the neighbouring princes.

Before the Babylonian captivity, and the reformation effected by Ezra, the Jews were remarkably prone to idolatry; but afterwards they never were guilty of a repetition of that crime.

In the course of a few generations, the now exploded sin of idolatry was succeeded by those of infidelity and self-righteousness. While the

Such also was the case of <sup>the</sup> Christian church. Sacrifices.

So did the Christian church,

Thus also the Christian church fell by degrees from its original purity; and embraced under another name the idolatry of the Romans, particularly their demonolatry.

The sins of the Christian church occasioned the success of those two dreadful woes, the Saracenic and Turkish invasions.

Such also was the case of the Christian church before the Reformation; but since that period, the reformed part of it has never shewn the least tendency to relapse into their former idolatry.

It is almost superfluous to observe, that protestant countries are now but too notorious for sins of a similar nature.

SECT. the animals appointed for this purpose are

II. of that class, which the institutes of Moses

pronounce to be clean. The patient sheep, the innocent lamb, the mild and laborious ox, are the victims destined to blaze upon the altars of Jehovah. But the ferocious tyger, the rapacious lion, and the gluttonous hog, are never permitted to contaminate the sacred inclosure of the temple. Whatever sins the Israelites had com-

Sadducee denied the immortality of the soul; the Pharisee was too much wrapped up in his own meritoriousness, to feel any need of the pardoning grace of God.

At length, as we are informed by Josephus, these hardened sinners dared to ridicule the oracles of their ancient prophets, which they had already defied by crucifying the Lord of life. (Joseph. de Bell. Jud. lib. iv. c. 6.) The power of the Romans was then raised up against them; and almighty wrath, like an overflowing torrent, swept them away.

Thus have we seen a formidable power, which in its polity affects to imitate the ancient Romans, raised up for the punishment of apostate Christendom. God grant, that our latter end may not be like that of the Jews! The church of Christ indeed can never be entirely overthrown: but most awful is the question of our Lord, "When the Son of man cometh, shall he find faith on the earth?"

mitted,



mitted, either collectively or individually, were constantly to be expiated by sacrifice; and (to use the language of the Apostle) “without shedding of blood there is no remission<sup>g</sup>.” These sacrifices however had no intrinsic merit; “for it is not possible that the blood of bulls and of goats should take away sin<sup>h</sup>.” And the reason is plain, not only à priori, but likewise à posteriori; for if they naturally possessed any such cleansing powers, then “the worshippers once purged should have had no more conscience of sins<sup>i</sup>.” But these sacrifices were repeated every year; and if they had been repeated to all eternity, they could never of themselves have satisfied the justice of God. The purity of the victims render them indeed fit *emblems* of a nobler sacrifice; but mere finite and relative purity can never make atonement before an infinite God. He, who is infinite, must be infinite in all his attributes; and consequently in his hatred of sin. A finite offering therefore can never appease the wrath of an infinite Being; an infinite sacrifice is alone adequate to the task of satisfying infinite justice.

<sup>g</sup> Heb. ix. 22.

<sup>h</sup> Heb. x. 4.

<sup>i</sup> Heb. x. 2.

SECT. From this statement, it will appear that

II. the bloody rites of the Law were shadows

— of that full, perfect, and sufficient satisfaction made through the offering of the body of Jesus Christ once for all. “ And every  
 “ priest standeth daily ministering, and of-  
 “ fering oftentimes the same sacrifices,  
 “ which can never take away sins : but  
 “ this man, after he had offered one sa-  
 “ crifice for sins, for ever sat down on  
 “ the right hand of God—For by one of-  
 “ fering he hath perfected for ever them  
 “ that are sanctified<sup>k</sup>.” Thus was the Lamb  
 of God slain from the very foundation of  
 the world ; virtually, in the councils of the  
 Most High ; and typically, in the sacrifices  
 of the Patriarchal and Levitical religions.

It is by no means improbable, that the  
 animals, with the skins of which God  
 clothed our first parents, had been previ-  
 ously sacrificed. The Lord was pleased to  
 accept the victims, and afterwards to re-  
 move the shame of the first pair by decent  
 raiment. Thus does he accept the sacrifice  
 of the Redeemer, and array us in the cost-  
 ly robes of *his* righteousness. All human

<sup>k</sup> Heb. x. 10.

contrivances to hide that spiritual naked- CHAP.  
 ness, which is occasioned by sin, whether II.  
 consisting of the specious garb of moral ———  
 philosophy, or of a vague unqualified reli-  
 ance on the mercy of God, exclusive of  
 the merits of Christ ; all these contrivances  
 are as irritating to the soul, and as inef-  
 fectual to its comfort, as the girdles made  
 of the prickly leaves of the fig were to the  
 persons of our original ancestors.

The reason of Abel's acceptance, and of Cain's rejection, appears to have been built upon the same doctrine of the absolute necessity of a mediatorial sacrifice. Abel, looking forward by faith to the glorious antitype, while offering up the typical victim, was accepted : Cain, either disregarding or disbelieving the promise of a redeemer made to Eve, prepared an offering of the labour of his hands ; and thus trusting in his own works, was consequently rejected. Except upon this interpretation, it is not easy to account for the peculiar expression of St. Paul ; “ By *faith* Abel offered unto God a more excellent sacrifice than Cain<sup>1</sup>.” If by “ faith” be

<sup>1</sup> Heb. xi. 4.

SECT. meant only a belief, that God would *accept* their several sacrifices, it does not appear that Abel had any more faith of this kind than Cain; for the very act of offering an oblation involves the persuasion, that it would be acceptable. The whole context of the passage shews clearly that the faith of Abel was of the same nature with that of Abraham, of Moses, and of all the other members of the Jewish church, who are enumerated by the Apostle. In other words, “ These *all* died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them<sup>m</sup>.” The rejection of Cain is the prelude to the rejection of all other infi-

<sup>m</sup> Heb. xi. 13. Thus Bp. Latimer. “ He was the Lambe which was killed from the begynnyng of the world : that is to say, all they that beleved in him since Adam was created, they were saved by him.” Bp. Lat. Sermons, fol. 209. edit. 1584. “ As touchyng the blessednesse which we have by Christ : it was alike at all tyme, for it stode Adam in as good stead to beleve the first promise whiche God made unto him : and hee was as well saved by it, in belevyng that Christ should come, as we be, whiche beleve that he is come, and hath suffered for us. So likewise the prophetes are saved in belevyng that he should come and suffer, and deliver mankinde by his most paynfull death.” Ibid. 224.

dels. We must either be content to accept salvation according to the plan which the wisdom of God has appointed; or we must entirely relinquish every claim to it.

There is another circumstance attending the all-sufficient sacrifice of Christ, which appears to be set forth in the offerings of the Jewish church. The Son is said to have borne our griefs and carried our sorrows; and the Father is represented as *laying upon him the iniquities of us all*<sup>n</sup>. In consequence of this wonderful act of grace, the faithful are not merely *pardoned*, but even “*justified by his blood*.” Now “according to the form prescribed in the Law, when a sacrifice was brought to the priest, it was the custom for the sinner, or the congregation at large, as the occasion might require, to lay their hands upon the head of the victim, and confess their sins upon it, which the innocent animal about to die was to bear for them; and the sins so transferred from the sinner to the offering were to be done away. This shews us what was meant by the Prophet, when he said,

<sup>n</sup> Isaiah liii. 4, 6.

<sup>o</sup> Rom. v. 9.

SECT. “ *the Lord hath laid on him the iniquities of*  
 II. “ *us all*; that is, he hath laid upon the  
 ——— “ head of Christ, as upon a devoted sacri-  
 “ fice, the sins of all mankind<sup>p</sup>.”

The iniquity of the sinner being thus transferred to his substitute, his person is freely justified by the blood of his Saviour. God not only remits his punishment, but also restores him to the full enjoyment of his favour, and to the same degree of forensic, though not of inherent righteousness, which he would have possessed, had he never offended. Accordingly we are informed by the great Apostle of the Gentiles, that “ God was in Christ, reconciling  
 “ the world unto himself, not imputing  
 “ their trespasses unto them;—for he made  
 “ him to be sin for us, who knew no sin;  
 “ that we might be made the righteous-  
 “ nefs of God in him<sup>q</sup>.” Agreeable to this is the doctrine of the venerable Hooker, when considering this very passage. “ Such  
 “ we are in the sight of God the Father,  
 “ as is the very Son of God himself. Let  
 “ it be counted folly, or frenzy, or fury  
 “ whatsoever; it is our comfort and our

<sup>p</sup> Jones on the Figurative Language of Script. p. 92.

<sup>q</sup> 2 Cor. v. 19, and 21.

“ wisdom ; we care for no knowledge in CHAP.  
 “ the world but this, that man hath sinned, II.  
 “ and God hath suffered ; that God hath ———  
 “ made himself the son of man, and that  
 “ men are made the righteousnes of God<sup>r</sup>.”

<sup>r</sup> Disc. of Justification, sect. vi. In a similar manner Bp. Andrews, in his Discourse upon Justification in Christ's name. “ He is made righteousnesse to us, that we be made “ the righteousnesse of God in him. Which place St. “ Chryostom well weighing ; This very word *δικαιοσυνη* “ (saith he) the Apostle useth, *δεικνυς το αφατον της δωρεας*, to “ expresse the unspeakable bounty of that gift ; that he hath “ not given us the operation or effect of his righteousnesse, “ but his very righteousnesse, yea his very self unto us ; “ Marke (saith he) how every thing is lively, and as full as “ can be imagined. Christ, one, not only that had done no “ sinne, but that had not so much as knowne any sinne, “ hath God made (not a sinner, but) sinne itselfe ; as in an- “ other place, (not accursed, but) a curse itself : sinne, in “ respect of the guilt ; a curse, in respect of the punish- “ ment. And why this ? To the end, that we might be “ made (not righteous persons ; that was not full enough, “ but) righteousnesse itselfe ; and there he staves not yet, “ and not every righteousnesse, but the very righteousnesse “ of God himself.” ANDREWS'S Sermons, p. 74. after 1008.

Also Bp. Latimer ; “ He suffered to deliver us from ever- “ lastyng damnation ; he tooke our sinnes, and gave us his “ righteousnesse.” Sermons, fol. 224.

And Bp. Beveridge ; “ I believe that my person is only “ justified by the merit of Christ imputed to me ; and that “ my nature is only sanctified by the Spirit of Christ im- “ planted in me.” Private Thoughts, art. viii.

And Bp. Reynolds ; “ Our life is conveyed from Christ “ unto us, first, by imputation of his merit, whereby our  
 “ persons

SECT. In consequence of the doctrine, that the  
 II. typical sacrifice was made sin for the Jews,  
 ——— and that the antitype Christ was in a si-  
 milar manner made sin for us; the same  
 Hebrew word is used to express either *the*  
*offering for sin*, or *sin itself*<sup>s</sup>.

“ persons are made righteous and acceptable unto God. Se-  
 “ condly, by infusion or communion with his Spirit, which  
 “ sanctifies our nature, and enables us to do spiritual fer-  
 “ vices.” Life of Christ, p. 240.

And lastly, Mr. Parkhurst; “ Righteousness” is “ im-  
 “ puted to sinful man through faith in Christ, by which his  
 “ past sins are forgiven or covered, or he is cleared, acquitted,  
 “ or absolved from his past sins, and is himself accepted as  
 “ righteous, to life eternal. This evangelical righteousness  
 “ is opposed to that last mentioned, (viz. inherent righte-  
 “ ousness). It is several times called δικαιωσιν Θεου, as being  
 “ that method, which God hath exhibited in the Gospel, of  
 “ man’s *justification*, or *being made* righteous through the  
 “ merits and death of Christ, whence it is once termed the  
 “ righteousness of our God and Saviour Jesus Christ: and  
 “ Christ is styled our Righteousness, as being the procurer  
 “ of righteousness to us through his merits and sufferings,  
 “ for he is JEHOVAH OUR RIGHTEOUSNESS.” Greek Lex-  
 icon, vox Δικαιοσυνη.

<sup>s</sup> Heb. הַטְּמָא. See Parkhurst’s Heb. Lex. The same  
 belief, that the sin and the curse due to it were transferred  
 from the offender to the victim, was preserved among the  
 Egyptians. “ Their mode of sacrificing,” says Herodotus,  
 “ is as follows. Having brought the appointed victim to  
 “ the altar, and having kindled the fire, they pour out a li-  
 “ bation of wine upon the head of the beast; and, after so-  
 “ lemnly invoking the Gods, proceed to slaughter it. They  
 “ next cut off its head, and skin it. *Then having imprecated*  
 “ *the*



2. The same idea is somewhat differ- CHAP.  
 ently expressed in the account given of the II.  
 scape-goat. “ Aaron shall lay both his  
 “ hands upon the head of the live goat,  
 “ and confess over him all the iniquities of  
 “ the children of Israel, and all their trans-  
 “ gressions in all their sins, putting them <sup>2.</sup>  
 “ upon the head of the goat, and shall send The scape-  
 “ him away by the hand of a fit man into goat.  
 “ the wilderness, and the goat shall bear  
 “ upon him all their iniquities<sup>t</sup>.”

“ *the direst curses upon the head, they carry it out into the*  
 “ market, and sell it to the Greeks. But if no Greeks hap-  
 “ pen to be present, they throw it into the river. The pur-  
 “ port of the curse is, that, *if any evil impends either over the*  
 “ *sacrificers, or over the land of Egypt, it may be averted from*  
 “ *them, and light upon the head of the beast.* This rite is  
 “ adopted by all the Egyptians, and hence they refuse to  
 “ taste the head of any animal.” Herod. lib. ii. c. 39. A  
 similar notion appears also to have prevailed among the  
 Persians. “ Animal, quod immolaturi erant (scil. Persæ),  
 “ prius execrabantur.” CLASENII Theol. Gent. pars i. c. 7.

<sup>t</sup> Levit. xvi. 21. It is a singular fact, that the Hindoos  
 have a ceremony, which they call *Afwamedha jug*, exactly  
 resembling this Mosaic rite, excepting only, that the vic-  
 tim is a horse instead of a goat. See Halhed's Code of Gen-  
 too Laws, Pref. p. 16. Whether this ceremony naturally oc-  
 curred to the Hindoos, from their belief in our fallen na-  
 ture, and the consequent necessity of an atonement, or whe-  
 ther they borrowed it from some of the dispersed Jews of the  
 ten tribes, is a question which opens a curious field for spe-  
 culation.

SECT. From these remarks it is sufficiently evi-

II. dent, that the sacrifices under the Law are

— universally types of the one great sacrifice of Christ. As “Moses took the blood of  
 “calves, and of goats, with water, and  
 “scarlet wool, and hyssop, and sprinkled  
 “both the book and all the people,—so  
 “Christ was once offered to bear the sins  
 “of many<sup>u</sup>.”

<sup>3.</sup>  
The high-  
priest.

3. The next point to be considered is the *person*, who under the Law offered up the sacrifices. This was the high-priest, and subservient to him a number of other inferior ministers. But there was *one* ceremony, the performance of which belonged exclusively to the high-priest; and with which no other either of the clergy or the laity was permitted to interfere. The account given by St. Paul of this ordinance is as follows. “Into the second  
 “tabernacle went the high-priest alone  
 “once every year, not without blood,  
 “which he offered for himself and for the  
 “errors of the people; the Holy Ghost  
 “thus signifying, that the way into the  
 “holiest of all was not yet made manifest,

<sup>u</sup> Heb. ix. 19, and 28.

“ while

“ while as the first tabernacle was yet CHAP.  
 “ standing: which was a figure for the II.  
 “ time then present, in which were offered ———  
 “ both gifts and sacrifices, that could not  
 “ make him, that did the service, perfect,  
 “ as pertaining to the conscience; which  
 “ stood only in meats and drinks, and di-  
 “ vers washings and carnal ordinances, im-  
 “ posed on them until the day of reforma-  
 “ tion. But Christ being come, an high-  
 “ priest of good things to come, by a greater  
 “ and more perfect tabernacle, not made  
 “ with hands, that is to say, not of this  
 “ building; neither by the blood of goats  
 “ and calves, but by his own blood; he  
 “ entered in once into the holy place, hav-  
 “ ing obtained eternal redemption for us<sup>x</sup>.”

St. Paul here interprets the high-priest to represent Christ; the outer tabernacle, this world; and the inner tabernacle, the world to come. The Epistle which contains this passage is addressed to the Hebrews; nor could they think such a mode of interpretation forced and unnatural, having been prepared for it by similar images in their own prophets. The sublime vision of Isaiah<sup>y</sup> is a manifest allusion to the

<sup>x</sup> Heb. ix. 7.

<sup>y</sup> Isaiah vi.

SECT. temple of Jerufalem; and the description

II. of heaven, as given by Ezekiel<sup>z</sup>, is entirely

— drawn from the furniture of the tabernacle. To heighten the resemblance, there was a visible manifestation of God under the semblance of a bright cloud, between the cherubim that were placed in the holy of holies; and with regard to the cherubim themselves, it has been conjectured, and not without probability, that they were emblems of the ever-blessed Trinity in Unity. Their peculiar formation, and, above all, the etymology of their name<sup>a</sup>, seem to confirm this opinion. To preserve that uniformity, which is so necessary and becoming to the word of God, St. John in his Revelation adopts the same images, and paints the habitation of the Almighty under the same emblems, so well known to his brethren, the Jews.

<sup>4.</sup>  
The passover.

4. Nearly allied to the Levitical sacrifices is the institution of the passover; and analogous to it, under the Christian dispen-

<sup>z</sup> Ezek. i. and x.

<sup>a</sup> The figure of the cherubim was compounded of a bull, a lion united with a man, and an eagle; the word כרובים is literally, sicut magni, the similitude of the mighty Ones. See Parkhurst's Heb. Lex. כרוב.

fation,

fation, is the feast of the Lord's Supper. CHAP. II.  
 Both these ordinances are emblematical of the death of Christ, the only true Paschal Lamb. The Passover is the type; the Lord's Supper, the memorial of the completion of that type. The one prefigured what had not yet happened; the other is observed by the Christian world, in grateful remembrance of what has happened. A lamb without blemish was appointed for the sacrifice of the passover, a fit emblem of the life and conversation of our Saviour. Hence, in allusion to the Paschal Lamb, Christ, who alone, of all the sons of Adam, was free from spiritual blemish, and untainted with sin, is frequently termed the Lamb of God. Thus we read in the Apocalypse, "In the midst of the throne stood a Lamb as it had been slain;" even "the Lamb of God, that taketh away the sins of the world."

The Paschal Lamb was ordered to be slain, and his blood to be sprinkled upon the lintel and the door-posts; that, when the avenging angel smote the Egyptians, he might pass over the houses of the Israelites, and leave them secure from danger. Thus also was the blood of Christ shed

SECT. fled for many, for a remission of sins;  
 II. thus only can the impending wrath of  
 ——— heaven be averted.

Before the blood of our Lord was sprinkled upon us, we stood without, exposed, like the Egyptians, to the vengeance of a justly incensed God; but now his precious bloodshedding is our safety and defence, so that the anger of God may pass over us.

The death of the Paschal Lamb was for the deliverance of the then visible church; and if any negligent or unbelieving Israelite availed not himself of the proffered refuge, he suffered undistinguished with the Egyptians. The death of the Lamb of God was for the deliverance of the whole world: but if any one carelessly neglects so great salvation, or obstinately despises it; if he flights the means of grace prescribed to us, and prefers the faint glimmerings of natural religion, to the meridian blaze of Revelation; if he presumptuously relies upon the imaginary merits of his own good works, and dares to place himself without the fold of Christ; according to his works he will then be judged by a God, who is  
 of

of purer eyes than to behold the least ini- CHAP.  
quity. His boasted rectitude and heathen II.  
morality will fade like a withering leaf, ———  
before the piercing glance of him, who  
chargeth even his angels with folly. Self-  
convicted and self-condemned, he will  
shrink from the penetrating scrutiny of his  
all-seeing Judge. Vainly will he call upon  
the hills to hide him, and upon the moun-  
tains to cover him, when heaven and earth  
shall pass away, at the presence of the once  
despised Redeemer. If bare morality be  
sufficient, if bare morality can save a guilty  
world, what occasion was there for the  
costly sacrifice of the only begotten of the  
Father? Such a supposition terminates in  
blasphemy; it involves a belief, that God  
has acted foolishly, and that he has re-  
vealed to us an unnecessary religion.

Our excellent Church speaks with be-  
coming energy and dignity upon this mo-  
mentous point of doctrine. “ They are  
“ to be had accursed, that presume to say,  
“ that every man shall be saved by the  
“ Law or Sect which he professeth, so  
“ that he be diligent to frame his life ac-  
“ cording to that Law, and the light of  
“ nature. For holy Scripture doth set out  
“ to

SECT. “ to us *only* the name of Jesus Christ,  
 II. “ whereby men must be saved <sup>b</sup>.”

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Another particularity in the Paschal sacrifice was, that not a bone of the Lamb should be broken, and that none of his flesh should remain till the next day. Both these circumstances were minutely fulfilled in the person of Christ, as if to remove every shadow of doubt, whether he really was the true passover. The Evangelist having related, that the soldiers did not break the bones of Jesus, declares, that “ these things were done, that the Scripture should be fulfilled, a bone of him shall not be broken <sup>c</sup>.” The sacred Volume however no where predicts this of our Lord, except through the medium of his type, the Paschal Lamb ; consequently, the Saviour of the world must have been prefigured by the Jewish passover. Nor did the body of Christ remain exposed upon the cross during the night which succeeded his death. It was carefully removed by Joseph of Arimathea, and honourably interred in his own sepulchre. Nothing therefore of the flesh of Jesus, like that of

<sup>b</sup> Art. xviii.

<sup>c</sup> John xix. 35.



his emblem, the Paschal lamb, remained till the next morning.

CHAP.

II.

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Here then we can rest with safety; here is the promised Saviour, who graciously interposes between the strict justice of the Father, and the trembling, guilty, penitent sinner; here is the firm-rooted rock of our salvation, against which neither human nor diabolical malice shall ever prevail. To use the animated language of Bp. Stillingfleet, “ What can tend more to melt our  
 “ frozen hearts into a current of thankful  
 “ obedience to God, than the vigorous re-  
 “ flection of the beams of God’s love  
 “ through Jesus Christ upon us! Was  
 “ there ever so great an expression of love  
 “ heard of! Nay, was it possible to be  
 “ imagined, that that God, who perfectly  
 “ hates sin, should himself offer the pardon  
 “ of it, and send his Son into the world  
 “ to secure it to the sinner, who doth so  
 “ heartily repent of his sins, as to deny  
 “ himself, and take up his cross, and fol-  
 “ low Christ! Well might the Apostle  
 “ say, This is a faithful saying, and worthy  
 “ of all acceptation, that Jesus Christ came  
 “ into the world to save sinners. How dry  
 “ and sapless are all the voluminous dis-  
 “ courses

SECT. “ courses of philosophers, compared with  
 II. “ this sentence ! How jejune and unsatisfactory  
 ——— “ factory are all the discoveries they had  
 “ of God and his goodness, in comparison  
 “ of what we have by the Gospel of Christ!  
 “ Well might Paul then say, that he was  
 “ determined to know nothing but Christ,  
 “ and him crucified. Christ crucified is  
 “ the library which triumphant souls will  
 “ be studying in, to all eternity. This is  
 “ the only library, which is the true *Ια-  
 “ τρειου ψυχης*, that which cures the soul  
 “ of all its maladies and distempers. Other  
 “ knowledge makes men’s minds giddy and  
 “ flatulent; this settles and composes them.  
 “ Other knowledge is apt to swell men  
 “ into high conceits and opinions of them-  
 “ selves ; this brings them to the truest  
 “ view of themselves, and thereby to hu-  
 “ mility and sobriety. Other knowledge  
 “ leaves men’s hearts as it found them ;  
 “ this alters them, and makes them better.  
 “ So transcendent an excellency is there in  
 “ the knowledge of Christ crucified, above  
 “ the sublimest speculations in this world<sup>d</sup>.”

5.  
 Legal im-  
 purity.

5. The genius of the Oriental languages,

<sup>d</sup> Orig. Sacræ, b. i. c. 6.

as it has been already observed, delights to represent abstract ideas, by sensible images. CHAP. II.

Hence, the ancient prophets continually describe moral turpitude, by natural evil; and disorders of the soul, by disorders of the body. Upon this principle, the various kinds of legal impurity, whether arising from particular diseases, or from other accidental causes, are to be considered as a sort of practical allegory. Metaphorical actions occupy the place of metaphorical words; and that poetical language, which describes the baleful malady of sin by the faintness of the heart<sup>e</sup>, becomes, as it were, embodied in the Mosaical ordinances respecting legal impurity. The same images, however, are still retained; but they are conveyed to the understanding through a different medium. The organs of sight are employed, instead of the organs of hearing; and actions, not words, are used as the vehicle of ideas. This supposition is confirmed, by what we find to be the ordinary practice of the inspired writers. Isaiah is commanded to loose the sackcloth from off his loins, and to put his shoe from off his foot, and to walk naked and barefoot.

<sup>e</sup> Isaiah i. 5, 6.

SECT. This action was intended as a sign upon  
 II. Egypt and Ethiopia, declarative of the mi-  
 ————ferable manner in which the inhabitants of  
 those countries should be led away captive  
 by the King of Assyria<sup>f</sup>. The same end  
 might have been answered by a prophetic  
*vision* of a man walking naked and bare-  
 foot; which, when publicly declared to  
 the people, would evidently have been an  
 allegory: but it pleased the Almighty to  
 predict this calamity, rather by metapho-  
 rical *actions*, than by metaphorical *words*.

In a similar manner Jeremiah is ordered  
 to take a linen girdle, and to hide it in a  
 hole of the rock. After a considerable pe-  
 riod of time he is directed to dig it up  
 again; and the girdle is found to be cor-  
 roded and decayed. This image is pro-  
 nounced to be typical of the mode, in  
 which God would mar the pride of Judah  
 and Jerufalem. As a sound girdle remains  
 firmly attached to the loins of the wearer;  
 so the house of Israel might have been to  
 God “for a people, and for a name, and  
 “for a praise, and for a glory.” But quit-  
 ting their hold they became corrupted; and  
 were no more fit to be God’s peculiar

<sup>f</sup> Isaiah xx.

people, than a decayed girdle is to constitute part of the dress<sup>e</sup>.

CHAP.

II.

But, above all the other books of Scripture, that of the Prophecies of Ezekiel abounds with allegories of this nature. No less than eight occur, in which future events are predicted, by certain actions of the Prophet himself; and, in addition to them, many more are to be found, in which he is introduced only as a spectator, instead of a principal actor<sup>f</sup>. These instances may suffice to prove, that practical and written allegories are indifferently used by the Spirit of God, throughout the holy Scriptures.

Corporeal disorders, then, being typical of spiritual maladies, as appears from the constant usage of the sacred Oriental writers; the signification of the practical metaphor of legal separation and uncleanness, on account of particular disorders or various other causes, will at once be sufficiently evident. As the Jews were commanded to separate themselves from per-

<sup>e</sup> Jerem. xiii.

<sup>f</sup> Ezekiel iv, v, vii, xii, & xxiv.

SECT. fons labouring under the uncleanness of the

II. Law, till their impurity was expiated; so  
 ————— are Christians enjoined to abstain from the  
 society of the wicked, who still remain  
 under the pollution of sin: but as soon as  
 that pollution is removed, the prohibition  
 ceases; and the offender is restored to the  
 privileges of the covenant. In the pure  
 and primitive ages of Christianity, excom-  
 munication, when necessary, was solemnly  
 pronounced, and was productive of the  
 happiest effects. The church of Christ was  
 in a great measure preserved undefiled,  
 when notorious examples of profligacy were  
 removed from within its sacred inclosure.  
 The right indeed was afterwards abused to  
 secular purposes, by a corrupt and tyran-  
 nical priesthood; but in these days of sickly  
 tenderness, and vicious delicacy, it seems  
 to have become almost entirely obsolete.  
 At present, the clean and the unclean are  
 obliged to sojourn together in the camp of  
 the church militant; and it is much to  
 be feared, that almost the only fault, now  
 deemed excommunicable, is an ardent zeal  
 in the cause of religion. The real impu-  
 rity of adultery, fornication, gaming, duel-  
 ling, and profane blasphemy, is not judged  
 of sufficient moment to exclude a man  
 from

from the very first circles of society; provided only his manners be elegant, and himself guiltless of non-conformity to the fashionable world. It is not difficult to assign a reason for this strange inversion of right and wrong. "There never was a good man, nor ever will be, who was not evil spoken of, and depreciated in the judgment of the public; and the rule is so universal, that our Saviour saith to all Christians, Woe be unto you, when all men speak well of you. Evil words are not pointed against evil things. The world delights to asperse those, who are unlike to themselves<sup>s</sup>."

CHAP.  
II.

6. A singular ceremony, ordained for the purification of the unclean, is recorded in the nineteenth chapter of the book of Numbers. The children of Israel are commanded to bring a red heifer without spot or blemish, and which had never submitted to the yoke. The priest is directed to lead her out of the camp, in order that she may be slain in his presence. After her blood has been sprinkled seven times before the

6.  
The red  
heifer.

<sup>s</sup> Jones's Essay on the Church, c. i.

SECT. tabernacle, the whole of the animal is to  
 II. be burnt with cedar wood, hyssop, and scar-  
 ——— let. The priest is then commanded to  
 bathe himself and to wash his clothes; to  
 return into the camp, and to be reckoned  
 unclean until the evening. A man not la-  
 bouring under any legal impurity collects  
 the ashes of the heifer, and deposits them  
 without the camp in a clean place, to be  
 reserved for a water of separation to purify  
 the Israelites.

The manner of using the ashes was as  
 follows. A portion of them, being mixed  
 with running water in a proper vessel, was  
 sprinkled with hyssop upon the tent, and  
 upon all contained within it. The unclean  
 person himself next underwent the same  
 ceremony on the third and seventh days;  
 and, after the appointed ablutions were  
 performed, his purity was restored.

This type is applied by St. Paul to our  
 Saviour, in two several places. “ If—the  
 “ ashes of an heifer sprinkling the unclean  
 “ sanctifieth to the purifying of the flesh;  
 “ how much more shall the blood of  
 “ Christ, who, through the eternal Spirit,  
 “ offered



“ offered himself without spot to God, CHAP.  
 “ purge your conscience from *dead works*<sup>h</sup> II.  
 “ to serve the living God<sup>i</sup>.”

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But as it may be thought, that this is spoken only by way of application and comparison, let us proceed to examine the other passage. “ The bodies of those beasts, “ whose blood is brought into the sanctuary by the high-priest for sin, are “ burned without the camp. *Wherefore,* “ Jesus also, that he might sanctify the “ people with his own blood, suffered without the gate<sup>k</sup>.” It appears then, that Christ was crucified out of the city, *in order* that this typical Prophecy might be accomplished.

By an attentive observer, many points of resemblance will be discovered between the emblem and the reality. The heifer was free from all blemish; Christ was pure from every stain of sin. The heifer, on account of the impurity of the people, was

<sup>h</sup> The sprinkling of the water of separation is particularly said to purify from the contact of a *dead body*.

<sup>i</sup> Heb. ix. 13.

<sup>k</sup> Heb. xiii. 11.

SECT. made unclean<sup>l</sup>; Christ, on account of our  
 II. iniquities, was made even sin itself<sup>m</sup>. The  
 ——— heifer had never been brought under the  
 yoke; Christ, so far from being subject to  
 the bondage of sin, conferred upon others  
 the glorious freedom of the sons of God.  
 The heifer, as St. Paul observes, was slain  
 without the camp; Christ suffered without  
 the gates of Jerusalem. Such are the  
 principal features, in which the type and  
 the antitype resemble each other.

A curious Jewish tradition respecting this  
 ceremony is mentioned by Maimonides;  
 תשע פרות אדומות נעשו משנצטוו במצות זו  
 עד שהרב הבית בשניה: ראשונה עשה משה  
 רבינו שניה עשה עזרא ושבע מעזרא עד חורבן  
 הבית: והעשירי עושה המלך המשיח מהרה  
 “ Nine red heifers  
 “ have been sacrificed between the original  
 “ delivering of this precept, and the deso-  
 “ lation of the second temple. Our master  
 “ Moses sacrificed the first; Ezra offered  
 “ up the second; and seven more were  
 “ slain during the period, which elapsed  
 “ from the time of Ezra to the destruction

<sup>l</sup> Numb. xix. 7, 8, 10, 21.

<sup>m</sup> 2 Cor. v. 21.

“ of the temple. The tenth, King Mes- CHAP.  
 “ siah himself will sacrifice; by his speedy II.  
 “ manifestation he will cause great joy. ———  
 “ Amen, may he come quickly <sup>n</sup>.”

The Lord has indeed revealed himself already, and in his own person has offered up the last and the true sacrifice, of which all others were only the appointed emblems. At once the priest and the victim, he has fully accomplished this singular prophetic tradition, and has shewn himself to be the only oblation which can take away the sins of the world. It is possible, that God may have ordained it, that the Jews should thus unconsciously and involuntarily bear their testimony to the self-offered sacrifice of the Messiah. Such a supposition is not entirely devoid of probability, since a similar instance of undesigned prophecy is recorded by the pen of St. John<sup>o</sup>.

7. There is a circumstance in the ap-  
 pointment of the cities of refuge, too re-  
 markable to be omitted in discussing the

<sup>7.</sup>  
The cities  
of refuge.

<sup>n</sup> Maim. de Vacca Rufa, c. iii.

<sup>o</sup> John xi. 49.

SECT. purport of the ceremonial institutions.

II. When the guilt even of unintentional violence had been incurred, the offender was directed to flee to one of these cities, from which he was not allowed to depart till the death of the high-priest.

This ordinance shews the extreme hatred of God against any sin whatsoever; and proves that nothing but the death of our great high-priest could expiate that taint of original corruption, from which all our hidden and involuntary offences derive their origin. Before the mediatorial sacrifice of Christ, we were confined, without a possibility of deliverance, in the city of destruction. The mercy of God did not indeed suffer the destroyer to go forth against us: but we remained prisoners of hope, till set free by the meritorious oblation of the Lamb of God.

8.  
Unclean  
meats.

8. The last peculiarity of the ceremonial institutes, which shall be considered, more particularly connects the Law and the Gospel. The Jews were ordered to abstain from certain kinds of meats, which, upon examination, will be found usually typical of some vices practised by the idolaters;

laters; and, pursuant to the type, they CHAP.  
 carefully withdrew from the company and II.  
 fellowship of its antitype, the heathen na-  
 tions. Thus the hog was a fit emblem of  
 gluttony; the vulture, and the kite, of rapacity and cruelty; and the owl, of those deeds of darkness, which shun the light. On the other hand, the kinds of food, which they were allowed to eat, were generally emblematical of some virtue; as the ox, of patience and industry; the sheep, of meekness and innocence. Consequently, those animals may be considered as typical of the Church of God, at that time confined to the Jews.

But, when the Gospel came, the wall of distinction, between the Jew and the Gentile, was to be broken down. In place of the external cleanliness of meats, the spiritual cleanliness of the soul is to be substituted; and, instead of rejecting unclean food, we are commanded to reject unclean actions.

Let us now advert to a famous typical prophecy under the Law, with its interpretation and completion under the Gospel.  
 “ There shall come forth a rod out of the  
 “ stem

SECT. “ stem of Jesse, and a branch shall grow

II. “ out of his roots—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. And the cow and the bear shall  
 “ feed; their young ones shall lie down  
 “ together; and the lion shall eat straw  
 “ like the ox. And the sucking child shall  
 “ play on the hole of the asp, and the  
 “ weaned child shall put his hand on the  
 “ cockatrice den. 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 cover the sea. And  
 “ in that day, there shall be a root of Jesse,  
 “ which shall stand for an ensign of the  
 “ people; to it shall *the Gentiles* seek: and  
 “ his rest shall be glorious<sup>p</sup>.”

It is superfluous to assert, that no such change in the nature of *real* wild beasts ever took place literally; this event therefore must have happened *figuratively*, or not at all. The prophecy above cited begins with announcing the advent of the

<sup>p</sup> Isaiah xi. 1.

Messiah. Afterwards a wonderful alteration CHAP.  
 is to be made in the temper of certain II.  
 wild and savage animals, “because (Heb. ———  
 “ יָד) the earth shall be full of the know-  
 “ ledge of the Lord, and the Gentiles shall  
 “ seek” to the root of Jesse. It appears,  
 therefore, that the conversion of the hea-  
 thens was to be the *cause* of this change  
 in the wild beasts.

If, now, we turn to the New Testa-  
 ment, we shall find, that the first fruit of  
 the conversion of the Gentiles was the  
 devout centurion Cornelius. God, fore-  
 seeing the scruples of Peter on this head,  
 was pleased to remove his error, by the re-  
 velation of a vision, manifestly explanatory  
 of this very prophecy of Isaiah. “He fell  
 “ into a trance, and saw heaven opened,  
 “ and a certain vessel descending unto him,  
 “ as it had been a great sheet knit at the  
 “ four corners, and let down to the earth :  
 “ wherein were all manner of four-footed  
 “ beasts of the earth, and wild beasts and  
 “ creeping things, and fowls of the air.  
 “ And there came a voice to him, Rise,  
 “ Peter, kill and eat. But Peter said, Not  
 “ so, Lord; for I have never eaten any  
 “ thing, that is common or unclean. And  
 “ the

SECT. “ the voice spake unto him again, the se-  
 II. “ cond time, What God hath cleansed,  
 ——— “ that call not thou common. This was  
 “ done thrice, and the vessel was received  
 “ up again into heaven <sup>9</sup>.”

In this vision of Peter, no mention whatsoever is made of the Gentiles, except under their types, the unclean animals. Peter at first doubted, till the men, who were sent by Cornelius, had made inquiry for him : all his difficulties then vanished, and the meaning of the vision became evident. He tells Cornelius, “ Of a truth I perceive, “ that God is no respecter of persons ; but, “ in every nation, he that feareth him, and “ worketh righteousness, is accepted with “ him.” The prophecy of Isaiah indeed is as yet only fulfilled in part. The lion and the bear, the leopard and the asp, have put aside their savage natures ; but they have not hitherto lain down with the ox and the kid. Nevertheless, in the fulness of time, they shall all make but one fold, under one shepherd, Jesus Christ our Lord.

<sup>9</sup> Acts x. 10.



## CHAP. III.

THE PASSAGE OF ISRAEL THROUGH THE RED SEA, TYPICAL OF THE LAVER OF REGENERATION. NATURE OF REGENERATION. IT RESTORES MAN TO THE PRISTINE IMAGE OF ADAM. A TENDENCY TO SIN EVEN IN THE REGENERATE. THE NECESSITY OF REGENERATION.

AMONG the various types, which occur in the sacred volume of the Jewish Scriptures, there is one of so peculiar a nature, and of such high importance, that it requires a more copious discussion, than those which have hitherto been noticed. St. Paul asserts, that the passage of Israel through the Red Sea is typical of the laver of regeneration. “ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were baptized unto Moses in the cloud, and in the sea<sup>a</sup>.” In this cloud

The passage of the Israelites through the Red Sea, typical of the laver of regeneration.

<sup>a</sup> 1 Cor. x. 1.

SECT. the Almighty himself was present<sup>b</sup>, and

II. thus guided the Israclites during the whole

———— of their journey through the wilderness: but there was only one passage through the sea, nor was there ever occasion to hazard the danger of a second.

In a similar manner, baptism, the expressive symbol of spiritual regeneration, neither is nor was ever designed to be repeated. When the initiatory vow has once been made, it can never be made again; because it was originally plighted, without any limitation either of time or service. The Christian soldier, like the Carthaginian warrior, swears an eternal and irreconcilable enmity with the world, the flesh, and the devil. No compromise is to be entered into; no treaty is to be subscribed. A translation, from the church militant to the church triumphant, is alone to terminate the conquest.

The allegory, or type, at present under consideration, is perfectly exact in every particular. Before we are admitted into the Christian covenant by the water of

<sup>b</sup> Exod. xiv. 24.

baptism, we are exposed to all the malice of Satan, and liable to the punishment due to original sin<sup>c</sup>: before the Israelites passed through the waters of the Red Sea, they were exposed to all the fury of the enraged Egyptians, and in danger of being crushed beneath the tyrannical power of Pharaoh. For the Israelites, situated as they were, there was no road to the earthly Canaan, and the temporal Jerusalem, except through the Red Sea: for us there is no road to the heavenly Jerusalem, except through the medium of regeneration, outwardly represented by the cleansing streams of baptism. And as God was the safeguard of the Israelites through the great deep; so are we placed under the protection of the same Almighty Being, when baptized in the name of the Father, the Son, and the Holy Ghost.

The Church of England defines the sacrament of baptism to be “the outward visible sign of an inward spiritual grace.” The external symbol is water; the internal grace, “a death unto sin, and a new birth unto righteousness.” As the conse-

<sup>c</sup> See Article ix.

SECT. crated elements in the Lord's supper are,  
 II. by a common rhetorical figure, denomi-  
 ———nated *the body and blood of Christ*<sup>d</sup>: so, by a  
 similar mode of expression, baptism is fre-  
 quently termed *regeneration*. And, as the  
 washing away the filth of the flesh is em-  
 blematical of the communicated purity of  
 a Christian; so is external regeneration by  
 baptism symbolical of internal regeneration  
 by the Holy Spirit. The one admits the  
 person duly baptized into the pale of the  
 visible church; the other confers upon the  
 spiritual believer the privileges and bles-  
 sings of the invisible church. The one re-  
 moves the stain of original sin; the other  
 commences the arduous task of eradicating  
 actual pollution; a task commenced in-  
 deed upon earth, but completed only in  
 heaven.

Since the idea of regeneration is used  
 by our Lord to describe that change of  
 heart, which constitutes the essential differ-  
 ence between a real and a nominal Chris-  
 tian; we are involuntarily led to conclude,  
 that there must be some analogy between  
 the spiritual and the natural birth. Ac-

<sup>d</sup> Luke xxii. 19.

cordingly we find, that St. John, in the CHAP. same oriental vein of allegory, addresses III. himself severally to little children, young men, and fathers in the Gospel<sup>e</sup>. An infant grows in stature; a pious believer in grace. An infant requires a sufficiency of genial warmth; a Christian has no less want of the cheering beams of the Sun of righteousness. And the constant inspirations of the Holy Ghost are as necessary for the support of the one, as those of his appointed emblem the air are for the maintenance of the other. Withdraw the natural spirit, and death is the certain consequence; withdraw the celestial Spirit, and the second death is the fatal result<sup>f</sup>.

“ The peculiar emblem of the *Word*,  
 “ or *second person*, is the *שֶׁמֶשׁ* or *solar light*;  
 “ and he is and does that to the souls or  
 “ spirits of men, which the material or  
 “ natural light is and does to their bodies.  
 “ The *third person* has no other distinctive  
 “ name in Scripture, but *רוּחַ* in Hebrew,  
 “ and *Πνεύμα* in Greek (both which words,  
 “ in their primary sense, denote the *mate-*

<sup>e</sup> I John ii. 12.

<sup>f</sup> See Bp. Horne's Sermons, vol. ii. p. 174.

SECT. “*rial spirit, or air in motion*); to which ap-

II. “pellation, the epithet  $\Psi\Gamma\text{ק}$ , *ἅγιον, holy*, or one

— “of the names of God is usually added:  
 “and the actions of the *Holy Spirit* in the  
 “spiritual system are described by those  
 “of the *air* in the natural<sup>s</sup>.” It is worthy  
 of observation, that our Lord uses the very  
 same allegorical mode of expression, when  
 speaking of the agency of the Holy Ghost  
 in the work of regeneration<sup>h</sup>.

This distinction between external and internal regeneration, or, in other words, between an admission into the visible and invisible church of Christ, is for the most part accurately preserved by our older divines. Thus Bp. Latimer; “There be  
 “two manner of men; some there be,  
 “that be not justified, nor *regenerated*, nor  
 “yet in the state of salvation; that is to  
 “say, not God’s servauntes; *they lacke the*  
 “*renovation, or regeneration; they be not*  
 “*come yet to Christ*. Now these persons,  
 “that bee not yet come to Christ, *or if*  
 “*they were come to Christ*, be fallen againe  
 “from him, &c<sup>i</sup>.” Hence it appears, that

<sup>s</sup> Parkhurst’s Heb. Lex. vox  $\Psi\Gamma\text{ק}$ .

<sup>h</sup> John iii. 8.

<sup>i</sup> Latimer’s Sermons, fol. 226.

the Bishop was of opinion, that persons CHAP.  
might come to Christ *externally*, and yet III.  
remain unregenerate. 

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Bp. Wilkins advises us to pray earnestly to God, “ that he *would* give unto us a new  
“ heart, and put a new spirit within us—  
“ that we *may be* regenerate, and *become*  
“ new creatures, *being born again* of that  
“ incorruptible seed, the word of God<sup>k</sup>.”

Bp. Reynolds expressly calls nominal Christians, *unregenerate*; “ *Unregenerate*  
“ men are often secure men, making prin-  
“ ciples and premises of their own, to  
“ build the conclusions of their salvation  
“ upon<sup>l</sup>.”

Bp. Burnet is yet more exact; “ It is a

<sup>k</sup> Wilkins on Prayer, c. xvii.

Some persons make a distinction between *renovation* and *regeneration*. This seems, however, to be more a verbal than a real difference. In Scripture, the terms are used indifferently, and frequently both in the same sentence. Such also is the practice of Barrow, Hall, and Butler, as will be shewn in the course of this disquisition. We find, that, in Scripture, baptism is conferred as a sign of a converted person being already spiritually regenerate, and not with a view to make him so. See Acts viii. 36, 38. and particularly Acts x. 44, 48.

<sup>l</sup> Sinfulness of Sin, p. 63. See also p. 481. of his Works.

SECT. “ very natural *distinction* to say, that the  
 II. “ *outward* effects of baptism follow it as  
 ——— “ *outwardly* performed; but that the *in-*  
 “ *ward* effects of it follow upon the *in-*  
 “ *ward* acts. But this difference is still to  
 “ be observed between *inward* acts and  
 “ *outward* actions, that when the *outward*  
 “ action is rightly performed, the church  
 “ must reckon the baptism good, and never  
 “ renew it; *but if one has been wanting in*  
 “ *the inward acts*, those may be afterwards  
 “ renewed, and *that want* may be made  
 “ up by repentance<sup>m</sup>.”

To affirm indeed that internal regeneration *never* takes place at baptism, is an unwarrantable presumption: but to assert, that it *always* and *necessarily* results from the due performance of the outward action, at once contradicts plain matter of fact; and, like the Popish doctrine of transubstantiation, “ overthroweth the nature of a sacrament,” by confounding the sign with the thing signified.

“ By water, is meant baptism,” says the excellent Bp. Hopkins, “ the element being

<sup>m</sup> Burnet on Art. xxvii.



“ put for the ordinance, which is the sa- CHAP.  
 “ crament of our regeneration; and thus III.  
 “ you have it in Eph. v. 26. where the ———  
 “ church is said to be sanctified and cleansed,  
 “ through the washing of water. There is  
 “ indeed a *baptismal regeneration, whereby*  
 “ *all that are made partakers of that ordi-*  
 “ *nance are, according to Scripture lan-*  
 “ *guage, sanctified, renewed, and made the*  
 “ *children of God, and brought within the*  
 “ *bond of the covenant: but all this is but*  
 “ *after an external manner, as being in this*  
 “ *ordinance entered members of the visible*  
 “ *church: now this external regeneration*  
 “ *by water entitles none to eternal life,*  
 “ *but as the Spirit moves upon the face*  
 “ *of these waters, and doth sometimes se-*  
 “ *cretly convey quickening virtue thorough*  
 “ *them*.”

These premises being stated, we may now proceed to a more particular inquiry into the nature of that “inward spiritual grace,” of which baptism is “the outward visible sign.” The Scriptural doctrine of regeneration has unhappily been

Nature of  
 regenera-  
 tion.

<sup>n</sup> Bp. Hopkins's Sermons, p. 519. See indeed the whole of his four Sermons on Regeneration.

SECT. II. fo abused, on the one hand, to the purposes of fanaticism, that, on the other, probably from a weak unmanly dread of the imputation of enthusiasm, it has been almost totally rejected. But, if the heated imagination of some makes it to depend entirely upon sudden impressions, and sensible impulses; the supposition of others, that it consists in a bare external decency, and in a mere outward reformation of manners, is, if possible, even yet more absurd. The fear of disgrace or punishment; the desire of maintaining a fair character; hereditary prejudices<sup>o</sup>; custom; convenience; and a variety of other motives of a similar nature, may successfully unite in producing a very plausible and decorous exterior. The heart, in the mean time, may remain totally unaffected, and completely at variance with God. The decent moralist, who is no murderer, no adulterer,

<sup>o</sup> I deliberately say, *prejudices*; for a propensity to a morality assumed upon credit, and unfounded upon conviction, is as much a prejudice, as a propensity even to immorality, when taken up on similar grounds. Thus, the man, who regularly attends his church *merely* because his father did so before him, is as much a slave to hereditary prejudice, as the duellist, who draws his sword in a private quarrel, because he ridiculously fancies that custom obliges him.

no whoremonger, no robber, and no blasphemous; who, with the utmost complacency, can thank God, that he is not as other men are; may still be a prey to the diabolical passions of envy, hatred, and malice. His outward regularity may spring, not from a desire of pleasing God, but of obtaining praise from men. He may still be supremely bent upon the pomps, the pleasures, and the vanities of life. He may still never have God in his thoughts, except when the stated returns of periodical worship extort an involuntary recollection of his Creator and Benefactor. His good actions, which he views with such a proud exultation, will be found, if analysed, to be rather negative, than positive. A simple abstinence from grosser crimes constitutes only one half of Christianity. It is not enough to forsake evil; we must learn likewise to do good. It is not enough to do good; we must do it also from proper motives. The *ostentatious* relief of the distressed, or the vain parade of patronizing humble piety, seeks its recompence in human approbation; and “verily it has its reward,” but not at the hand of the Almighty. Unless the love of God, through the medium of the Redeemer, be the spring

CHAP.  
III.

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SECT. of all our actions, he who “requireth truth  
 II. “in the inward parts,” will view them  
 ——— with disgust, and turn from them with  
 contempt. In the great day of retribution,  
 not the excellence of an action abstract-  
 edly considered, but the goodness of the  
 motive will be regarded<sup>p</sup>; and a worldly,  
 self-sufficient, interested morality, un-  
 founded upon the sacred principle of faith  
 and love, will then be found lighter than  
 dust in the balance<sup>q</sup>.

<sup>p</sup> Matt. x. 42.

<sup>q</sup> The following words of Bp. Hopkins are well worth  
 the attention of those, who build upon mere baptismal re-  
 generation; nor are they less deserving the notice of the  
 modern broachers of the strange fancy, that regeneration is  
 simply the conversion of the heathens to the outward profes-  
 sion of Christianity, against which last error the Bp. specially  
 guards. “Regeneration is not a conversion from an ido-  
 latrous way of worship to the profession of the true faith.”  
 Sermons, p. 520.

“Very difficult it is to persuade men against the preju-  
 dices of their corrupt hearts. This great change, say  
 they, is more than needs. Regeneration begins now to  
 be decried by as great masters in Israel as ever Nicode-  
 mus was. Many understand not to what end the fabric of  
 corrupt nature should be demolished, and men as it were  
 turned out of themselves. They think, if they are but  
 baptized whereby, as they suppose, the guilt of original  
 sin is washed away, that a sober religious life, keeping  
 from gross actual sins, is sufficient for the obtaining of  
 heaven, without those hard and inexplicable notions of  
 regeneration. I shall therefore endeavour to convince you

Nothing can shew the folly of the fore- CHAP.  
going error in a more striking light, than a III.  
consideration of the character of Satan. ———

Our great enemy is neither an adulterer, nor a drunkard, nor a murderer, in the literal sense of the word; his sin is entirely of a spiritual nature. Pride, malice, and revenge; falsehood, envy, and ambition; not intemperance, lust, or rapine, occasioned his expulsion from heaven<sup>r</sup>. An abstinence from external vice is doubtless indispensibly necessary; but if a person rest satisfied with this excellence alone, he exhibits but a very faint sketch of genuine Christianity. We are informed upon inspired authority, that “the wicked shall  
“ be turned into hell, and all the people

“ of the indispensable necessity that there is of being born  
“ again; that so, when you are persuaded of it, you may  
“ give no rest to yourselves, nor unto God, till he cause his  
“ Spirit, which is that wind that bloweth where it listeth,  
“ to breathe spiritual life into you, without which it is im-  
“ possible that you should inherit eternal life.”

After this exordium, the pious Prelate proceeds to demonstrate, in the most incontrovertible manner, the natural impossibility of salvation being extended to the unregenerate. Sermons, p. 535. et infra.

<sup>r</sup> This idea is excellently pursued in a small tract, entitled *A Preservative against Socinianism, addressed by a country Clergyman to his Parishioners*. The Author, I believe, the late Rev. W. Jones.

“ that

SECT. “ that forget God ” A manifest distinction  
 II. is here made between the avowed profligate,  
 ——— gate, and the plausible hypocrite. The one  
 openly violates the commands of heaven ;  
 the other passes decently through life, while  
 his soul is utterly estranged from his Cre-  
 ator. The grossness of corporeal, and the  
 more refined nature of spiritual wicked-  
 ness will equally, though by different  
 roads, conduct a man to the pit of de-  
 struction.

That such a Satanical disposition of  
 mind can never be pleasing to God, re-  
 quires no proof. A radical and internal  
 change is no less necessary, than an appa-  
 rent and external one. The contrary sup-  
 position is the very height of profane  
 mockery. Our Lord did not censure the  
 Pharisees on account of their irregularities,  
 for in this point they were blameless ; but  
 because their decent exterior so wretchedly  
 belied their inward affections. “ Ye hypo-  
 “ crites, well did Esaias prophesy of you,  
 “ saying, This people draweth nigh unto  
 “ me with their mouth, and honoureth  
 “ me with their lips, but their heart is far  
 “ from me<sup>s</sup>.”

<sup>s</sup> Matt. xv. 7.

In Scripture, it is usual to represent spi- CHAP. III.  
 ritual by natural objects; and the whole  
 material world is used as a medium, ———  
 through which we may receive ideas of  
 the world of spirits. Such appears to be  
 the plain import of the term regeneration.  
 In other words, it is a metaphor or alle-  
 gory †. At the time of his birth, man is

† This peculiar mode of expression is not unknown in the East. The author of the Institutes of Menu, who flourished 1280 years before Christ, uses the following remarkable language. “Of him, who gives natural birth, and him, who gives knowledge of the whole Veda, the giver of sacred knowledge is the more venerable father; since *the second or divine birth* ensures life to *the twice born*, both in this world, and hereafter eternally. Let a man consider that, as a mere human birth, which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth, which his principal acharya, who knows the whole Veda, procures for him by *his divine mother, the gayatri*, is a true birth: that birth is exempt from age and from death.” Chap. ii. 146. The difference between the goodness of the actions performed by the ordinary man, and by him who has been “*twice born*,” is, in another part of this work, ascribed very justly to the motive. “A religious act, proceeding from selfish views in this world, as a sacrifice for rain, or in the next, as a pious oblation in hope of a future reward, is declared to be concrete and interested; but an act performed with a knowledge of God, and without self-love, is called abstract and disinterested. He, who frequently performs interested rites, attains an equal station with the regents of *the lower heaven*: but he, who frequently performs disinterested acts of religion, becomes for ever ex-  
 “ *empt*”

SECT. ushered into a new state of existence, and

II. is endowed with those powers, which are

essential to his temporal welfare. From the helpless season of childhood, when he requires the constant assistance of others, he gradually passes through the stages of

“*empt from a body composed of the five elements. Thus must*  
 “*the chief of the twice born, though he neglect the ceremo-*  
 “*nial rites mentioned in the Sastras, be diligent alike in*  
 “*attaining a knowledge of God, and in repeating the Veda.*  
 “*Such is the advantageous privilege of those, who have a*  
 “*double birth, from their natural mothers, and from the*  
 “*gayatri, their spiritual mother, especially of a Brahmen ;*  
 “*since the twice born man, by performing this duty, but*  
 “*not otherwise, may soon acquire endless felicity.” Chap.*  
 xii. 89. The expression of “*twice born*” perpetually recurs throughout the whole of this singular composition, and is always used in opposition to those who have received only a natural birth.

A deep sense of the corruption of human nature produced the same doctrine among other ancient nations, as well as the Indians. “They had sacrifices denominated those of *regeneration*, and those sacrifices were always profusely stained with blood. The Taurobolium, a ceremony in which the high priest of Cybele was consecrated, was a ceremony of this kind, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit—Nor were these baptisms confined to the priests alone; for persons not invested with a sacred function were sometimes initiated by the ceremony of the Taurobolium; and one invariable rule in these initiations was, to wear the stained garments as long as possible, in token of their having been thus regenerated.” Maurice’s Ind. Antiq. vol. v. p. 957.

boy-



boyhood and youth, to that which constitutes the perfection of his nature, the complete developement of his reasoning faculties. In the mean time he is occasionally subject to a variety, and even to a complication of disorders, which retard his growth, and impede his progress. He now burns with a feverish heat; and now shivers with an unnatural coldness. His faculties are sometimes benumbed with the torpor of a lethargy; and at other times, the whole of his animal frame experiences the baneful influence of the leprosy. From these distempers he frequently recovers; but he is more or less subject to them, till death interposes, and rescues him from their dominion.

CHAP.  
III.  
—————

Such, in brief, is the natural history of the human species; and exactly analogous to it is the spiritual life of the Christian. The effects of the fall were a total depravation of our faculties, and a complete perversion of our affections. Man, in a state of nature, loves that, which he ought to hate, and hates that, which he ought to love. He has no inclination to retain even the knowledge of God<sup>u</sup>; and still less to

<sup>u</sup> Rom. i. 28.

SECT. serve him in spirit and in truth. He is to-  
 II. tally given up to a reprobate mind; the  
 — service of Satan is his pride and his plea-  
 sure; and “he works all uncleanness with  
 “greediness.”

It restores  
 man to the  
 pristine  
 image of  
 Adam.

It is the office of regeneration, to restore man to the pristine innocence of Adam; to rescue him from the slavery of sin; to turn him to the love of God; and to convert every affection into its former channel. This change is described, in the metaphorical language of Scripture, as a second birth, as an introduction into a new state of existence. The ideas, wishes, and inclinations are spiritualized; the love of God is now the reigning principle in the soul; and the whole man becomes, as it were, a new creature\*. His morality is

\* Thus Dr. Isaac Barrow. “We are naturally void of those good dispositions in understanding, will, and affections, which are needful to render us acceptable unto God, fit to serve and please him, capable of any favour from him, and of any true happiness in ourselves—To remove which bad dispositions,—and to beget those contrary to them,—God in mercy doth grant to us the virtue of his Holy Spirit; who, first opening our hearts,—begetteth divine knowledge, wisdom, and faith in our minds, which is the work of *illumination* and *instruction*—Then by continual impressions he bendeth our inclinations, and molli-  
 fyeth

now no longer built upon mere worldly CHAP.  
 esteem ; but he strives to lead a holy life, III.

---

“ fyeth our hearts, and tempereth our affections to a willing  
 “ compliance with God’s will, and a hearty complacence in  
 “ that which is good and pleasing to God,—which is the  
 “ work of *sanctification*, another great part of his office.  
 “ Both these operations together (enlightening our minds,  
 “ sanctifying our wills and affections) do constitute and ac-  
 “ complish that work, which is styled *the regeneration, reno-*  
 “ *vation, vivification, new creation, resurrection* of a man,  
 “ the faculties of our souls being so improved, that we be-  
 “ come, as it were, other men thereby ; able and apt to do  
 “ that, for which before we were altogether indisposed and  
 “ unfit.” [Barrow’s Works, vol. ii. p. 504.]

In a similar manner Bp. Hall ; “ Wait thou on the  
 “ Lord, and keep his ways, and he shall exalt thee. *He will*  
 “ *make all things new.* And shall all things be made new,  
 “ and our hearts be old ? Shall nothing but our souls be out  
 “ of the fashion ? Surely, beloved, *none but new hearts are for*  
 “ *the new heavens : except we be born anew, we enter not into*  
 “ *life.* All other things shall in the very instant receive  
 “ their renovation ; onely *our hearts must be made new be-*  
 “ *forehand*, or else they shall never be renewed to their glory.  
 “ St. Peter, when he had told us of looking for new hea-  
 “ vens, and new earth, infers this use upon it ; Wherefore,  
 “ beloved, seeing ye looke for such things, be diligent, that  
 “ ye may be found of him in peace, without spot, and  
 “ blamelesse. *Behold, the new heavens require new and spot-*  
 “ *lesse inhabitants.* As ever, therefore, we looke to have our  
 “ part in this blessed renovation, let us cast off all our evill  
 “ and corrupt affections, put off the old man with his  
 “ works, and now with the new yeere put on the new :  
 “ *labour for a new heart*, begin a new life. That which St.  
 “ John saies here, that God will say and doe in our en-  
 “ trance to glorification ; Behold I make all things new ;  
 “ St.

SECT. because he believes it to be pleasing to  
 II. God. He is now no longer content with  
 — a bare abstinence from evil; but is eager  
 to render himself actively useful. He will  
 not admit any deed to be good, till he has  
 first ascertained its motive. And even  
 then he deeply laments its imperfection;  
 and, instead of claiming any merit from its  
 performance, he is rather disposed to smite  
 upon his breast, and exclaim, God be mer-  
 ciful to me a sinner.

Still he remains in a sort of spiritual  
 childhood. His perceptions want that  
 clearness, which mature age is alone able  
 to confer; and he requires the continual  
 aid of God's holy Spirit, united with the  
 daily use of the means of grace, in his  
 progress to the higher stages of Christian  
 existence. Meanwhile, as he advances in  
 holiness, he advances also in humility; and  
 the deeper insight he obtains into his own  
 heart, the more deeply is he convinced of  
 its extreme sinfulness and imbecility. Con-

“ St. Paul saith he hath done it already, *in our regeneration*;

“ Old things are passed away, all things are become new.

“ What means this, but that *our regeneration must make way*

“ *for our glorification, and that our glory must but perfect our*

“ *regeneration?*” HALL'S works, p. 428.

tinually

tinually engaged in contemplating the di- CHAP.  
 vine perfections, his eye acquires a micro- III.  
 scopic accuracy in discerning his own frail-  
 ties. He clearly perceives, that his very  
 best actions are more or less tainted with  
 sin; and bitter experience forces him to  
 confess with the excellent Beveridge, "Alas!  
 " I can neither set my head nor heart  
 " about any thing, but I still shew myself  
 " to be the sinful offspring of sinful pa-  
 " rents, by being the sinful parent of a  
 " sinful offspring. Nay, I do not only be-  
 " tray the in-bred venom of my heart, by  
 " poisoning my *common* actions, but even  
 " my most *religious* performances also,  
 " with sin. I cannot pray, but I sin; I  
 " cannot hear, or preach a sermon, but I  
 " sin; I cannot give an alms, or receive  
 " the Sacrament, but I sin; nay, I cannot  
 " so much as confess my sins, but my very  
 " confessions are still aggravations of them;  
 " my repentance needs to be repented of,  
 " my tears want washing, and the very  
 " washing of my tears need still to be  
 " washed over again with the blood of my  
 " Redeemer. Thus, not only the worst of  
 " my sins, but even the best of my duties,  
 " speak me a child of Adam: infomuch,  
 " that whensoever I reflect upon my past  
 " actions,

SECT. “ actions, methinks I cannot but look up-  
 II. “ on my whole life, from the time of my  
 ——— “ conception to this very moment, to be  
 “ but as one continued act of sin.”

Such is the deliberate confession of one of the brightest ornaments of the English Episcopacy; and similar to it are the sentiments of the judicious Hooker. “ There  
 “ is no man’s case so dangerous, as his,  
 “ whom Satan hath persuaded, that his  
 “ own righteousness shall present him pure  
 “ and blameless in the sight of God. If  
 “ we could say, we were not guilty of any  
 “ thing at all in our consciences, (we  
 “ know ourselves far from this innocency;  
 “ we cannot say, we know nothing by  
 “ ourselves; but if we could,) should we  
 “ therefore plead not guilty before the  
 “ presence of our Judge, that sees further  
 “ into our hearts, than we ourselves can  
 “ do? If our hands did never offer vio-  
 “ lence to our brethren, a bloody thought  
 “ doth prove us murderers before him: if  
 “ we had never opened our mouth to ut-  
 “ ter any scandalous, offensive, or hurtful  
 “ word, the cry of our secret cogitations

† Bp. Beveridge’s Private Thoughts, p. 31.

“ is heard in the ears of God. If we did CHAP.  
 “ not commit the sins, which daily and III.  
 “ hourly, either in deed, word, or thoughts, —————  
 “ we do commit; yet in the good things  
 “ which we do, how many defects are  
 “ there intermingled! God, in that which  
 “ is done, respecteth the mind and inten-  
 “ tion of the doer. Cut off then all those  
 “ things, wherein we have regarded our  
 “ own glory, those things which men do  
 “ to please men, and to satisfy our own  
 “ liking, those things, which we do for  
 “ any by-respect, not sincerely and purely  
 “ for the love of God, and a small score  
 “ will serve for the number of our righ-  
 “ teous deeds. Let the holiest and best  
 “ things, which we do, be considered. We  
 “ are never better affected unto God, than  
 “ when we pray; yet, when we pray,  
 “ how are our affections many times dis-  
 “ tracted! How little reverence do we  
 “ shew unto the grand majesty of God,  
 “ unto whom we speak! How little re-  
 “ morse of our own miseries! How little  
 “ taste of the sweet influence of his tender  
 “ mercies do we feel! Are we not as un-  
 “ willing many times to begin, and as glad  
 “ to make an end; as if in saying, *Call*  
 “ *upon me*, he had set us a very burthen-

SECT. “ some task ? It may seem somewhat ex-

II. “ tremè, which I will speak ; therefore let

---

“ every one judge of it, even as his own  
 “ heart shall tell him, and no otherwise ;  
 “ I will but only make a demand : If God  
 “ should yield unto us, not as unto Abra-  
 “ ham, if fifty, forty, thirty, twenty, yea,  
 “ or if ten good persons could be found in  
 “ a city, for their sakes this city should  
 “ not be destroyed ; but, and if he should  
 “ make us an offer thus large ; search all  
 “ the generations of men, sithence the fall  
 “ of our father Adam, find one man, that  
 “ hath done one action, which hath passed  
 “ from him pure, without any stain or  
 “ blemish at all ; and for that one man’s  
 “ only action, neither man nor angel shall  
 “ feel the torments which are prepared for  
 “ both. Do you think that this ransom,  
 “ to deliver men and angels, could be  
 “ found to be among the sons of men ?  
 “ The best things, which we do, have  
 “ somewhat in them to be pardoned. How  
 “ then can we do any thing meritorious,  
 “ or worthy to be rewarded ? Indeed, God  
 “ doth liberally promise whatsoever apper-  
 “ taineth to a blessed life to as many as  
 “ sincerely keep his law, though they be  
 “ not exactly able to keep it. Wherefore

“ we



“ we acknowledge a dutiful necessity of CHAP.  
 “ doing well ; but the meritorious dignity III.  
 “ of doing well we utterly renounce. We ———  
 “ see how far we are from the perfect  
 “ righteousness of the law ; the little fruit  
 “ which we have in holiness, it is, God  
 “ knoweth, corrupt and unsound : we put  
 “ no confidence at all in it, we challenge  
 “ nothing in the world for it ; we dare not  
 “ call God to reckoning, as if we had him  
 “ in our debt books : our continual suit to  
 “ him is, and must be, to bear with our  
 “ infirmities, and pardon our offences<sup>z</sup>.”

From these citations it will sufficiently appear, how opposite the genuine doctrine of the church of England, as maintained by such eminent characters, as Beveridge and Hooker, is to the complaisant and accommodating liberality of the present age. The dignity of human nature ; its *innate* tendency to virtue, and abhorrence from vice ; its occasional lapses ; its venial errors ; its trifling offences ; and its accidental failings ; are terms equally unknown to our venerable Reformers, and to the sacred page of Scripture.

<sup>z</sup> Hooker's Disc. of Justification.

SECT. Widely different from this proud spirit  
 II. of self-justification is the language of the  
 ——— Christian, in his progress towards holiness.  
 Whatever may have been his success in  
 combating the world, the flesh, and the  
 devil; still does he pour forth his soul be-  
 fore God, in strains of the deepest and  
 most unaffected humiliation. Conscious of  
 his utter inability to save himself, he daily  
 perceives with greater clearness, the neces-  
 sity of the atonement, and the wonderful  
 benefits which result from it. He ac-  
 knowledges with joy and gratitude the  
 truth of St. Paul's declaration; "By grace  
 " are ye saved through faith; and that not  
 " of yourselves: it is the gift of God: not  
 " of works, lest any man should boast<sup>a</sup>." While he laments the deadness and cold-  
 ness of his heart, and the few, the trifling,  
 the imperfect services, which he performs,  
 in return for the immense obligations con-  
 ferred upon him by everlasting love<sup>b</sup>; to

<sup>a</sup> Ephes. ii. 8.

<sup>b</sup> It is excellently observed by that eminently learned and pious man, the Hon. Robert Boyle, that "he alone  
 " loves God as much as he ought, that, loving him as  
 " much as he can, strives to repair the deplored imperfec-  
 " tion of that love, with an extreme regret to find it no  
 " greater."

the rest of mankind he appears to be labouring incessantly in the vineyard of Christ, and as abounding more and more in all good deeds. Thus, as the sphere of his utility increases, his self-abasement grows in an equal proportion; and though his works shine before men, yet their meritoriousness he rejects with abhorrence, and the glory resulting from them he heartily ascribes to God alone. Nor will death itself put an end to his Christian humility. When translated into the mansions of everlasting felicity, he will worship him that liveth for ever and ever, and cast his crown before the throne. He will join, with a heart glowing with gratitude, and rapt into the sublimest devotion, in the song of the heavenly choir to the great Redeemer.

“Thou wast slain, and hast redeemed us  
 “to God by thy blood, out of every kindred, and tongue, and people, and nation—Worthy is the Lamb that was slain  
 “to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—Blessing, and honour,  
 “and glory, and power, be unto him that sitteth upon the throne, and unto the  
 “Lamb for ever and ever<sup>c</sup>.”

<sup>c</sup> Rev. v. 9.

SECT. In pursuing the analogy between the  
 II. natural and spiritual life, we must now  
 ——— turn our eyes to a very different, and a  
 very humiliating picture. Man, during  
 the whole period of his existence in this  
 world, is subject to a variety of disorders,  
 which rack his animal frame with torture,  
 and prevent the due performance of its or-  
 dinary functions. In this respect, as we  
 have daily but too many unhappy instances,  
 the parallel is equally exact. The best of  
 Christians are perpetually guilty of sins,  
 either of omission, or of commission. The  
 offence is sometimes succeeded by a speedy  
 recovery; but at other times, the relapse  
 is of so heinous a nature, that it approaches  
 to the very confines of apostasy. The foul  
 crime of sensuality may be stiled the le-  
 prosy of the soul; the violent emotion of  
 anger, its fever. The dangerous slumber  
 of carelesless and insensibility is accurately  
 represented by lethargic and paralytic af-  
 fections; and the loss of the spiritual pre-  
 cisely corresponds with the loss of the na-  
 tural appetite. The comparison might ea-  
 sily, if necessary, be pursued to a much  
 greater length. Perhaps, there is scarcely  
 a single bodily distemper, without its men-  
 tal counterpart.

A tendency  
 to sin even  
 in the rege-  
 nerate. See  
 Art. ix.

This

This metaphor is so obvious, that it perpetually and imperceptibly mingles itself with the most common expressions of our ordinary conversation<sup>d</sup>; and what is more to the present purpose, it is uniformly agreeable to the phraseology of Scripture. “The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment<sup>e</sup>.” The obstinate infidelity of the Jews is predicted in a series of similar terms: “The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed<sup>f</sup>.” Agreeably to the same allegory, as the disorders of the mind are described by the disorders of the body; so a state of total spiritual dereliction is equivalent to death. “You hath he quickened, who were *dead* in

<sup>d</sup> Ex. gr. *Lethargic dulness—The fever of impatience—Burning with indignation—Chilling neglect, and the cold touch of poverty, equally freeze the genial current of the soul, &c. &c.*

<sup>e</sup> Isaiah i. 5.

<sup>f</sup> Acts xxviii. 27.

SECT. “ trespasses and sins <sup>g</sup> ;” “ But the fearful,  
 II. “ and unbelieving, and the abominable,  
 ——— “ and murderers, and whoremongers, and  
 “ forcerers, and idolaters, and all liars, shall  
 “ have their part in the lake which burn-  
 “ eth with fire and brimstone, which is  
 “ the second *death* <sup>h</sup> .”

From these observations it appears, that the doctrine of regeneration is a perfect metaphor or allegory. Upon his first admission into the invisible church of Christ, the natural man must become a new creature. A total renovation of the heart, and a thorough change of principles, must take place ; a change, as great as that which a new-born infant experiences <sup>i</sup>. From the

<sup>g</sup> Ephes. ii. 1.

<sup>h</sup> Rev. xxi. 8.

<sup>i</sup> Thus our Church speaks in the first part of the Homily for Whitfunday. “ As there are three several and sundry  
 “ persons in the Deity, so have they three several and sun-  
 “ dry offices proper unto each of them : the Father to cre-  
 “ ate ; the Son to redeem ; and the Holy Ghost to sanctify  
 “ and regenerate. Whereof the last, the more it is hid from  
 “ our understanding, the more it ought to move all men to  
 “ wonder at the secret and mighty working of God’s Holy  
 “ Spirit, which is within us. For it is the Holy Ghost,  
 “ and no other thing, that doth quicken the minds of men,  
 “ stirring up good and godly motions in their hearts, which  
 “ are

childhood of religion, the believer must CHAP.  
 successively pass through the stages of youth III.  
 and manhood, till he attain to the rank of ———  
 what St. John styles a father<sup>k</sup>. This may  
 be denominated his growth in holiness. In  
 the mean time he will suffer a variety of  
 defeats from his spiritual adversaries, and  
 will daily discover more and more the ex-  
 treme corruption of his sinful and disor-  
 dered heart. So far from arrogantly claim-  
 ing perfection, he acknowledges, that when  
 he has done all, he is still an unprofitable  
 servant. But he is not discouraged; he  
 boldly presses forward, relying upon him,  
 who is able to make us more than con-

“ are agreeable to the will and commandment of God, such  
 “ as otherwise of their own crooked and perverse nature  
 “ they should never have. That, which is born of the Spirit,  
 “ is spirit. As who should say, man of his own nature is  
 “ fleshly and carnal, corrupt and naught, sinful and disobe-  
 “ dient to God, without any spark of goodness in him,  
 “ without any virtuous or godly motion, only given to evil  
 “ thoughts and wicked deeds. As for the works of the  
 “ Spirit, the fruits of faith, charitable and godly motions,  
 “ if he have any at all in him, they proceed only of the  
 “ Holy Ghost, who is the only worker of our sanctification,  
 “ and maketh us new men in Christ Jesus—Such is the  
 “ power of the Holy Ghost to regenerate men, and as it were  
 “ to bring them forth anew, so that they shall be nothing  
 “ like the men that they were before.”

<sup>k</sup> 1 John ii. 12, 13, 14.

SECT. querors. Here, thanks be to God through

II. Jesus Christ, the parallel ceases. Every

son of Adam is subject to the condition of mortality; but regeneration opens to the Christian the full prospect of a glorious immortality. "Death is swallowed up in "victory." At the close of a life spent in the service of God, the aged believer can raise his eyes, moist indeed with the tears of gratitude, but glistening with hope, towards that heaven, in the joys of which he will soon be removed to participate.

The necessity of regeneration.

One awful consideration yet remains, the *absolute necessity* of regeneration. It is a remarkable circumstance, that our Saviour expressly declares it no less than three times, in the short space of five verses. It is first introduced with a strong asseveration; "*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God*<sup>1</sup>." The nature of regeneration, and its attendant symbol, are next declared; "Except a man be born of *water* and of the *spirit*, he cannot enter into the kingdom of God." And, as if to prevent all possibility of mistake or perversion, the *necessity* of it is a third

<sup>1</sup> John iii. 3.



time strongly enforced; “Ye *must* be born  
 “again <sup>m</sup>.”

CHAP.

III.

<sup>m</sup> Gr. Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

• *The kingdom of God, or of heaven, does indeed occasionally signify the visible church upon earth, which includes undoubtedly tares as well as wheat; and so it may primarily signify in the present passage, as alluding partly to baptismal regeneration: but I cannot think that the expression solely conveys any such limited and inferior meaning, when the idea of spiritual regeneration is involved. It seems absurd and improbable to the last degree, that, in a solemn discourse with one of the leading men among the Pharisees, our Lord should first acquaint his anxious auditor, merely that a man cannot become a member of the visible society which he was about to establish upon earth, without being initiated into it by a particular ceremony; and should afterwards, when Nicodemus required an explanation, involve, in a kind of awful mystery and obscurity, that which, upon such a supposition, was totally devoid of mystery. Let any person attentively peruse the conversation between our blessed Lord and the Jewish Ruler, and then judge, whether the kingdom of God can be ultimately taken in any less limited sense, than the kingdom of everlasting glory and happiness.*

So Bp. Hopkins: “These two interpretations may be given of the text; *Except a man be born of water and of the Spirit*; that is, except he be *externally regenerated* by baptism, when he hath such an opportunity to receive that ordinance, that nothing but his own wilful contempt of it can hinder it, and be also *internally regenerated* by the Spirit of God working a mighty thorough change upon his heart, he shall never be saved. Or again, it may be understood thus; *Except a man be renewed by the efficacy of the Holy Ghost, cleansing the inward man from*  
 “sin,

SECT. II. Scripture then has decided, that *none* but the regenerate can be saved. It has pronounced that *none* can be admitted into the kingdom of heaven, but those, whose hearts have been renewed after the image of God. All the rest are utterly excluded from the flock of Christ, by our Lord himself. And this determination is perfectly consonant to reason. A man can never be happy in a society composed of persons, whose sentiments and inclinations are totally at variance with his own. A similarity of tastes and pursuits is essentially necessary to the full enjoyment of our existence. Even heaven itself would be no heaven to a fallen angel. By the very constitution of his being, he labours under a natural incapacity of fruition. His whole temper must be changed in every respect, before it is possible for him to be an inhabitant of the realms of bliss. Arguing then from analogy, all those, whose hearts are at variance with God, who live in the *al-*

“sin, as water cleanseth the outward man from filth, he shall never enter into heaven.” Sermons, p. 519.

It is almost superfluous to remark, that the same distinction between *internal* and *external* regeneration, with which the present disquisition commenced, is in this citation likewise accurately preserved.

*lowed*

*lowed* practice of *any* sin, whether it be CHAP.  
 mental or corporeal; whether it be envy, III.  
 hatred, and malice, or fornication, drunk-  
 enness, and uncleanness; all those likewise,  
 who live in a state of forgetfulness of God,  
 or, to use the emphatical words of Scrip-  
 ture, who live without God in the world;  
 in short, all persons, who more or less par-  
 take deliberately of the nature of Satan,  
 cannot possibly be saved without a total  
 change, and a thorough renewal. How  
 can that man, who works all uncleanness  
 with greediness, enjoy the presence of a  
 God, who is of purer eyes than to behold  
 the least iniquity? How can he, who de-  
 tests the very name of religion, and who  
 hates the company of those to whom it  
 affords a delightful, a never-failing theme  
 of social converse; how can he bear to  
 spend an *eternity* in chanting forth the  
 praises of God; an *eternity*, in that very  
 employment which on earth is the object  
 of his bitterest aversion? Direct opposites  
 can never coalesce. We must either con-  
 form to the tempers and habits of the hea-  
 venly society; or we must submit to an  
 everlasting exclusion from it. A man in  
 his unregenerate state *cannot*, from the very  
 nature

SECT. nature of things, enter into the kingdom  
 II. of God.

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In making these assertions, were the sanction of any human authority necessary, I should think myself perfectly secure under that of Bishop Butler. “ If Christ,” says he, “ be indeed our Lord, our Saviour, “ and our God; no one can say, what “ may follow, not only the obstinate, but “ the careless disregard to him, in those “ high relations. Nay, no one can say, “ what may follow such disregard, even in “ the way of natural consequence. For, “ as the natural consequences of vice in “ this life are doubtless to be considered, as “ judicial punishments inflicted by God; “ so likewise, for ought we know, the judicial punishments of the future life may “ be, in a like way, or a like sense, the “ natural consequence of vice: of men’s “ violating or disregarding the relations, “ which God has placed them in here, “ and made known to them.

“ Again: If mankind are corrupted and “ depraved in their moral character, and “ so are unfit for that state which Christ “ is

“ is gone to prepare for his disciples ; and CHAP.  
 “ if the assistance of God’s Spirit be ne- III.  
 “ cessary to renew their nature, in the de-  
 “ gree requisite to their being qualified for  
 “ that state ; all which is implied in the  
 “ express, though figurative declaration,  
 “ Except a man be born of the Spirit, he  
 “ cannot enter into the kingdom of God :  
 “ supposing this, is it possible any serious  
 “ person can think it a slight matter, whe-  
 “ ther or no he makes use of the means,  
 “ expressly commanded by God, for ob-  
 “ taining this divine assistance ? Especially  
 “ since the whole analogy of nature shews,  
 “ that we are not to expect any benefits,  
 “ without making use of the appointed  
 “ means for obtaining or enjoying them<sup>n</sup>.”

With regard to each individual who bears the name of Christian, his own conscience is the best able to inform him, how far he has a right to conclude himself regenerate. If he lives in the allowed practice of any *single* vice ; if he forms no purposes of amendment ; if his affections are supremely set upon things below, not upon things above ; and if he has no relish

<sup>n</sup> Butler’s Anal. Part II. chap. i.

SECT. for that spiritual communion with God,  
 II. which constitutes the whole felicity of the  
 ——— glorified faints; such a man surely cannot  
 reasonably think himself in a state of safety.  
 Different tempers, it is true, are endowed  
 with different degrees of animation; but  
 religion does not depend upon warm emo-  
 tions and transient feelings; it consists ra-  
 ther in a firm, resolute, and principled de-  
 termination of the heart, and of the un-  
 derstanding, to serve God, and to keep his  
 commandments. Provided a man, upon  
 an impartial scrutiny, finds this to be the  
 case with himself, his particular tempera-  
 ment is of no very great consequence.  
 But if he be obliged to confess, that, in  
 religion alone, he is cold and indifferent;  
 while the whole energy of his mind, with-  
 out the least painful effort, is roused into  
 action, when in pursuit of any *favourite*  
 employment, let him carefully examine the  
 foundation, upon which his claim to piety  
 is built. Should a flaw be discovered, let  
 him not be so far blinded by the deceit-  
 fulness of sin, as to pass it over with haste,  
 or to view it with carelessness and indif-  
 ference.

We must not indeed expect, that, in  
 the

the present life, our wills can ever be in CHAP.  
*perfect* unison with the will of God. There III.  
 is a constant struggle, even in the most de-  
 voted hearts, between grace and nature ;  
 but no person has any reason to esteem  
 himself in a dangerous state, because har-  
 rassed with this internal warfare. Every  
 sincere believer must prepare himself to  
 encounter his innate corruption, and to  
 fight vigorously against that “ law in his  
 “ members, which wars against the law of  
 “ his mind °.” The great Apostle of the  
 Gentiles himself was not exempt from this  
 common condition of all Christians ; but  
 was forced to exclaim, in the bitterness of  
 his heart, “ O wretched man that I am !  
 “ who shall deliver me from the body of  
 “ this death ?” Such a struggle is so far  
 from being a mark of determined enmity  
 with God, that Bp. Hall declares it to be  
 one of the very essentials of regeneration.

“ There are two men,” says he, “ in  
 “ every regenerate breast, the old and the  
 “ new ; and of these, as they are ever  
 “ plotting against each other, we must  
 “ take the better side, and labour that the

° Rom. vii. 23.

SECT. “ new man, by being more wise in God,

II. “ may outftrip the old. And how shall

—— “ that be done? If we would dispossess  
 “ the strong man that keeps the house,  
 “ our Saviour bids us bring in a stronger  
 “ than he; and if we would over-reach  
 “ the subtilty of the old man, yea the old  
 “ serpent, bring in a wiser than he, even  
 “ the Spirit of God, the God of wisdom<sup>p</sup>.”

Upon the whole, we may venture to pronounce, that he, who will submit to a severe self-examination, with a fixed purpose, to be guided by the Law of God, and not by his own inclinations; he, who desires only to know the will of his Creator, in order that he may obey it, however it may thwart his vicious propensities; this man is not far from the kingdom of heaven.

<sup>p</sup> Bp. Hall's Works, p. 469.



## CHAP. IV.

## EMINENT CHARACTERS TYPICAL OF CHRIST.

1. ADAM. 2. MELCHIZEDEK. 3. ISAAC AND ISMAEL. 4. ISAAC. 5. JOSEPH. 6. MOSES. MARAH. MANNA. MASSAH AND MERIBAH. THE BRAZEN SERPENT. 7. AARON. 8. ELIJAH. 9. DAVID AND SOLOMON. SOLOMON'S SONG COMPARED WITH OTHER SPECIMENS OF ORIENTAL POETRY.

**T**HE life and office of the Messiah are not only described by the ceremonial observances of the Law, but they are also darkly exhibited in a long succession of typical characters, from the very beginning of the world. In the shadows of the Jewish church, the chosen people of God beheld the realities of the Gospel; and in the most illustrious of the Patriarchs, they contemplated the attributes of the expected Saviour of the world. The Lord of Life has now accomplished his mission, and has clearly shewn himself to be the end of the Law of Moses. The obscurity of the Levitical dispensation is removed, and all the

Eminent  
characters  
typical of  
Christ.

SECT. ancient Scriptures are found to preach the  
 II. advent of a suffering Redeemer<sup>a</sup>.

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I.  
 Adam.

1. The first typical delineation of Christ occurs in the very beginning of the Pentateuch. As Adam is the head of the natural world, so is Christ of the spiritual; consequently, by exactly inverting the character of Adam, we obtain a complete description of the character of Christ. Death was the result of Adam's transgression; life everlasting is the fruit of Christ's perfect obedience. The first Adam was made a living soul; the last Adam a quickening spirit. As the one was prior to the other in point of time; so does the natural state of man precede his spiritual regeneration. All men bear the image of the earthy; and all real Christians bear the image of the heavenly. For, as Adam is the natural father of the whole human species; so is Christ the spiritual father of many children<sup>b</sup>.

2.  
 Melchizedek.

2. The next type of Christ, which demands our attention, is the singular character of Melchizedek, King of Salem, the

<sup>a</sup> Luke xxiv. 27.

<sup>b</sup> 1 Cor. xv. 21.

Priest of the most high God. No mention CHAP.  
 is made in Scripture either of the parents IV.  
 or descendants of this prince; yet, even ———  
 Abraham, the father of the faithful, owned  
 his superior dignity by paying him tithes  
 of all, and by accepting his blessing. Mel-  
 chizedek, on the other hand, refreshed the  
 spirits of Abraham, when exhausted by  
 temporal warfare, with bread and wine;  
 as Christ does, to this day, his spiritual  
 church militant, with the very same sacra-  
 mental elements<sup>c</sup>.

The argument, which St. Paul deduces  
 from the circumstances attending this ty-  
 pical character, is, that the Christian dis-  
 pensation must be of a superior nature to  
 the Mosaical, because Abraham, in whose  
 loins Levi the ancestor of Moses was,  
 owned the superiority of Melchizedek, the  
 type of Christ, by paying tithes to him,  
 and by accepting his blessing. Conse-  
 quently, if Abraham was his inferior, all  
 his posterity must be so likewise, and  
 among them the Sons of Levi, who com-  
 posed the Jewish priesthood. It appears,  
 as if St. Paul meant to have entered more

<sup>c</sup> Heb. v. 5. and vii. 4.

SECT. particularly into the typical resemblance

II. between Melchizedek and the Messiah, but

— was deterred from it, by the spiritual dullness of the persons to whom his Epistle is addressed. Christ is “ called of God, an  
 “ High-Priest after the order of Melchizedek. Of whom we have many things  
 “ to say, and hard to be uttered, seeing ye  
 “ are dull of hearing. For when for the  
 “ time ye ought to be teachers, ye have  
 “ need that one teach you again which be  
 “ the first principles of the oracles of  
 “ God <sup>d</sup>.”

It has been supposed, and not without some degree of probability, that Melchizedek was even more than a mere type; that he was a visible manifestation of the Son of God. Without venturing to decide upon so obscure a subject, there is no reason to doubt of the frequent corporeal appearance of the Messiah, during the period of the Patriarchal and Levitical dispensations. Whatever sentiments are entertained respecting the mysterious character of Melchizedek, his illustrious antitype seems evidently to be the person spoken

<sup>d</sup> Heb. v. 10.

of in the Hebrew Scriptures, under the name of the Angel Jehovah<sup>e</sup>.

CHAP.

IV.

3. We are informed by the same inspired teacher, that the two sons of Abraham were typical of the Law and the Gospel. “It is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he, who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all. Now we, brethren, as Isaac was, are the children of promise<sup>f</sup>.”

3.  
Isaac and  
Ismael.

It may be observed, in addition to the foregoing declaration of St. Paul, that as Ismael was born first, and then Isaac; so

<sup>e</sup> See Gen. xviii. xxxii. 30. and xlvi. 16. Exod. iii. 2. and xiv. 19, 24. Judges ii. Dan. iii. 25, &c.

<sup>f</sup> Galat. iv. 22.

SECT. did the Law precede the Gospel. And as

II. ——— Ismael was banished from the presence of his father, and led a roving unsettled life in Arabia, his hand against every man, and every man's hand against him, in order that he might make room for Isaac; so is the Law superseded by the Gospel, and so are the Jews wanderers and vagabonds over the face of the whole earth, a proverb and a by-word among nations. Lastly, as the descendants of Ismael remain to this day a distinct and peculiar people; so are the Jews prevented, by a divine fatality, from blending with the inhabitants of those countries, through which they are dispersed.

4.  
Isaac.

4. In pursuing the history of Isaac, we again find him a lively type of the great sacrifice, which Christ made for sin by his own death. Abraham is ordered to offer up his only son on the mountain of Moriah, where he arrived on the third day; so long a time therefore was Isaac virtually dead in the eyes of his parent. Christ, the only begotten of his father, was offered up on a mountain in the same region, and remained under the power of death three days. As Abraham took the wood of the burnt-

burnt-offering, and laid it upon Isaac his son; so did Christ bear his own cross, on which he was to be offered up, as an expiation for our sins. As Isaac on the third day was delivered from the sentence of death, and restored to the arms of his father and the enjoyment of life; so did Christ on the third day rise triumphant from the grave, clad in the glorious robes of immortality. CHAP. IV.

We may likewise add, that there is a most perfect resemblance between the type and the antitype in their patience and resignation. Isaac yielded implicit obedience to the dictates of heaven, and made not the least resistance to the arm of his father, though he was of sufficient age to have easily overpowered the strength of an old man. Christ meekly submitted to a painful and ignominious death, though he might by a single word have commanded the united efforts of twelve legions of angels to crush his enemies; or, without such inferior assistance, have destroyed them in a moment by the breath of his nostrils.

Isaac was the child of promise, and born out of the ordinary course of nature. The child

SECT. child Jesus was promised by a long train  
 II. of types and prophecies from the very be-  
 ——— beginning of the world, and born by the im-  
 mediate agency of God from a pure virgin<sup>ε</sup>.

St. Paul places it beyond a doubt, that Isaac was really a type of Christ. “ By faith  
 “ Abraham, when he was tried, offered up  
 “ Isaac,—accounting that God was able to  
 “ raise him up, even from the dead : from  
 “ whence also he received him *in a fi-  
 “ gure*<sup>h</sup>.” The word here rendered *figure*  
 is in the original, *παραβολη*, a *parable*. But  
 a parable is a representation of spiritual  
 things by natural ; in other words, a spe-

<sup>ε</sup> There is a wonderful coincidence even in their ages. It is calculated by chronologers, that Isaac, at the time of this event, was between thirty and forty, though called, after the custom of the East, a lad. That he was under forty, is manifest from comparing the history with itself. The order of events is as follows. Abraham was commanded to sacrifice Isaac ; at some indefinite period of time afterwards, Sarah died ; at another indefinite period of time after that, but certainly after the days of mourning for his mother were over, Isaac married Rebecca, and we are told, that he was then forty years of age. Consequently, when the event under consideration happened, he must in all probability have been five or six years wanting of forty. Christ, according to the calculation of Sir Isaac Newton, was, at the time of his crucifixion, about thirty-four.

<sup>h</sup> Heb. xi. 17, 18.



cies of allegory<sup>i</sup>. The only difference between the parables of our Lord, and *the* parable of Abraham receiving his son Isaac from the dead, is this; the first are verbal, the second is practical<sup>k</sup>. The very same word (*παραβολή*) is used by the Apostle, when declaring, that the tabernacle was a figure or type of better things to come<sup>l</sup>.

CHAP.  
IV.

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Well, therefore, might our Saviour say to the Jews, “Your father Abraham rejoiced to see my day; he saw it, and was glad<sup>m</sup>.” A view of the sufferings and exaltation of the Redeemer had been granted to the great Patriarch of the Jewish nation, and he hailed with joyful gratitude the dawn of the Sun of Righteousness.

The difficulty, which the Jews found in believing Christ, because he was not yet fifty years old, was in reality no objection to the truth of his assertion. “Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am.” He,

<sup>i</sup> Thus Longinus de Subl. sect. xxxvii. *Ταῖς δὲ μεταφοραῖς γειτνιασιν αἱ παραβολαὶ καὶ εἰκονες.*

<sup>k</sup> Vide supra, p. 79.

<sup>l</sup> Heb. ix. 9.

<sup>m</sup> John viii. 56.

SECT. who claimed the incommunicable name of

11. I AM, must have existed not only before  
 ——— Abraham, but before the foundations of  
 the world were laid. It is plain that they  
 thought him guilty of usurping the name  
 of God, because otherwise there will be no  
 reason why they should, *in consequence of*  
*these words*, take up stones to cast at him.  
 Indeed, the peculiar grammatical construc-  
 tion of the sentence alone shews clearly,  
 that they were perfectly right in their sup-  
 position. Had Christ been only some cre-  
 ated being, who existed prior to Abraham,  
 he would doubtless have said, *Before Abra-*  
*ham was, I was*, as the natural grammar  
 of the passage requires; not, *Before Abra-*  
*ham was, I am*, which expression is utterly  
 unintelligible, unless upon the supposition  
 of the divinity of Christ. Provided the  
 doctrine of his Godhead be allowed, the  
 sentence will then be perfectly clear; “ I  
 “ Jehovah, to whom past, present, and fu-  
 “ ture are all alike, exist necessarily, and  
 “ by my own power, before the days of  
 “ Abraham.”

5.  
Joseph.

5. The next type, which we meet with,  
 is Joseph. This Patriarch was favoured  
 with visions and revelations from God; but  
 his

his brethren refused to pay any attention CHAP. to him. Full of envy and hatred on ac- IV. count of his superior endowments, they ——— watched for a favourable opportunity, and sold him into the hands of strangers. This deed of darkness was performed at the instigation of Judah, who first gave the advice of selling him to the Ismaelites. In a similar manner Christ, notwithstanding his miraculous powers and immediate intercourse with heaven, was rejected, hated, and persecuted by the Jewish nation, who were his brethren according to the flesh; and eventually sold into the hands of Roman strangers, by whom he was crucified. It is not a little remarkable, that the wretch, who betrayed Christ for a trifling sum of money, should exactly correspond in name with that brother, who advised the selling of Joseph; they were both called Judah.

This, however, is not the only point of similitude. The book of Genesis further informs us, that in process of time, when Joseph was supposed by his whole family to be dead, he discovered himself to his brethren, forgot all their injuries, and received them into his favour. But this did not

SECT. not happen, till a nation of aliens, who at  
 II. first had accused him falsely, and thrown  
 ——— him into prison, afterwards honoured him,  
 as their sole preserver and benefactor. Thus  
 we hope and believe, from the sure word  
 of prophecy, that the time is now fast ap-  
 proaching, when our Lord will be made  
 known to his brethren according to the  
 flesh, and when the house of Israel will  
 turn with tears of contrition from their  
 former infidelity. Meanwhile it is clear,  
 that, before this great event takes place,  
 Christ will have been accused falsely, and  
 will have suffered imprisonment and perse-  
 cution from a Gentile nation, which after-  
 wards embraced his religion, and reve-  
 renced him as their Saviour. The mock  
 trial of Christ; the malignant aspersions  
 thrown upon the Gospel by Tacitus, and  
 other Pagan historians; the opposition of  
 Celsus, and the whole body of Heathen  
 philosophers; and the ten dreadful perse-  
 cutions, in which so many thousands pe-  
 rished; all preceded the complete conver-  
 sion of Europe.

Might I venture to extend the compa-  
 rison yet further, I should add, that as the  
 Israelites were sojourners in the land of  
 Egypt.

Egypt, where they were treated with the utmost contumely and contempt, till the day of their deliverance arrived ; so are the Jews vagabonds over the whole world, every where hated and despised. But the period of their calamities will at length, we trust, arrive, and the right hand of God will then conduct them into the land of their forefathers.

6. There is so exact a parallelism of character between the Messiah and his type the Jewish Lawgiver, that it cannot fail to strike even the most superficial observer. As Moses was delivered, when an infant, from the slaughter of the Hebrew children ; so was Christ delivered, during the period of his infancy, from the slaughter of all the male children of a certain age that were in Bethlehem. As Moses conversed with God face to face, an honour granted to no other prophet ; so did Christ in an especial manner receive illumination from his Father. As Moses was appointed a lawgiver, to conduct his people from the slavery and misery of Egypt into the land of Canaan ; so is Christ our lawgiver, with supreme power to lead us from the Egypt of sin, and from

6.  
Moses.

SECT. the bondage of Satan, into the heavenly

II. Canaan, where there is fulness of pleasure

— at the right hand of God for evermore. As Moses stood in the gap between the Lord and the people, in order to avert the wrath of heaven<sup>m</sup>; so does Christ intercede for us before the throne of God, that his fearful indignation may be turned away from us. As Moses was meek above all men; so Christ, when reviled, reviled not again, but prayed even for his murderers<sup>n</sup>. When Moses was in the mount, he fasted forty days; when Christ was in the wilderness, he also fasted during the same space of time.

According to Maimonides, the inspiration of Moses was superior to that of others, in four particulars. All other prophets prophesied in a dream or vision; but Moses waking and standing. All other prophets prophesied by the help or ministry of an angel; but Moses by immediate inspiration from God. All other prophets trembled, and fainted; but Moses was exempt from these concomitants of

<sup>m</sup> Psalm cvi. 23.

<sup>n</sup> See Euseb. Demon. Evang. lib. iii. c. 2.

human weakness, and conversed with God, CHAP.  
 as a man speaketh to his friend. The gift IV.  
 of prophecy was conferred upon others only  
 at particular seasons; but Moses was en-  
 abled to utter predictions at all times°. If  
 such marks of God's favour were mani-  
 fested so peculiarly in the Jewish legisla-  
 tor, still more illustriously do they shine  
 forth in the person of Christ.

Nor are these the only points of resem-  
 blance between them. During the passage  
 of the Israelites through the wilderness,  
 they were attacked by the Amalekites.  
 Moses, by the divine command, ascended  
 a neighbouring hill. Here he extended  
 his arms, and, by their remaining steadily  
 in that uneasy posture, his followers ob-  
 tained a decisive victory over their ene-  
 mies. In a similar manner, the believer,  
 as long as he remains a member of the  
 church militant, must expect to be fre-  
 quently assaulted by violent temptations.  
 "We wrestle not with flesh and blood,  
 "but with principalities and powers, and  
 "with spiritual wickedness in high places."  
 The celestial panoply of the Christian war-

° See Newton on the Prophecies, vol. i. p. 162.

SECT. rior is beautifully described by the Apostle,

II. but above all, the shield of faith is recom-  
 ——— mended. In the hour of danger, and in  
 the day of temptation, the eye of the be-  
 liever is enabled to behold the mysterious  
 scene which passed on mount Calvary. To  
 that mount, the Lamb of God, the Cap-  
 tain of our salvation, ascended. There  
 were his arms extended upon the cross,  
 and under this banner his followers must  
 advance to battle. By the all-sufficient  
 sacrifice of the Messiah, we become con-  
 querors, more than conquerors over the  
 very fiercest temptations.

While Moses was employed in conduct-  
 ing the children of Israel to the land of  
 promise, a variety of circumstances oc-  
 curred, in which the long-expected Re-  
 deemer seems to be darkly shadowed out.  
 At the bitter streams of Marah, the chosen  
 people of God, though so lately delivered  
 from the bondage of Egypt, was tempted  
 to murmur against Moses. In this emer-  
 gency, the Prophet was directed to cast  
 the branch of a tree into the waters, and  
 their bitterness was instantly removed.

When a Christian first commences his  
 spiri-



spiritual journey through the wilderness of this world, many different matters conspire together, to render it painful and irksome. Long formed habits must be broken, and new ones adopted; external temptation must be resisted in all its various forms; and internal corruption must be daily and hourly opposed. These severe trials lose none of their bitterness, even when the heart is renewed after the image of God. All the acute feelings of human nature still remain, and the soul is still tremblingly alive to every pang of affliction. The spirit indeed is willing, but the flesh is weak. To take up our cross, and to follow him who once bled for our sakes, is a doctrine hard to be received. Our Lord himself drained to the very dregs that bitter cup, which must be tasted more or less by all his disciples. Though a perfect pattern of resignation to the divine will, yet, in his human nature, being in all things tempted like unto us, he shrunk from the nauseous draught, which was offered to him; a draught poisoned with the iniquities of the whole world. "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." But let the very best of us

SECT. examine his own heart, and he will have

II. abundant cause to lament his impatience,

— when smarting under the rod of his heavenly Father. Not a word, expressive of mental irritation, escaped from the lips of the suffering Redeemer; but have we never repined at the afflicting dispensations of Providence? Have we never murmured at the bitterness of that potion, which it has been our lot to drink? No man can venture to assert his never-ceasing acquiescence in the will of God. All, at different periods, have testified their discontent; all, without exception, have been guilty of murmuring.

What is it then, which alone can sweeten the bitter cup of affliction? In the hour of sickness, or in the day of sorrow, has this world any thing to offer? Can the mad pursuits of ambition, the airy dreams of pleasure, or the gaudy pageants of opulence, afford any consolation? Ask the wretch, who lies racked on the bed of disease; ask the father, whose heart bleeds at the untimely death of a beloved child; ask the husband, whose worldly happiness lies all low in the dust; ask these, what comfort the objects of human idolatry can bestow?

bestow? Miserable comforters are ye all! CHAP.  
 The whole world, and all that it contains, IV.  
 is unequal to the task.

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Yet there is a sure source of consolation, an infallible physician. There is a rod, which can heal the waters of sorrow, and sweeten the bitter streams of affliction. "I will give you rest," is the gracious promise of "the man, whose name is "the BRANCH<sup>p</sup>." Christ is the "tender "PLANT<sup>q</sup>," which was cut down, and plunged into the bitter waters of sorrow, to save a guilty world. We indeed suffer justly; for we receive only the due reward of our deeds; but this man hath done nothing amiss. Blessed be God! the Christian is never denied access to the TREE of life, whose leaves are "for the healing of "the nations<sup>r</sup>." Here then is the sovereign remedy, which soothes the troubled spirits of the believer. Here is the heavenly Physician, who freely giveth us medicine to heal all our sickness. What are the trifling vexations of time, compared

<sup>p</sup> Zech. vi. 12.

<sup>q</sup> Isaiah liii. 2.

<sup>r</sup> Rev. xxii. 2.

SECT. to the sorrows of him, who bore the load  
 II. of our iniquities? What are the transient  
 ——— afflictions of this life, if placed in competition with the glories of eternity? When the Redeemer sweetens the waters of bitterness, and when the Holy Spirit gives us strength to receive them; then, and then only, all our cares cease, all our anxieties vanish.

In a short time after this event, the Israelites find a fresh subject of discontent. The wilderness is unable to afford sustenance to such a multitude; but God interposes, and rains down manna from heaven to satisfy their cravings.

Thus, in the spiritual life, the Christian finding the wilderness of this world inadequate to his desires, and suffering at the same time, for the trial of his faith, a deprivation of that comfort which the Holy Spirit can alone bestow, is tempted to repine at the wise dispensations of Providence. A momentary infidelity takes possession of his heart, and he cannot forbear lamenting, that he has been induced to quit the more palpable pleasures of sin, for an airy dream of ideal happiness. When-  
 ever

ever a spirit of murmuring prevails, and whenever any sin is committed, distrust and infidelity are always the latent causes. If our faith was at all times equally strong, every species of wickedness would instantaneously be checked. Could a man, with his corporeal organs of vision, see the eye of God steadfastly fixed upon him, and sensibly perceive that his right hand was supporting him; he would shrink from the commission of sin, and he would blush to be found guilty of murmuring. This truth is no less clear to the eye of faith, when in the full exercise of its powers; but, unhappily, that eye too frequently suffers a diminution of its vigour. As its strength decreases, the influence of temptation increases. But the goodness of God is not diminished; and, in due season, he is both able and willing to satisfy the appetite of the hungry. Spiritual life can no more be supported without bread from heaven, than natural life can without its accustomed aliment. Withdraw its proper nutriment from the soul, and it languishes equally with the body, when placed in similar circumstances. As the Israelites were fed with bread from heaven, so must the Christian.

CHAP.  
IV.

SECT. Our Lord applies the typical manna im-

mediately to himself: "I am that bread of

life. Your fathers did eat manna in the

wilderness, and are dead. This is the

bread which cometh down from heaven,

that a man may eat thereof, and not die.

I am the living bread, which came down

from heaven. If any man eat of this

bread, he shall live for ever: and the

bread that I will give is my flesh, which

I will give for the life of the world<sup>s</sup>."

That a mystical signification is attached to

the manna under the Law, is clear, both

from this passage, and from another in the

Apocalypse. "To him, that overcometh,

will I give to eat of the *hidden manna*."

Christ then is the true manna, the real

bread of life, which supports the spiritual

existence of his disciples. He declares,

"Except ye eat the flesh of the Son of

man, and drink his blood, ye have no

life in you. Whoso eateth my flesh, and

drinketh my blood, hath eternal life:

and I will raise him up at the last day.

For my flesh is meat indeed, and my

blood is drink indeed<sup>u</sup>."

<sup>s</sup> John vi. 48.

<sup>t</sup> Rev. ii. 17.

<sup>u</sup> John vi. 53.

The Israelites were fed with manna, not CHAP.  
 for a single time only, but for forty years, IV.  
 during the *whole* of their journey through ———  
 the wilderness.

Thus the Christian has daily need of support from above. He can neither begin, continue, nor accomplish his warfare, without the constant assistance of God's Holy Spirit. The infant that is withdrawn, he commences a retrograde motion, and is hurried back to his former miserable slavery.

Maffah and Meribah next witness the ingratitude of Israel. A deficiency in the supplies of water provokes an universal murmur, till Moses strikes his wonder-working rod deep into a rock. A copious stream immediately flows from it, and the thirst of the people is relieved.

The same divine Personage, of whom manna was last the type, is here again introduced under the image of a rock, even the rock of our salvation. As soon as it was struck, and the waters flowed, the thirst of Israel was assuaged. When Christ was wounded for our transgressions, and  
 bruised

SECT. bruised for our iniquities; when he was  
 II. lifted up on the cross, and pierced with  
 ——— the spear; an inexhaustible fountain was  
 then opened, to quench the thirst of our  
 souls, and to wash away all our impurities.  
 Here is the living water, of which who-  
 soever drinketh, he shall never thirst; here  
 is the fountain, that springeth up into ever-  
 lasting life\*. The ancient Israelites “ did  
 “ all eat the same spiritual meat, and  
 “ did all drink the same spiritual drink.  
 “ For they drank of that spiritual rock  
 “ that followed them, and that rock was  
 “ Christy.”

The perpetual murmurs, however, of  
 the children of Israel did not always pro-  
 cure the accomplishment of their wishes.  
 In consequence of their repining at the  
 manna, fiery serpents were sent among  
 them, whose poisonous bite occasioned a  
 dreadful mortality. This visitation an-  
 swered the purpose for which it was in-  
 tended. The people, impressed with com-  
 punction for their wickedness, confessed  
 their sin to Moses, and humbly deprecated  
 the anger of the Almighty. The Prophet

\* John iv. 14.

† 1 Cor. x. 3.



was ordered to elevate a brazen serpent CHAP.  
 upon a pole; and all those who had suf- IV.  
 fered were directed to look up to it. The  
 result was, that the health of all such, as  
 raised their eyes towards this emblem, was  
 immediately restored.

Our Lord applies this type to himself.  
 “ As Moses lifted up the serpent in the  
 “ wilderness, even so must the Son of man  
 “ be lifted up; that whosoever believeth  
 “ in him should not perish, but have eter-  
 “ nal life.” Thus it appears, that, as the  
 type of Christ was lifted up to heal the  
 Israelites, when bitten by the fiery ser-  
 pents; so we also, though our souls be  
 wounded by the fiery darts of the devil, if  
 we look up with the eye of faith to our  
 Saviour hanging upon the cross, shall re-  
 ceive from him healing and comfort.

There is a wonderful peculiarity in this  
 emblem, which seems worthy of notice,  
 since it tends directly to prove the divinity  
 of Christ. It has been well remarked by  
 Bp. Warburton, “ That the Jewish people  
 “ were extremely fond of Egyptian man-  
 “ ners, and did frequently fall into Egyp-

<sup>z</sup> John iii. 14.

SECT. “ tian superstitions: and that many of the  
 II. “ laws given to them by the ministry of  
 ——— “ Moses were instituted, partly in com-  
 “ pliance to their prejudices, and partly in  
 “ opposition to those superstitions<sup>a</sup>.” The  
 same Author shews, that the figurative lan-  
 guage of the prophets was, in fact, an ap-  
 plication of the Egyptian hieroglyphics; God not disdaining to convey knowledge  
 to mankind by that mode of speech to  
 which they had been accustomed, and  
 which was therefore the most intelligible  
 to them<sup>b</sup>.

This being premised, it only remains to be inquired, what the Egyptians, and it may be added, the whole East along with them, understood by the hieroglyphic of a serpent. If we examine the Bembine table, nothing there occurs so frequently, or with so great apparent veneration paid to it by the surrounding figures, as a compound hieroglyphic, consisting of a globe with a serpent and wings issuing from it. But, according to Dr. Stukeley, this hieroglyphic was the emblem of the Supreme

<sup>a</sup> Divine Leg. b. iv. sect. 6.

<sup>b</sup> Ibid. b. iv. sect. 4.

Being. The circle represented the great CHAP.  
 Author of all things; the serpent, the Son, IV.  
 who is sometimes styled the Word, and ————  
 sometimes the Wisdom of God<sup>c</sup>; and  
 lastly, the wings symbolized the Spirit,  
 which, according to the Egyptians, per-  
 vades and animates all things.

The exposition here given is not the mere phantom of a romantic imagination: the following authorities are cited by Dr. Stukeley, to prove, that the serpent was almost universally the emblem of God. “ Our oldest heathen writer, Sanchonia-  
 “ thon, says, the Phenicians called it, Aga-  
 “ thodemon, the good angel. Epies the  
 “ Phenician, in Eusebius, pronounces it a  
 “ most divine animal. Maximus of Tyre  
 “ writes, that the serpent was the greatest  
 “ symbol of the Deity, in most nations,  
 “ even among the Indians. Sigismund, in  
 “ his Muscovite history, says the like of  
 “ the Samogetians in the northern parts of  
 “ that vast empire; and Goguin, in his  
 “ Sarmatia of the Lithuanians—The sym-

<sup>c</sup> It is remarkable, that the Egyptians called this part of the hieroglyphic, Ptha, which signifies *the Word*.

SECT. “bol of the snake and circle we see on  
 II. “innumerable Egyptian monuments. Al-  
 ——— “ways it holds the uppermost, the first,  
 “and the chief place, which shews its high  
 “dignity. Mr. Selden says, this figure, in  
 “abbreviated writing among the Greeks,  
 “signifies the Deity<sup>d</sup>.” It may be added,  
 that to this day it is still conspicuous in  
 the front of all the temples in the The-  
 bais, as abundantly appears from the plates  
 which embellish the volumes of those who  
 have travelled into that country. From  
 what has been said, we can be at no loss  
 how to interpret the meaning of the Egyp-  
 tian emblem Ptha, which Moses elevated  
 upon a pole, and which Christ, the true  
 Word of God, declared to be typical of  
 himself<sup>e</sup>.

Such are the mysterious events, which  
 happened during the pilgrimage of the Is-  
 raelites through the wilderness; and to  
 make the parallel between the Jewish and  
 Christian legislators yet more complete, as

<sup>d</sup> Abury, chap. xi. See also chap. xii. and xvi.

<sup>e</sup> Mr. Bryant treats this subject in a manner somewhat  
 similar, in his Dissertation upon the Plagues of Egypt.

Moses died in sight of the land of promise, and delegated his power to his successor Joshua; so did Christ die before the ministry of the Gospel was finished, and left the propagation of it to his successors the Apostles. And as Joshua subdued the idolatrous nations of Canaan, not by the exertions of his own unassisted valour, but by the supernatural assistance of the Almighty; so did those holy men receive miraculous powers from heaven, to enable them to combat with success the idolatry of the Heathens.

Lastly, Moses, as if fearfully presaging the obstinate blindness of the Jews, minutely describes, and compares to himself the great Prophet who was destined to succeed him; a Prophet, not armed with the terrors of thunder and avenging fire, but trusting only to the still small voice of truth and reason. “ The Lord, thy God, “ will raise up unto thee a Prophet from “ the midst of thee, of thy brethren, *like unto me*; unto him ye shall hearken; “ according to all that thou desiredst of “ the Lord thy God in Horeb, in the day “ of the assembly, saying, Let me not hear “ again the voice of the Lord my God,

SECT. “ neither let me see this great fire any  
 II. “ more, that I die not<sup>f</sup>.

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It is in vain to say, that this prediction may relate only to prophets in general; for which of the prophets resembled Moses, except Christ? Unless the prophet in question was a lawgiver, the prediction could not relate to him, because he would differ from Moses in the most distinguishing part of his character<sup>g</sup>. But Christ alone, of all the prophets, had that high commission vested in him; we cannot therefore reasonably entertain a doubt of Christ's being the Prophet alluded to by the Jewish Legislator.

7.  
 A. ION.

7. The whole of the Law being written for an ensample to the Christian world, we shall find those lamentable dissensions, which continually rend the church, set forth in a most striking manner by the inspired Author of the Pentateuch. Korah, a turbulent factious Levite, in conjunction with Dathan and Abiram, two of the Laity, steps forward, and charges his law-

<sup>f</sup> Deut. xviii. 15.

<sup>g</sup> Euseb. Demon. Evang. lib. i. c. 3. & lib. ix. c. 11.

ful governors in church and state with CHAP. priestcraft and tyranny. The sacred office IV. of the ministry is invaded by self-constituted teachers; and the powers that be are despised and insulted. The divine authority of both is openly questioned; and the authors of this schismatical rebellion undertake *to open the eyes* of the people<sup>h</sup>. These enlightened sentiments, however, of Korah and his coadjutors, respecting the origin of government, prove to be utterly displeasing to him, from whom all rights both ecclesiastical and civil are derived. The ways of God are not as the ways of man. A severe visitation from heaven speedily decides the point which was controverted between Moses and his opponents. “The earth opened her mouth, and swallowed them up quick.” But as for those, who presumed to minister to God, not according to his revealed will, but according to their own vain imaginations, their offering was an abomination in his eyes. “Fire came out from the Lord, and consumed the two hundred and fifty men, that offered incense.”

We are directed by St. Jude to apply

<sup>h</sup> See Numb. xvi. 14.

SECT. this type to the Christian church. He

II. speaks of certain men in his days, who despised dominion, and spoke evil of dignities, and who “perished in the gainfaying of Korah.” Against such he denounces a woe. “Clouds they are without water, carried about of winds—wandering stars—murmurers, complainers— who separate themselves, sensual, having not the Spirit<sup>i</sup>.”

The Israelites, far from being intimidated by the exemplary punishment inflicted upon Korah, Dathan, and Abiram,

<sup>i</sup> Some persons have applied this alarming type to the whole body of separatists from the ancient apostolical polity of the church: but, as I dare not anathematize such eminent characters as Doddridge and Watts, although verily persuaded of the divine authority of Episcopacy; I have simply related the history of Korah, and subjoined St. Jude’s comment upon it, leaving the Reader to judge for himself. It may not be amiss, however, to observe, in the words of Bp. Horne, that “internal gifts and graces may *qualify* a person for an office, but they cannot *put* him into one.” Sermons, vol. ii. p. 167.

Bp. Latimer and Bp. Reynolds are equally strong in censuring the presumption of those, who take upon themselves the office of the ministry, without being regularly ordained to it. See Bp. Latimer’s Sermons, fol. 240. edit. 1584. Bp. Reynolds’s Works, p. 427. Jones’s Essay on the Church; and particularly Bp. Hall’s Episcopacy by Divine Right.

murmur



murmur the very next morning against CHAP.  
 Moses and Aaron. By thus vindicating IV.  
 the actions of those rebels, they incurred a ———  
 similar degree of guilt. A plague is sent  
 among them, and no means of human de-  
 liverance appear. In this emergency, Aa-  
 ron took his censer, and ran into the midst  
 of the congregation, to make an atone-  
 ment for them. “ He stood between the  
 “ dead and the living, and the plague was  
 “ stayed<sup>k</sup>.” All those, who remained ex-  
 posed to the fierce anger of the Lord, un-  
 protected by the mediatorial intercession of  
 Aaron, inevitably perished. But all such,  
 as were shrouded from the vengeance of  
 God by the powerful atonement of the  
 high-priest, remained secure, though trem-  
 bling at the destruction which raged around  
 them. Before Aaron, death appeared in  
 all its horrors; behind him all was hope  
 and security. The plague approached ex-  
 actly to the place where he stood, when,  
 overcome by the mysterious virtue of the  
 atonement which he made for the people,  
 it ceased instantaneously.

There cannot be a more accurate de-  
 scription of the benefits conferred by the

<sup>k</sup> Numb. xvi. 48.

SECT. mediatorial office of the Messiah, than that

II. which is contained in this instructive portion of history. The plague of sin rages in the midst of us all, and we are all totally corrupted. In this miserable and helpless situation, we are exposed to the just anger of God, which, by our own strength, we can neither avert nor avoid. To a sinner, convinced of his criminality, and deeply feeling his need of a Saviour, the promised Redeemer now appears in the full, though benign radiance of mercy. The great High-Priest is both able and willing “to make  
 “ a full, perfect, and sufficient sacrifice,  
 “ oblation, and satisfaction, for the sins of  
 “ the whole world.” To those, who trust in his merits, and rely upon the efficacy of his atonement, there is joy, peace, and comfort inexpressible. The wrath of God is stayed, nor will it penetrate into the inclosure, before which the well-beloved Son has taken his station. The miserable consequences of the plague of sin are at an end, and his spiritual health is restored to the penitent sinner, by the sprinkling of the blood of the covenant. Where Christ is not, sin and death prevail; where he is, they are constrained to yield before the Almighty Conqueror. “He stands between  
 “ the

“ the living and the dead, and the plague  
“ is stayed<sup>1</sup>.”

CHAP.  
IV.

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8. The superior dignity which Elijah held over the other inspired teachers in Israel, along with some peculiar circumstances recorded in his history, seems to confer upon him the honour of being a type of the Messiah. The authoritative manner of his teaching; his opposition to the priests of Baal; and his call of Elisha, nearly in the very same words which our Lord used when calling his disciples; are all worthy of attention. But there are two events in his life, which more particularly demand our regard. As Elijah fasted forty days and forty nights; so did our Saviour likewise prolong his abstinence to the same period. And as the Prophet was supernaturally taken up into heaven, in the sight of his servant Elisha, to whom he left his mantle, conferring the same miraculous powers, and the same divine inspiration, which he had himself possessed; so did Christ ascend up on high in the presence of his disciples, leaving with them a double portion of his Spirit, which both

s.  
Elijah.

<sup>1</sup> See a beautiful Sermon on this subject by Bp. Horne.

SECT. enabled them to work wonders, and gave  
 II. them strength to accomplish their warfare.

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9.  
 David and  
 Solomon.

9. The last type, which shall be considered, is that of David and Solomon, who, taken in succession, aptly represent the Messiah, during his laborious warfare upon earth, and his triumphant reign in heaven. Many passages in the Psalms seem to confirm this supposition. What David primarily speaks in his own person, or in that of his son Solomon, must be applied secondarily to Christ. Some of them actually are so applied both by our Lord himself, and by his Apostles.

The whole life of David was a continued scene of warfare and trouble, for the purpose of increasing the glory and prosperity of Israel; yet did he frequently experience the most ungrateful returns. Still, however, he trusted in his God, and led a life of faith and holy confidence. Notwithstanding the difficulties with which he was continually surrounded, his eye was stedfastly fixed upon him, from whom alone can be derived safety and protection.

Similar to his, when viewed in a spiritual

ritual light, was the life of the Son of God. CHAP.  
 He daily encountered both human and dia- IV.  
 bological opposition, in his unwearied labours —————  
 for the benefit of his creatures; yet the  
 very persons, who are thus indebted to  
 him, did and do still vex him with their  
 perverseness and rebellion. The same ge-  
 nerous forbearance, which David shewed  
 to his enemy Saul when placed within his  
 power, was shewn in an infinitely more  
 eminent degree by Christ, when he prayed  
 for his malicious adversaries.

There is, however, one circumstance in  
 the life of David, which deserves to be  
 particularly mentioned; he was betrayed  
 by his intimate friend and counsellor Ahi-  
 topheh, and the traitor afterwards hanged  
 himself, touched with remorse at the trea-  
 chery and ingratitude of which he had  
 been guilty. Beautifully plaintive are the  
 strains, in which the Hebrew monarch ex-  
 presses the pangs, that injured friendship  
 alone can feel. “ Oh! that I had wings  
 “ like a dove; for then would I flee away,  
 “ and be at rest. Lo, then would I get  
 “ me away far off, and remain in the wil-  
 “ derness—It is not an open enemy, that  
 “ hath

SECT. " hath done me this dishonour ; for then I  
 II. " could have borne it. Neither was it  
 — " mine adversary, that did magnify himself  
 " against me ; for then, peradventure, I  
 " would have hid myself from him : but  
 " it was even thou, my companion, my  
 " guide, and mine own familiar friend. We  
 " took sweet counsel together, and walked  
 " in the house of God as friends—He laid  
 " his hands upon such as be at peace with  
 " him, and he brake his covenant. The  
 " words of his mouth were softer than  
 " butter, having war in his heart ; his  
 " words were smoother than oil, and yet  
 " be they very swords<sup>m</sup>. Yea, even mine  
 " own familiar friend, whom I trusted,  
 " who did also eat of my bread, hath laid  
 " great wait for me<sup>n</sup>."

Every person must at once perceive how accurately the perfidy of Judas is here delineated in the character of Ahitophel. Nor is this merely an accidental resemblance : that the one was a type of the other, and consequently David of Christ, cannot be doubted, because our Lord expressly ap-

<sup>m</sup> Psalm lv.

<sup>n</sup> Psalm xli. 9.

plies the latter of the above-cited passages CHAP.  
to Judas<sup>o</sup>. This is further evident from IV.  
the decision of the Apostles, who refer to —————  
Judas what David spoke primarily of Ahi-  
tophel. “ This Scripture must needs have  
“ been fulfilled, which the Holy Ghost by  
“ the mouth of David spake before con-  
“ cerning Judas—Let his habitation be de-  
“ solate, and let no man dwell therein:  
“ and his bishoprick let another take<sup>p</sup>.”

As the character of David is typical of the humiliation and sufferings of Christ; so in the peaceable and splendid reign of Solomon, the glorious and heavenly kingdom of the Messiah is figuratively delineated. The magnificent temple built by that prince is only a faint representation of the celestial mansion built without hands, prepared for all such as love God. Till his reign, the ancient tabernacle, expressive of a wandering and unsettled life, remained in use. David sought to build a permanent place of worship for God: but his request was not granted. That honour was reserved to grace the peaceful era of Solomon.

<sup>o</sup> John xiii. 18. Bible with Marg. Ref.

<sup>p</sup> Acts i. 16, and 20.

SECT.

II.

In a similar manner, the Christian views this world as one grand tabernacle, beautiful indeed, yet not destined for perpetuity. He looks forward with the eye of faith towards a heavenly city, a glorious everlasting temple, whose maker and builder is God. Christ himself, in the days of his pilgrimage, had no fixed abode; nor has he left a stationary place of worship to his disciples. Conformed to their Lord and Master in his sufferings, like him they consider this world only as the land of their sojourning. But in a short time, the transient tabernacle of sublunary devotion will give place to the glorious and eternal temple, whose foundations are in the holy hill of the heavenly Zion. The reign of the true Solomon will commence, nor will its lustre ever suffer an eclipse; but the righteous shall rejoice in his presence, and their souls shall live for ever and ever. The church will then triumphantly repeat the sacred songs composed by the Psalmist, primarily indeed in honour of the Prince of Israel, but secondarily and completely applicable to none but the true King of Jacob. “ My heart is inditing a good  
 “ matter: I speak of the things which I  
 “ have made unto the King—Thou art  
 “ fairer



“ fairer than the children of men : full of CHAP.  
 “ grace are thy lips, because God hath IV.  
 “ blessed thee for ever—Thy feat, O God, ———  
 “ endureth for ever ; the sceptre of thy  
 “ kingdom is a right sceptre. Thou hast  
 “ loved righteousness and hated iniquity ;  
 “ wherefore God, even thy God, hath  
 “ anointed thee with the oil of gladness  
 “ above thy fellows <sup>a</sup>.”

In that beautiful specimen of Oriental Solomon's  
Song, com-  
pared with  
other speci-  
mens of  
Oriental  
poetry. poetry, the Song of Songs, the mutual  
 love of Christ and his church are exhibited  
 under the frequent Scriptural type of an  
 epithalamium. *Literally* indeed composed  
 by Solomon on his marriage with the prin-  
 cess of Egypt, it *spiritually* relates to the  
 mystical marriage of the Lamb. Though  
 his spouse, the Church, be black and de-  
 formed with sin, yet is she beautiful in  
 his eyes, when washed in his all-cleansing  
 blood. “ Until the day broke, and the sha-  
 “ dows fled away <sup>r</sup>,” the Church took her  
 station in “ the mountain of myrrh, and  
 “ in the hill of frankincense.” During the  
 period of typical and ceremonial obscurity,  
 the smoke of the sacrifices and the odour

<sup>a</sup> Psalm xlv.

<sup>r</sup> Cant. iv. 6.

SECT. of the richest perfumes daily ascended up  
 II. to heaven from the sacred hill of Zion:  
 ——— but now the spouse is indulged with a  
 clearer view of her gracious Lord and pro-  
 tector. Conscious of her own weakness,  
 she relies upon his support during her jour-  
 ney through this world, and “ cometh up  
 “ from the wilderness leaning upon her  
 “ beloved<sup>s</sup>.”

That this divine song of loves is to be interpreted mystically, appears from several considerations. To suppose, that a *mere* epithalamium should be admitted into the sacred canon is improbable; and to imagine, that, if it had crept in through accident or negligence, our Saviour would not have rectified the mistake, is incredible. The general style of a book ought likewise to be considered, before we venture to pronounce definitively upon the signification of a detached passage. Scripture ought to be compared with Scripture, and the whole carefully weighed, lest we be found guilty of presumptuously flighting this portion of it. Ignorance is ever petulant and forward; but cautious piety will take heed

<sup>s</sup> Cant. viii. 5.

to her ways, lest haply she be found a de-  
spiser of the revealed will of God †.

CHAP.

IV.

The Song of Solomon is perhaps the most perfect model of the mystic Oriental poetry now extant. A short poem on the same subject is preserved in the Prophecies of Isaiah<sup>u</sup>, where a similar turn of expression is sedulously adopted. The forty-fifth Psalm likewise is styled a Song of Loves; and, accordingly, we find that it treats of the union of Christ and his church, under the very same allegory of a marriage. This metaphor is uniformly preserved by the Prophets. Throughout their writings, the Lord is pleased to style himself *the husband* of the Jewish church<sup>x</sup>; and, in strict analogy to this idea, idolatry is continually called adultery. The very same image is preserved in the Apocalypse; and the page of Scripture is triumphantly closed with the marriage of the Lamb, and the overthrow of his enemies<sup>y</sup>. From a consideration of all these circumstances, our

† See Patrick's Pref. to the Song of Solomon.

<sup>u</sup> Isaiah c. v.

<sup>x</sup> See Isaiah liv. 5. Jer. xxxi. 32. Hof. ii. 2, & 7.

<sup>y</sup> Rev. xix. 7. & xxi. 9. see also Ephes. v. 32.

SECT. translators were fully justified in pronouncing this portion of Scripture to be typical of the mutual love of Christ and his church<sup>z</sup>.

A view of the mystical poetry of the Oriental world will confirm the hypothesis adopted by our translators. No book can be thoroughly understood, unless the style of the country, in which it was written, be attended to. The comparatively phlegmatic mode of composition used in the West throws an additional difficulty in the way; and it will be necessary to divest ourselves of all prejudice, before we can tolerate the luxuriancy of Asiatic poetry.

It is a remarkable circumstance, that the spiritual mode of interpreting the Song of Solomon is so far from being contrary to Oriental notions, that it is singularly analogous to them. The Eastern poets actually do describe the mutual love between God and the soul of man, under the same metaphor, and nearly in the same language, as that which characterizes the book of Canticles. The ardent glow of

<sup>z</sup> See the Prefaces prefixed to each Chapter of this Book.

devotion towards the great first Cause, CHAP. which breathes in the souls of the pious, IV. has immemorially, throughout the wide regions of Asia, been painted in the vivid colours of allegory. The Indian philosophers of the Vedanta school appear to have been the source, from which this mode of expression was equally derived to the ancient Hufhangis and modern Sufis of Persia; and the votaries of the ancient academic theology seem to have borrowed their sentiments from the same original. Though the hidden meaning of this species of poetry be almost universally the exercise of the religious affections towards God; yet at the first view it appears only descriptive of a vehement and unrestrained voluptuousness. Such are the rapturous Songs of Hafiz and Jayadeva, of which a mystical love is the constant subject.

The union between God and a pious soul is described by the Hindoos under the very same image which prevails through the Song of Solomon; they are supposed to be joined to each other by a nuptial contract. Chreesna, an incarnation of their mediatorial deity, is represented as married to Radha, a word signifying *atonement*,

SECT. *ment*, or *satisfaction*. This term is applied

II. allegorically to the human soul, or rather, ——— what is not a little remarkable, to the whole assembly of created spirits. The last idea nearly, if not entirely, corresponds with the scriptural personification of the church. She is represented by St. John, under the figure of a woman clothed with the sun, and having the moon beneath her feet, while her head is decorated with a crown of twelve stars. For a season her enemies are permitted to afflict her, but at length the Lamb publicly owns her as his Bride, and she is conducted in triumph into the mansions of everlasting felicity.

There is, however, one Oriental poem, which bears perhaps a yet stricter analogy to the book of Canticles. That divine Song is doubtless founded upon a literal matter of fact, the marriage of king Solomon; but it mystically relates to the spiritual nuptials of one greater than the Jewish prince. Thus the poem of Nizami on the loves of Laili and Majnum, though built upon a circumstance of *true* history, is *avowedly* mysterious, and allegorically describes the raptures of divine affections. The Persian poet Hafiz, throughout the  
whole

whole of his odes, seems to use the name of Laili, when speaking of the Supreme Being; and Maulavi declares, that the impassioned descriptions of love, which breathe through their writings, do not relate to the gross and sensual affections, but that they mystically paint the workings of the spiritual desire of the soul towards the great Author of her existence. The poem on the loves of Laili and Majnum is not the only instance of a composition having both a primary and secondary signification; the East abounds with songs of this nature<sup>a</sup>.

In a similar strain of mysticism, clearly borrowed from the Oriental world, Apuleius has described the loves of Cupid and Psyche. After encountering a variety of hardships, and suffering numerous pains and vexations, the human soul, of which the beautiful Psyche is a personification, is at length united, in an allegorical marriage, with divine Love. The goblet of celestial ambrosia is presented to her; she drinks, and becomes immortal<sup>b</sup>.

<sup>a</sup> See a paper on the Mystical Poetry of the East, by Sir W. Jones, in vol. iii. of *Asiat. Res.*

<sup>b</sup> Apuleii *Metam.* lib. v. & vi.

SECT. From these observations it is evident,  
 II. that as the Holy Spirit of God was pleased  
 ——— to deliver the prophetic oracles, and the  
 ceremonial types in conformity with the  
 hieroglyphical mode of expression customary in the East; so he condescended to dictate the Song of Solomon in a vein of metaphor, analogous to the mystical writings of the Oriental poets. In both cases, the design is the same. When God becomes the instructor of man, he does not disdain to use those peculiarities of language, to which the nation that is addressed is the most accustomed. The original Scriptures being revealed in the East, the vivid colours of Asiatic painting are adopted, and truth is delivered through the medium of type and allegory.

Such is the singular connection between the Law and the Gospel, which may be traced through a wonderful series of typical characters, and discovered amidst all the obscurity of ritual observances. Marvellous are the counsels of God, and astonishing are the workings of his Providence. The shadows are now passed away, and the day spring from on high hath visited us. The light diffused by the Sun of Righteousness



teousness enables us to perceive, that the whole Law centres with a fatal exactness in one point. Figures and types have been displayed at different periods, during the space of four thousand years; princes, prophets, and ceremonies, all tend the same way, and form a magnificent train preceding the Messiah towards that second temple, the glory of which was to surpass the glory of the first. Another procession, headed by the victorious Lamb, and conducted by the Apostles and Martyrs, press forward towards the same place of rest. Multitudes from all nations, and all countries; swell the procession. Its numbers increase, as it advances; and will continue increasing till time itself shall be no more. What a glorious subject of contemplation for the Christian! How much does this scene eclipse the boasted splendor of a Roman triumph! Imagine that you behold an immense army, slowly advancing towards the imperial city, the New Jerusalem. First in order march the Patriarchs, the Prophets, and all the faithful of the Jewish church. Next comes the mighty Conqueror himself; his garments dyed in his own blood, and his sword girt upon his thigh, dragging at his chariot-

SECT. wheels his reluctant enemies. Lastly, be-  
 II. hold an innumerable crowd, led on by the  
 ——— holy Apostles, and preceded by the noble  
 army of Martyrs, chanting with one voice  
 the praises of the Almighty WORD of  
 God. At length the gorgeous portals of  
 heaven rise full in their view, and with  
 transports of exultation, they exclaim, “Lift  
 “ up your heads, O ye gates, and be ye  
 “ lift up, ye everlasting doors, and the  
 “ King of glory shall come in.” The an-  
 gels, astonished that such a strain of joy  
 should ascend from the earth, long the  
 abode of sin and misery, reply, “Who is  
 “ the King of glory?” The redeemed an-  
 swer with triumph, “It is the Lord, strong  
 “ and mighty, even the Lord mighty in  
 “ battle; he is the King of glory<sup>c</sup>.” The  
 gates are now thrown open, and the tri-  
 umph of the church commences. The  
 faithful spouse is united to her Redeemer,  
 never more to be separated from him;  
 never more to be exposed to danger, trou-  
 ble, and persecution. Angels chant the  
 epithalamium; and the Almighty Father  
 looks on well pleased to see the glory of  
 his only begotten.

<sup>c</sup> See Bp. Horne’s beautiful Comment. on Psalm xxiv.

“ Rise, crown’d with light, imperial Salem rise!  
 “ Exalt thy towering head, and lift thy eyes!  
 “ See a long race thy spacious courts adorn;  
 “ See future fons and daughters, yet unborn,  
 “ In crowding ranks, on every side arise,  
 “ Demanding life, impatient for the skies!  
 “ See barbarous nations at thy gates attend,  
 “ Walk in thy light, and in thy temple bend<sup>d</sup>.”

CHAP.

IV.  

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<sup>d</sup> Messiah.

I cannot conclude this Dissertation on the Types of the Old Testament, without earnestly recommending to the attention of the Reader, that excellent work of the late Rev. W. Jones, “Lectures on the Figurative Language of Holy Scripture.” The pleasure and instruction, which I have derived from the perusal of it, will never be erased from my remembrance.

## CHAP. V.

## OPINIONS OF THE JEWS.

Opinions  
of the Jews.

IN this attempt to interpret the hidden meaning of the Mosaic dispensation, I have taken the whole tenor of the Epistle to the Hebrews for my guide, and St. Paul's express declaration for my authority. "The Law" is "a shadow of good things to come, and not the very image of the things<sup>a</sup>." Before the subject be entirely dismissed, it will not be useless to consider the sentiments of the Jews themselves.

The doctrine of the Law being typical of the Gospel, is frequently asserted to be merely the fanciful reverie of Christian divines, and equally unknown and unthought of by the church of Israel. Nay, even St. Paul himself has been charged with yielding to the impulse of a too warm imagination<sup>b</sup>. Supposing however, for a moment, that the Jews were entirely ignorant of the design of their Law, this would not prove, that it contained no hidden

<sup>a</sup> Heb. x. 1.

<sup>b</sup> By Dr. Priestley.  
meaning;

meaning ; but if it can be shewn, that the very reverse is the case, such a demonstration will serve as a corollary to what has been already advanced.

CHAP.

v.

Many are the testimonies which the Jews bear to the truth of St. Paul's assertion, that all the sacrifices and rites of the Old Testament relate to the Messiah<sup>c</sup>. They set out with the following general proposition ; כל מה שזכר בתורה נביאים כתובים רומזים אל החכמה ; " All things which are mentioned in the Law, the Prophets, and the Hagiographa, relate to the Wisdom ;" under which cabalistic name, they designated, as it is well known, the Messiah. To this rule they strictly adhere, and maintain, that under the literal sense of the words a mystical meaning lies concealed. Such is the doctrine of the Babylonian Talmud ; המטרגם פסוק כצורתו ; הנה זה בדאי ; " Whosoever expounds the text, according to its form, (i. e. its literal sense) lo ! he is a liar." The same notion is advanced by R. Samuel Laniadu, in his Commentaries ; בעסק התורה יש שני מנינים האחר בפשטיה והשני בסודותיה להבין תעלומות ; " In the study of the Law, a

<sup>c</sup> Heb. passim.

SECT. "double method is to be observed; the  
 II. "one, that its literal meaning may be ac-  
 ——— "quired; and the other, that its hidden  
 "signification may be understood." The  
 Gloss upon the Talmud is yet more ex-  
 press; *ציורי המשכן לציורים שכליים ולהתבנן*  
 : *מהם האמתות העליונות*: "The figures of  
 "the tabernacle relate to spiritual figures,  
 "to learn from thence more sublime  
 "truths." R. Bechai is perfectly in unison  
 with the above citations; *חקים הם ציורי*  
 : *ענינים שכליים של מעלה*: "The statutes  
 " (of Moses) are a figure of spiritual things;  
 "and those spiritual things are above."  
 In short, they all agree, that the ceremo-  
 nial Law had an immediate reference to  
 the Messiah himself, and to the sublime  
 truths, which it would be his province to  
 inculcate<sup>d</sup>.

Upon the doctrine of the great sacrifice  
 to be made by Christ for the sins of the  
 whole world, the Jews are remarkably ex-  
 press. Let the following passage from the  
 Jalkut Chadafsch declare their sentiments  
 on this point. *נשמות הצדיקים מגידות למשיח*  
*יסורין של בני אדם מיד מקבל משיח עליו יסורין*

<sup>d</sup> Præf. ad Maimon. de Vaccâ Rufâ.

וּמִקְבִּיל מִיִּשְׂרָאֵל וְהוּא בְּמִקּוֹם הַקְּרִבְנוֹת שֶׁהֵיוּ  
 : בּוֹזֵמֵי שְׁבִית מִקְדָּשׁ קַיִים : “ The souls of the  
 “ righteous make their boast<sup>e</sup> in the Mes-  
 “ siah ; the chastisement which is due to  
 “ the sons of Adam, the Messiah imme-  
 “ diately taketh away ; upon him is the  
 “ chastisement, and he taketh it away from  
 “ Israel. And he is in the place of the  
 “ offerings, which, during the appointed  
 “ time of the house of the sanctuary, were  
 “ stretching forth the neck in eager ex-  
 “ pectation of his approach<sup>f</sup>.”

R. Menachim speaks in the following terms of the intent of the sacrificial rites ;  
 נִמְצָא שֶׁכֹּהֵן אֵעֵלָה נִפְשׁוֹ מֵעֵלּוֹ לְעֵלּוֹ וְהוּא סוֹד  
 : הַמְּזַבְּחָה “ The priest, whilst he ascends  
 “ the altar, is found raising up his soul  
 “ from the lofty One to the lofty One ;  
 “ and this is the mystery of the altar.” By  
 these terms we can only understand the  
 Father and the Son ; and indeed the Rab-  
 bini are sufficiently explicit in declaring,  
 that this is their meaning. The idea then  
 of the passage, when divested of its obscu-  
 rity, will be, The priest rises in contem-

<sup>e</sup> See Parkhurst under נָגַד.

<sup>f</sup> Differt. in Maimon, de Vaccâ Rufâ, p. 492.

SECT. plation to the Most High, through the me-  
 II. rits of the Most High his only begotten  
 ——— Son; and in the mysterious sacrifice, then  
 offering upon the altar, he views with the  
 eye of faith the sufferings of the one great  
 sacrifice for lost mankind: such is the mys-  
 tery of the altar<sup>g</sup>.

The same belief in the divinity of the  
 Messiah may be deduced from the follow-  
 ing very remarkable passage in the Mid-  
 rash. “ Thus he saved them by the hand  
 “ of other judges, who being but flesh  
 “ and blood, ye fell into slavery again:  
 “ but in the age to come (i. e. of the Mes-  
 “ siah) *I in my own substance* will redeem  
 “ you, and ye shall not be reduced into  
 “ servitude any more<sup>h</sup>.”

According to R. Salomon Jarchi, the  
 Talmuds, and Maimonides, when the priest  
 sprinkled the blood of the victim upon the  
 consecrated cakes, and other hallowed uten-  
 sils, he was always careful to do it in the  
 form of a cross. The same symbol was  
 used when the kings and the high-priests

<sup>g</sup> Dissert. in Maimon. de Vaccâ Rufâ, p. 495.

<sup>h</sup> Cited by Bp. Patrick, Comment. on Judges, c. iii.



were anointed. And whenever they had occasion to move the victims, or to wave the branches of the palm-tree, the motion was always made so as to express the figure of a cross<sup>1</sup>.

CHAP.

V.

From these authorities we may judge, how far the Jews were in that total ignorance of the end and purport of their Law, which some persons are fond of asserting. To maintain, indeed, that they enjoyed those clear views of the nature of Christ's kingdom, which we do at present, would be no less absurd, than contrary to the declarations of Scripture. They lived in the twilight of the Gospel; we in the full blaze of its day. They looked forward with eager expectation to the first advent of the Messiah; we are in the same situation as to his second coming. They believed, that he would shortly manifest him-

<sup>1</sup> Dissert. in Maimon. de Vaccâ Rufâ, p. 497.

I am aware, that many of these Jewish writers flourished after the commencement of the Christian era; but that circumstance does not appear to invalidate the argument drawn from their declarations. Since they do not admit Jesus to be the Messiah, they are placed in exactly the same predicament, with regard to any of their particular tenets, as they were previous to the advent of Christ.

SECT. self upon the earth, though they did not

II. fully comprehend the mode of his appear-

---

ance ; we believe, that he will come to be our judge, though, with regard to the particular process of that awful day, we are, and must remain, considerably in the dark, till instructed by the event. In short, it seems to be nearly as unreasonable to maintain, that Christians do not believe in a future state of rewards and punishments, because their views of it are indistinct, and their perceptions clouded ; as it is to assert, that the Jews did not look beyond their ceremonial Law to its completion in the promised Saviour, because their apprehension of his nature and office was not so definite, as if they had lived posterior to his ministry.

The result of the whole is, that the very Gospel, which is now universally received by the Christian world, was in reality preached to the ancient church of Israel. Veiled indeed it was beneath the types and shadows of the Law ; but it still proposed to lost mankind the same offer of redemption, and the same doctrine of a mediator. From the creation of the world, to the day of its final dissolution, one mode only  
of

of falvation has been revealed; and the everlaſting happineſs both of Jew and Gen- tile is equally built upon the perfect obedience and the meritorious ſacrifice of the Son of God.

CHAP.

V.

All dependence then upon our own righteouſneſs we utterly diſclaim; for we know, alas! by bitter experience, that we can do no good thing. We preſume not to demand ſalvation as a debt; but we rely entirely upon the worthineſs of him, who hath promiſed, that he will not ſuffer the gates of hell to prevail againſt his church. Here the Chriſtian reſts in the full aſſurance of hope; an aſſurance depending upon God's oath, and built upon his omnipotence<sup>k</sup>. When this oath can fail, and when this omnipotence can be ſubverted, then, and not till then, will the joyful confidence of the believer be ſhaken. Meanwhile, his grateful heart labours to bring forth fruits, in ſome ſmall degree at leaſt, worthy of his free and unbought juſtification. Hath God, through Chriſt, done all for him, and ſhall he not ſtrive to make the ſmalleſt return? His ſoul revolts from the very idea of ſuch baſe ingratitude; the

<sup>k</sup> Heb. vi. 16.

SECT. remembrance of benefits conferred is a constant spur to his industry; and his daily  
 II. — lamentation is, that he, who hath received so much, should repay so little. Respecting futurity he has no lasting anxiety; he trusts that all things work together for his good; and his flesh rests in hope, notwithstanding his ignorance of the peculiar manner of spiritual existence. “The secret  
 “ things belong to the Lord our God; but  
 “ those things which are revealed belong  
 “ unto us, and to our children for ever,  
 “ that we may *do* all the words of this  
 “ Law<sup>1</sup>.”

<sup>1</sup> Deut. xxix. 29.

## SECT. III.

## THEIR CONNECTION BY MEANS OF PROPHECY.

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 CHAP. I.

PROPHECIES, WHICH DEFINE THE FAMILY OF THE MESSIAH. 1. PROPHECY OF THE MESSIAH DELIVERED TO EVE. 2. PROPHECY OF NOAH. 3. PROPHECY DELIVERED TO ABRAHAM. 4. TO ISAAC. 5. TO JACOB. 6. TO JUDAH. 7. TO DAVID.

**T**HE kingdom of the Messiah is not only represented under the types and ceremonies of the Law, but it is likewise foretold by the sure word of Prophecy. It has frequently been observed of this strongest evidence of the truth both of Judaism and Christianity, that the first predictions contained in the Old Testament, relative to the advent of the promised Redeemer, are the most obscure and general; afterwards they gradually become more express and particular in describing, 1. The family,

SECT. 2. The office, and 3. The universal kingdom of our Saviour.

III.

Prophecies, which define the family of the Messiah.

The honour of giving birth to Christ is in the earlier prophecies left open to the whole race of mankind; but in the later ones, it is more and more contracted, till at length it is limited to one particular family. This continual accession of light, from the beginning of the world to the manifestation of the Messiah, is very commonly, though very beautifully, compared to the gradual opening of the morning. The first faint glimmerings of twilight serve only to render the retiring darkness yet more visible; soon, however, the gloom disperses, and the vivid tints of red diffused over the East announce the near approach of the orb of day; till, at length, every object gleams with the full lustre of the morning.

i.  
Prophecy of the Messiah, delivered to Eve.

i. The earliest promise of the Messiah is made at the earliest period, when a Redeemer was necessary. As soon as our first parents had transgressed the commandment of God, and by their disobedience brought sin and death into the world, in the midst of just severity, the Almighty did not forget

get mercy ; but infused the balm of com- CHAP.  
 fort into their souls, even in the denun- I.  
 ciation of punishment. A difference is dif-  
 distinctly marked between the seduced and  
 the seducer. While the former have the  
 sentence of death passed upon them, the  
 latter is cursed above all cattle, and above  
 every beast of the field. This curse too is  
 not mitigated by any softening circum-  
 stances ; it is absolute and unconditional.  
 But the other party is comforted by a pro-  
 mise, that the seed of the woman should  
 bruise the head of the serpent, though it  
 might bruise his heel.

The absurdity of interpreting the Pro-  
 phesy literally is manifest from this consi-  
 deration. The promise is designed to com-  
 fort our first parents under their affliction,  
 by shewing them, that sooner or later their  
 enemy should meet with the punishment  
 due to his malice, from the hand of one,  
 peculiarly styled the seed of the woman.  
 But it is not very easy to conceive, what  
 great comfort there is for the loss of Para-  
 dise, in being told, that there should be  
 constant enmity between the posterity of  
 the woman, and the whole race of ser-  
 pents ; and that, although such reptiles

SECT. would be apt to bite men upon the heel,  
 III. yet that men would not fail to avenge  
 — themselves by bruising their heads.

We must, therefore, adopt the Christian explanation, as the most and indeed the only rational one, which the passage will admit. Though the machinations of the infernal serpent may bruise this mortal part, our bodies; yet hereafter shall an illustrious character be born of woman alone, without the co-operation of man; who shall attack not merely the extremities of the serpent's kingdom, but shall completely destroy his power; a circumstance expressed by the natural metaphor of bruising his head.

This Prophecy being made to the first parents of mankind, is of course left open to the whole human race. As no particular time is mentioned for its completion, the eager expectation of Eve seems to have imagined, that it was fulfilled upon the birth of the first manchild; never considering, that such offspring could not be called *her seed alone*. “ Adam knew Eve  
 “ his wife, and she conceived, and bare  
 “ Cain; and said, I have gotten a man,  
 “ even



“ even Jehovah himself.” Such is the literal translation of אֵת יְהוָה; and, if it be admitted, it shews that Eve entertained proper notions of the peculiar character and nature of our Saviour. The mistake would certainly not be unnatural, when we consider the indefiniteness of the time, and the anxiety with which Eve, the original offender, would look for the promised Redeemer.

CHAP.  
I.

2. As the first prophecy, which relates to the Messiah, opens at the beginning of the old world, so is the second delivered immediately after the flood, and in the infancy of the new world. This is the first limitation to a particular family; for hitherto, the honour of being the mother of God incarnate was left equally open to all the daughters of Eve. “ Blessed be Jehovah, the God of Shem—God shall enlarge Japhet, and shall  *dwell in the tents of Shem*<sup>a</sup>.” This prophecy was accomplished, partly by the visible manifestation of God in the *Shechinah* between the cherubim in the *tabernacle*<sup>b</sup>; and partly, by the ministry of the second Person of the

2.  
Prophecy  
of Noah.

<sup>a</sup> Gen. ix. 26, 27.

<sup>b</sup> In other words,  *tent*.

SECT. ever blessed Trinity among the Jews, the  
 III. descendants of Shem. “The Word was  
 — “made flesh, and *dwelt as in a tent* among  
 “us; and we beheld his glory, the glory  
 “as of the only begotten of the Father,  
 “full of grace and truth<sup>c</sup>,”

It is remarkable, that the Greek *εσκη-  
 νωσεν*, applied by St. John to Christ, is pre-  
 cisely of the same signification, allowing for  
 the difference of tense only, with the He-  
 brew *שכן*, by which Noah describes the  
 dwelling of God in the tents of Shem. It  
 may be further observed, that from the  
 same root *שכן* is immediately derived *שכנה*  
*Shechinah*, by which the Jews express the  
 appearance of God’s glory in the taber-  
 nacle. Consequently, the above passage of  
 St. John, when compared with the parallel  
 one in the Old Testament, forms no in-  
 considerable proof of the divinity of Christ<sup>d</sup>.

<sup>c</sup> John i. 14.

<sup>d</sup> This prophecy indeed is capable of another signifi-  
 cation; “God shall enlarge Japhet, and he (viz. Japhet) shall  
 “dwell in the tents of Shem.” It will still, however, ulti-  
 mately relate to the promised Messiah, who was to be born  
 of the line of Shem, and to whose religion the descendants  
 of Japhet were to be converted. The following passage cited  
 by Bochart is worthy of observation.

“Sed et vocationem gentium iisdem verbis continere præ-  
 “vidit

3. When the descendants of Shem began to multiply upon the face of the earth, and gradually to relapse into idolatry, a further limitation of the promise became necessary. For this purpose God called Abraham from among the fire-worshippers of Chaldea, and by a frequent intercourse with him, in a supernatural manner, both proved his faith, and prevented him from degenerating into the corruptions of the surrounding nations. To this Patriarch God foretold, that in his seed should all nations of the earth be blessed. So glorious a reward did his steady faith in the wisdom of God procure to him. "He believed in the Lord, and it was counted unto him for righteousness."

CHAP. I.  
 ———  
 3.  
 Prophecy  
 delivered to  
 Abraham.

From Abraham to Christ, we have a regular chain of prophecies delivered to God's peculiar people. It need scarcely be ob-

"vidit jam ante eventum Chaldæus interpres Jonathan, in  
 "cujus paraphrasi hæc verba sunt valde notanda.

ישפר " תחימיה דיפת ויתגירון בניו וישרון במדרתא דשם  
 " *Condecorabit Dominus terminos Japheti, et profelyti fient, (id est, convertentur) filii ejus, et habitabunt in sebola,* (id est, templo vel ecclesia) *Semi.* Nos scilicet, qui sumus Japhetionidæ, aut in eadem ecclesia habitamus cum Judæis qui  
 "crediderunt; aut incredulis ejectis, eorum locum occupamus." Geog. Sacr. p. 150.

SECT. served, how necessary it was that the over-  
 III. ruling providence of God should separate  
 — the Jews from the rest of the world. Had  
 this not been done, the grand evidence of  
 authentic prophecy must have been want-  
 ing to the Christian dispensation. Suppos-  
 ing that an intercourse had been permitted  
 between the Israelites and their neighbours,  
 they would soon have lost all knowledge  
 of the only true God, and would have sunk  
 into the base worship of the Canaanites.  
 Along with this knowledge, the history of  
 their own origin would have been forgot-  
 ten, as was notoriously the case with the  
 most celebrated nations of antiquity. Be-  
 yond a certain period in the annals of all  
 profane authors, every thing is obscure, fa-  
 bulous, and uncertain; so that, although  
 there may be a considerable mixture of  
 truth in the legends of the poets, yet it is  
 so blended and incorporated with misre-  
 presentation and error, that it is difficult  
 to separate the one from the other<sup>e</sup>.

Had the Jews lost the knowledge of  
 their origin, along with it must have been  
 lost all satisfactory recollection of the pro-

<sup>e</sup> Vide Stillingfleet's Orig. Sacra.

promise made to Adam, Shem, and Abraham, CHAP. I.  
 respecting the Messiah. It may be added, I. —  
 that if the Jews had been confounded  
 with the Gentiles, the prophets could have  
*claimed* no greater degree of attention than  
 the Heathen oracles, however true might  
 be the predictions which they delivered.  
 The reason of this is obvious: had the  
 Jews been exactly in the same state of  
 darkness with the Gentiles, though their  
 prophets might really have had a divine  
 commission, yet *we* could never have been  
 certain that that was the case: Profane  
 authors frequently mention the accomplish-  
 ment of prophecies said to be dictated by  
 their false deities, and yet the credibility of  
 them is never allowed to be sufficiently  
 established. Consequently, if true prophets  
 had been mingled with false ones, their  
 predictions would have descended to us  
 with a very unsatisfactory degree of au-  
 thenticity, and might even have been en-  
 tirely overlooked amidst a multitude of  
 Heathen absurdities. It appears, then, that  
 if the Jews had not been separated from  
 the rest of the world, all that part of  
 the proof of Christianity, which depends  
 upon prophecy, would have been unte-  
 nable.

Doubtless,

SECT. Doubtless, the Almighty, at the time

III. when he revealed our religion, might also

---

have revealed afresh the promises, which he had formerly made to the Patriarchs ; but this would not have been equivalent to prophecy. And since, even now, though Christianity offers itself to mankind illuminated with such a constellation of predictions, infidelity is still very forward to charge it with being an imposture ; what would have been the triumph of the sceptic, had the Apostles allowed, that no prophecies were extant even by tradition ; but at the same time declared, that God had revealed to them certain promises long since made to the fathers of the human race, and long since forgotten by their posterity ? Would it not have been much more satisfactory, that Christianity, like Judaism, should have been preached without any pretensions to the evidence of prophecy, than have rested part of the proof of its authenticity upon such prophecy as this ? Mahomet, or any other impostor, had he been so disposed, might easily have produced whole volumes of this kind of prophecy.

sons, Isaac and Ismael, one by a free-woman, and the other by a slave, God was pleased to make another limitation of the promised seed, by which Ismael was excluded. Yet, excluded as he was, the piety of Abraham procured for him also favour before God; and it was predicted, that he too should become a great nation. The promise was renewed to Isaac in the very same terms in which it had been already made to Abraham; “In thy seed shall all nations of the earth be blessed.”

5. The same circumstance of having two sons happened also to Isaac, and the promise of the Messiah became yet more confined and particular. So accurate and consistent is the word of God with itself, and so careful is the inspired penman to prevent even the least possibility of error, that now, for the third time, the promise is vouchsafed to Jacob, in the self-same form in which it had formerly been to his father and his grandfather; “In thee, and in thy seed, shall all the families of the earth be blessed.”

6. The next limitation of the promise was made to Judah; God speaking through the

CHAP.  
I.

5.  
To Jacob.

6.  
To Judah.

SECT. the mouth of his father Jacob, as he  
 III. lay on his death-bed. “ The sceptre shall  
 ——— “ not depart from Judah, nor a law-  
 “ giver from between his feet, until Shi-  
 “ loh come: and unto him shall the ga-  
 “ thering of the people be.” Commen-  
 tators indeed are much divided respecting  
 the literal meaning of the word *Shiloh*;  
 but they nearly all agree in supposing it to  
 be a title of the Messiah. There is also  
 some difficulty in ascertaining the precise  
 idea of the terms *sceptre* and *lawgiver*;  
 but the latter part of the prophecy re-  
 quires no comment: the admission of the  
 Gentiles into a participation of the favour  
 of God, along with the Jews, is clearly  
 predicted in this passage, as well as in the  
 preceding promises made to Abraham, Isaac,  
 and Jacob †.

† The two best interpretations of this mysterious prophecy are perhaps those of Mr. Bryant and Dr. Blayney. Though they do not agree in the idea, which is to be affixed to the terms *sceptre* and *lawgiver*; yet, according to both their explanations, the prophecy is exactly fulfilled. Mr. Bryant supposes, that the sceptre and lawgiver here spoken of do not allude to any earthly power, but to the theocracy, under which the children of Israel, and consequently the children of Judah, were placed. The latter is spoken of more particularly, because he is appointed by the providence of God to remain till the time of Christ. He continued, therefore, though under various civil governors, still to be subject to  
 the



7. We now come to the last limitation of the promised seed, in the family of Da-  
 CHAP. I.

the divine sceptre, until that fatal moment came, when the real King of Judah appeared upon earth, and was rejected by his rebellious subjects. Pilate "saith unto the Jews, Behold your *king!* But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your *king?* The chief priests answered, *We have no king but Cæsar.*" Shiloh was now come, and that heavenly sceptre, which had never before departed from them in the midst of all their calamities, left them ultimately by their own desire. Heretofore, prophets usually appeared among them in the days of their affliction: but since they have ceased to be God's peculiar people; since the sceptre has departed from Judah, though their affliction has been longer and more grievous than ever it was before, yet no prophet or lawgiver has been manifested among them.

Dr. Blayney, in a Sermon preached before the University, but I believe never published, offered the following exposition. The signification of the Hebrew word here translated *sceptre*, is *rod*. Each tribe had a peculiar rod, whence, by a common figure in rhetoric, it is put for the tribe itself, and as such is perpetually rendered tribe. The word *רגליו* *bis feet*, is in the Samaritan Pentateuch *רגליו* *bis banners*. In this sense therefore the passage will run; "Tribe-ship (i. e. existence as a tribe) shall not depart from Judah, nor a commander from his banners, until Shiloh come." According to such an interpretation, the prophecy is every way fulfilled. Judah possessed a distinct government as a tribe, till the time of Christ; whereas the other ten tribes, which composed the kingdom of Israel, were lost and confounded after the Babylonian captivity. But if translated *sceptre*, or *kingly authority*, the prophecy is manifestly false; for during the whole time of the judges, we do not find that they were elected

7.

To David.

SECT. vid of the tribe of Judah. The passage, in  
 III. which this promise is generally supposed

---

elected from Judah in preference to the other tribes; and, when their authority ceased, the first king was a Benjamite. It is true, that his successors were of Judah; but the princes for the last century or two before Christ were of the Asmonean family, and the last monarch, Herod, was an Idumean. To this may be added, the interruption of regal power by the Babylonian captivity, and the persecution of Antiochus Epiphanes, in each of which, the sceptre, if the word relates to a monarchical form of government, had as completely departed from Judah, as in his final conquest by the Romans.

The phrase, *from between his feet*, is not used elsewhere in Scripture to express a man's progeny, but instead of it, *the children which come out of his loins*. By the happy substitution of רגליו *his standards*, for רגליו *his feet*, according to the Samaritan Pentateuch, we find, that Judah was not to lose a chief invested with civil and military authority, till the coming of Christ. That each tribe had a peculiar chief and standard, appears from Numb. ii.

The chief difficulty arises from ascertaining the literal meaning of *Sbilob*. Some, by a slight alteration, would read שילב, and translate it *sent*, a title frequently assumed by Christ. Others throw out the י, and read שלב, affirming it to be a contraction of three words יש *it is*, ל *to*, and הוא *him*. According to this, the passage runs, "The sceptre shall not depart, &c. until he comes, to whom it is," i. e. for whom it is reserved, namely, Christ, the supreme King of heaven and earth. Others translate it *child*, so called in Hebrew from שילב, on account of the tranquillity of the child while in the womb; and thence more peculiarly applicable to the child Christ, who is elsewhere called the Prince of Peace. The LXX. read τα αποκειμενα αυτω, perhaps it might be  
 with

to have been conveyed to the pious king, CHAP.  
 is in the seventh chapter of 2 Samuel; I.  
 and it shall be given at large, on account  
 of some difficulties which are contained in  
 it, according to our present translation.

“ Now, therefore, so shalt thou say to  
 “ my servant David, Thus saith the Lord  
 “ of hosts, I took thee from the sheep-cote,  
 “ from following the sheep, to be ruler  
 “ over my people, over Israel. And I was  
 “ with thee, whithersoever thou wentest,  
 “ and have cut off thine enemies out of  
 “ thy sight, and have made thee a great  
 “ name, like unto the name of the great  
 “ men that are in the earth. Moreover,  
 “ I will appoint a place for my people Is-  
 “ rael, and will plant them, that they may  
 “ dwell in a place of their own, and move  
 “ no more; neither shall the children of  
 “ wickedness afflict them any more, as be-  
 “ fore time, and as since the time, that  
 “ I commanded judges to be over my peo-  
 “ ple Israel, and have caused thee to rest  
 “ from all thine enemies. Also the Lord  
 “ telleth thee, that he will make thee an

with more propriety ὁ ἀποκεκμημένος αὐτοῦ. Whatever be the  
 literal meaning of this word, both Christians and Jews una-  
 nimously agree in referring it to the Messiah.

“ house.

SECT. “ house. And when thy days be fulfilled,  
 III. “ and thou shalt sleep with thy fathers,  
 ——— “ I will set up thy seed after thee, which  
 “ shall proceed out of thy bowels, and  
 “ I will establish his kingdom. He shall  
 “ build an house for my name, and I  
 “ will establish the throne of his kingdom  
 “ for ever. I will be his father, and he  
 “ shall be my son. If he commit iniquity,  
 “ I will chasten him with the rod of men,  
 “ and with the stripes of the children of  
 “ men: but my mercy shall not depart  
 “ away from him, as I took it from Saul,  
 “ whom I put away before thee. And  
 “ thine house and thy kingdom shall be  
 “ established for ever before thee: thy  
 “ throne shall be established for ever.”

To explain this difficult prophecy, I shall avail myself of the observations of a late eminent Biblical Critic<sup>s</sup>.

“ The New Testament begins with as-  
 “ serting, that Jesus Christ was the son of  
 “ David, the son of Abraham. Every one  
 “ knows, that Christ was born a Jew, and  
 “ consequently descended from Jacob, the  
 “ grandson of Abraham; and we all know,

<sup>s</sup> Dr. Kennicott.

“ that the promise given to Abraham, con- CHAP.  
 “ cerning the Messiah, is recorded in Gen. I.  
 “ xxii. 18. But it is remarkable, that no ———  
 “ such promise is recorded to have been  
 “ made to David, at least in our transla-  
 “ tion. The record of this promise, if  
 “ written at all, must have been written  
 “ in this chapter, (2 Sam. vii.) in the mes-  
 “ sage from God by Nathan to David.  
 “ The wrong translation of the tenth and  
 “ fourteenth verses, in a part of Scripture  
 “ so very interesting, has been artfully laid  
 “ hold of by the deistical Author of *The*  
 “ *Grounds and Reasons of the Christian Re-*  
 “ *ligion*, who pretends to demonstrate, that  
 “ the promise of a Messiah could not be  
 “ here recorded. His reasons are three;  
 “ first, because, in verse the tenth, the Pro-  
 “ phet speaks of the future prosperity of  
 “ the Jews, as to be afterwards fixed, and  
 “ no more afflicted; which circumstances  
 “ are totally repugnant to the fate of the  
 “ Jews, as connected with the birth and  
 “ death of Christ. Secondly, Because the  
 “ son here promised was (ver. 13.) to  
 “ build an house, which house, it is pre-  
 “ tended, must mean the Temple of Solo-  
 “ mon, and, of course, Solomon must be  
 “ the son here promised. And thirdly,

SECT. “ Because verse the fourteenth supposes,  
 III. “ that this son might commit iniquity,  
 ——— “ which could not be supposed of the  
 “ Messiah.

“ The first of these objections is founded  
 “ on our wrong translation of verse the  
 “ tenth, where the words should be ex-  
 “ pressed, as relating to the time past, or  
 “ present. For the Prophet is there de-  
 “ claring, what great things God *had al-*  
 “ *ready done* for David, and his people—  
 “ that he *had raised* David from the sheep-  
 “ fold to the throne, and that he *had*  
 “ *planted* the Israelites in a place of safety,  
 “ at rest from all those enemies, who had  
 “ so often before afflicted them. That the  
 “ words וַיִּשְׁמְרֵי, and וַיִּטְעֵתִי, may be ren-  
 “ dered in the time past or present, is both  
 “ clear from its being the most natural  
 “ construction of the Hebrew, the words  
 “ in question being in the preterite tense;  
 “ and it likewise is allowed by our trans-  
 “ lators, who here (ver. 11.) render וַיִּהְיֶה  
 “ *and have caused thee to rest*, and also  
 “ וַיִּהְיֶה, *and telleth*. The translation there-  
 “ fore should run thus; *I took thee from*  
 “ *the sheep-cote, and have made thee a great*  
 “ *name—and I have appointed a place for*  
 “ *my*

“ *my people Israel; and have planted them,* CHAP.  
 “ *that they dwell in a place of their own,* I.  
 “ *and move no more. Neither do the chil-*  
 “ *dren of wickedness afflict them any more, as*  
 “ *before, and as since the time that I com-*  
 “ *manded judges to be over Israel; and I*  
 “ *have caused thee to rest from all thine ene-*  
 “ *mies.*

“ Objection the second is founded on a  
 “ mistake in the sense. David indeed had  
 “ proposed to build a house to God,  
 “ which God did not admit. Yet, ap-  
 “ proving the piety of David’s intention,  
 “ God was pleased to reward it, by pro-  
 “ mising—that he would make an house  
 “ for David; which house to be thus  
 “ erected by God was certainly not mate-  
 “ rial, or made of stones, but a spiritual  
 “ house or family, to be raised up for the  
 “ honour of God, and the salvation of  
 “ mankind. And this house, which God  
 “ would make, was to be built by David’s  
 “ seed; and this seed was to be raised up  
 “ *after* David slept with his fathers; which  
 “ words clearly exclude Solomon, who was  
 “ set up, and placed upon the throne *be-*  
 “ *fore* David was dead. This building also  
 “ was to be erected by an everlasting king,

SECT. “ whose kingdom was to be established for  
 III. “ ever. Now, that this house was to be  
 ——— “ set up, together with a kingdom, by the  
 “ Messiah, is clear from Zech. vi. 12, 13.  
 “ *Behold the man, whose name is the BRANCH;*  
 “ *he shall build the temple of the Lord. Even*  
 “ *he shall build the temple of the Lord; and*  
 “ *he shall bear the glory, and shall sit, and*  
 “ *rule upon his throne.* Observe also the  
 “ language of the New Testament; *Ye*  
 “ *are God’s building—Know ye not, that ye*  
 “ *are the temple of God? The temple of God*  
 “ *is holy, which temple ye are.* And St.  
 “ Paul seems to have had his eye upon  
 “ this very promise in Samuel, concerning  
 “ a son to David, and of the house which  
 “ he should build, when he says, (Heb.  
 “ iii. 6.) *Christ as a son over his own house,*  
 “ *whose house are we.*

“ The third objection also may be re-  
 “ moved, by a more just translation of  
 “ verse the fourteenth: for the Hebrew  
 “ words do not properly signify what they  
 “ are now made to speak. ’Tis certain,  
 “ that the principal word *בהעותו* is not  
 “ the infinitive active of Kal, which would  
 “ be *בעותו*; but *העות* from *עוה* is in Ni-  
 “ phal, as *הגלות* from *גלה*. ’Tis also cer-  
 “ tain,



tain, that a verb, which in the active voice signifies *to commit iniquity*, may in the passive signify *to suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. The grammatical signification being thus made clear, we are prepared for abolishing our translation, *if he commit iniquity*, and also for adopting the true one—*even in his suffering for iniquity*. The Messiah, who is thus the person possibly here spoken of, will be still more manifest, from the whole verse thus translated. *I will be his father, and he shall be my son: even in his suffering for iniquity, I shall chasten him with the rod of men, (with the rod due to men) and with the stripes of (due to) the children of Adam.* And this construction is well supported by Isaiah liii. 4, 5. *He hath carried our sorrows (i. e. the sorrows due to us, and which we must otherwise have suffered) he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*”

There are no further limitations of the

SECT. promised seed, after the time of David;

III. nor was it known from what particular  
—— member of his family the Messiah was  
destined to spring, till the event itself took  
place.

## C H A P. II.

PROPHECIES RELATING TO THE OFFICE AND CHARACTER OF THE MESSIAH, THE CALL OF THE GENTILES, AND THE REJECTION OF THE JEWS. I. CONTAINED IN THE PSALMS. 2. ISAIAH. 3. JEREMIAH. 4. EZEKIEL. 5. DANIEL. 6. AMOS. 7. MICAH. 8. HAGGAI. 9. ZECHARIAH. 10. MALACHI.

THE prophecies, which have hitherto been considered, are rather declarative of the birth of the Messiah in some particular family, than descriptive of his office and character. The last indeed does briefly touch upon his sufferings; but the others merely mention his manifestation, and the conversion of the Gentiles to his religion. At the era of David a new species of prophecy commences; a greater degree of precision is adopted; and the picture of the promised Redeemer glows in the writings of the Hebrew bards, with as vivid colours, as if it had been painted by an eye-witness. His death and sufferings are distinctly pointed out; his burial and glorification

Prophecies relating to the office and character of the Messiah; the call of the Gentiles; and the rejection of the Jews.

SECT. rification are each minutely described ; and  
 III. the conversion of the Gentiles is expressly  
 ——— foretold.

As the prophecies, which connect the Law and the Gospel, are scattered through the whole of the latter part of the sacred Volume, they do not strike upon the mind so forcibly, as when surveyed in the short compass of a few pages. Hence, it will be necessary to bring them together into one point of view. Separated, they are like stars, bright indeed, yet capable of being easily overlooked ; united, they form a radiant constellation, which the eyes cannot avoid beholding, unless wilfully closed against the light of truth.

1.  
 Contained  
 in the  
 Psalms.

I. Few of the Prophets are more copious and accurate in their predictions than David, the illustrious type and progenitor of the Messiah. He sometimes breaks out into rapturous effusions of joy, at foreseeing the triumph of Christ ; and again melts us into tears of gratitude, when he weeps over his agonizing pains, and the blind cruelty of his countrymen.

In the second Psalm we meet with an  
 exact

exact description of the conquest of Christ, over all the opposition, which the incensed rulers of the world could make to his religion. Though imperial Rome raged to see its progress, and though the chief priests and Pharisees took counsel together, still did the word of God prevail against both. The Heathen are now become the inheritance of Christ, and the uttermost parts of the earth his possession. This victory indeed was not achieved without a violent struggle; but both the Romans and the Jews paid dearly for their resistance and persecuting spirit. Divine vengeance “broke them with a rod of iron, and dashed them in pieces like a potter’s vessel.” The destruction of Jerusalem, and the dispersion of the Jews, soon followed their rejection of Christ: and as for the Romans, through whose power the Messiah had been put to an ignominious death, and who were stained with the blood of the martyrs shed in ten dreadful persecutions, where is now their mighty empire? The most brittle earthen-ware could not be more completely dashed in pieces by the blow of a rod of iron, than the widely diffused powers of the Romans

by

SECT. by the violent incursions of the northern  
 III. barbarians.

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One cannot avoid observing the coincidence between David's expression, "the rulers *take counsel* together," and those used by the different writers of the New Testament. "Then assembled *together* the chief priests, and the scribes, and the elders of the people—and *consulted* that they might take Jesus by subtilty, and kill him"—"Then gathered the chief priests and the elders *a council*," and "from that day forth they *took counsel together* for to put him to death." In a similar manner, after the crucifixion of our Lord, the same plots continued to be carried on against his religion. We read in the Acts, "When they had commanded them to go aside out of *the council*, they *conferred among themselves*." To this last occurrence the Apostles themselves apply the prophecy under consideration. So exactly is this prediction accomplished in every particular.

It is a remarkable circumstance, that David, in the twenty-second Psalm, makes use

use of the very words which Christ did, when suffering upon the cross. “My God, my God, why hast thou forsaken me<sup>a</sup>?”

CHAP.  
II.

Nor is the behaviour of the Jews less clearly pointed out in the following prophetic expressions. “All they that see me, laugh me to scorn; they shoot out the lip, they shake the head—He trusted in the Lord, that he would deliver him; let him deliver him, seeing he delighted in him.” The manner of his death, and the subsequent actions of the soldiers, are all described with an exactness, attainable by inspiration alone. “The assembly of the wicked have inclosed me; they pierced my hands and my feet—They part my garments among them, and cast lots upon my vesture.”

Towards the conclusion of this divine hymn, David breaks out into a triumphant strain, anticipating the conversion of the Gentiles. “All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s; and he is the governor among the nations.” High as well as low shall

<sup>a</sup> Psalm xxii, 1.

SECT. embrace the religion of Jesus. For, as the  
 III. most exalted rank cannot exempt the one  
 — from his authority, so neither can the in-  
 significance and obscurity of the other  
 escape his notice. “ All they that be fat  
 “ upon earth shall eat and worship; all  
 “ they that go down to the dust shall bow  
 “ before him<sup>b</sup>.”

These remarks upon the Psalms shall be  
 closed with a passage, which declares the  
 sacrifices and ordinances of the Law to be  
 no longer acceptable to God, after the ma-  
 nifestation of Christ in the flesh; and the  
 commentary of St. Paul will be no im-  
 proper accompaniment to it. “ The Law  
 “ having a shadow of good things to come,  
 “ and not the very image of the things,  
 “ can never, with those sacrifices which  
 “ they offered year by year continually,  
 “ make the comers thereunto perfect—For  
 “ it is not possible, that the blood of bulls  
 “ and goats should take away sins. Where-  
 “ fore when he cometh into the world, he  
 “ saith, *Sacrifice and burnt-offering thou*  
 “ *wouldest not*, but a body hast thou pre-

<sup>b</sup> The conversion of the Gentiles is likewise predicted in  
 the forty-fifth, forty-seventh, and seventy-second Psalms.



“pared me: *in burnt-offerings and sacri-* CHAP.  
 “*fices for sin thou hast no pleasure.* Then II.  
 “said I, Lo! I come (in the volume of ———  
 “the book it is written of me), to do thy  
 “will, O God<sup>c</sup>. *He taketh away the first,*  
 “*that he may establish the second.* By the  
 “which will we are sanctified, through  
 “the offering of the body of Jesus Christ  
 “once for all<sup>d</sup>.”

From this passage, and indeed from all the writings of St. Paul, it appears most decidedly, that the general tendency of the Mosaical sacrifices was precisely of the same nature, as the design of Christ's meritorious passion. The allusions of that Apostle to the ordinances of the Jewish Law are so numerous and so pointed, that it is in vain to seek for any other satisfactory explanation. If to profit by the *example* of our blessed Saviour be the *sole* end of the Gospel dispensation, it will be no easy matter to discover any circumstantial resemblance between his death upon the cross, and that of the victims before the altar. They were undoubtedly slain to avert the wrath of God from the church of Israel,

† Psalm xl. 6.

‡ Heb. x. 1.

SECT. and to make atonement for the sins of his  
 III. people; for we surely cannot view them  
 ————— in the light of *examples*: Christ, therefore,  
 unless the whole harmony of Scripture be  
 destroyed, must, by his precious blood-  
 shedding, have appeased the anger of the  
 Almighty, and have procured for his faith-  
 ful disciples great and endless benefits.

It is readily allowed, that the pure doc-  
 trine preached by our Lord proved even-  
 tually the cause of his death, by exciting  
 against him the inveterate hatred of the  
 Scribes and Pharisees; and, in that sense,  
 he may indeed be said to have fallen a  
 sacrifice to the truths which he propa-  
 gated: but it requires no very super-emi-  
 nent powers of ratiocination, to discrimi-  
 nate between *a sacrifice to opinions*, and *a*  
*sacrifice for the benefit of others*; between  
 the atrocious murder of Socrates, and the  
 patriotic self-devotion of the Decii. To sum  
 up the whole argument: the sacrifice of  
 Christ is described by the Apostle, as being  
 of the same nature with the sacrifice of  
 the Jewish victims; but, if the sacrifice of  
 Christ consisted only in his falling a sacri-  
 fice to his opinions, we shall be reduced to  
 the strange absurdity of supposing the vic-  
 tims

tims to be in the same predicament; an absurdity, which the most hardy disciple of Socinus would scarcely venture to maintain<sup>e</sup>.

CHAP.  
II.

2.  
Isaiah.

2. Though the various books of the Old Testament are the work of so many different writers, yet it was the same Spirit, that gave utterance to them all. Hence arises their exact mutual agreement, notwithstanding the different periods of time, at which they were composed. Among the inspired penmen we meet with no jarring and contradiction, no alterations and corrections of the earlier authors by their successors, as is constantly the case, where *human* learning alone is concerned. This will appear by comparing the passages already adduced, with the following extracts from Isaiah. “Unto us a child is  
“ born, unto us a son is given: and the  
“ government shall be upon his shoulder:  
“ and his name shall be called Wonder-  
“ ful, Counsellor, the mighty God, the  
“ everlasting Father, the Prince of Peace.

<sup>e</sup> These reflections arose naturally from the perusal of a work of Dr. Priestley's, which he is pleased to denominate *A History of the Corruptions of Christianity*. Before this subject be dismissed, I cannot forbear citing a very remarkable passage,

SECT. “ Of the increase of his government and  
 III. “ peace there shall be no end, upon the  
 ——— “ throne of David, and upon his kingdom,  
 “ to order it and to establish it with judg-  
 “ ment and with justice from henceforth,  
 “ even for ever<sup>f</sup>.”

The prophecy relative to Shiloh has already been noticed: with regard to the word itself, it appears probable, that the true reading is שלש, *a child*, so called from its tranquillity while in the womb; and thence more peculiarly applicable to the *child* Christ, who in the above passage from Isaiah is called, *The Prince of Peace*. The ground of this supposition is the remarkable harmony, not only of design, but even of expression, which pervades the whole of Revelation. “ Unto us a *child* is born—  
 “ Thou *child* shalt be called the Prophet  
 “ of the Highest—As they returned, the

passage, which Justin Martyr asserts to have been erased by the Jews from the Book of Ezra. Και ειπεν Εσδρας τη λαω, Τητο το Πασχα ο σωτηρ ημων, και η καταφιγη ημων και εαν διανοηθητε, και αναβη υμων επι την καρδιαι, οτι μελλομεν αυτων ταπεινεν εν σημειω, και μετα ταυτα ελπισωμεν επ' αυτον, ου μη ερημωθη ο τοπος ουτος εις τον απαντα χρονον λεγει ο Θεος των δυναμειω, Εαν δε μη πιστευσητε αυτω, μηδε εισακροσητε τε κηρυγματος αυτου, εισεσθη επιχαρμα τοις εθνεσι. Dial. cum Tryph. p. 232.

<sup>f</sup> Isaiah ix. 6.

“ *child* Jesus tarried behind in Jerusalem.” CHAP.  
 Jesus was then twelve years old, and was II.  
 found disputing with the doctors in the  
 temple. In a similar manner the Apostles  
 call Jesus by his usual name of *child*, when  
 speaking of the conspiracy formed against  
 him by the rulers. “ For of a truth, against  
 “ thy holy *child* Jesus, whom thou hast  
 “ anointed, both Herod and Pontius Pilate,  
 “ with the Gentiles, and the people of Is-  
 “ rael, were gathered together.” They use  
 the same appellation, when praying for the  
 power of working miracles; “ that signs  
 “ and wonders may be done by the name  
 “ of thy holy *child* Jesus<sup>s</sup>.”

As a rod is an emblem of princely au-  
 thority, the Messiah is frequently described

‡ I forbear to quote, “ Behold, a virgin shall conceive,  
 “ and bear a son—before the *child* shall know &c ” because,  
 as Dr. Kennicott has well observed, “ the child,” or rather  
 “ this child,” does not relate to Immanuel, but to Shear-ja-  
 shub, whom Isaiah was commanded to take with him.

I own, that the remarks tending to shew, that the true  
 reading should be הַלֵּל *a child*, are by no means decisive.  
 The very same mode of reasoning may be used, to shew that  
 it ought to be הַלֵּל *sent*; this being as common an appel-  
 lation of the Messiah as the other. But, whichever of them  
 be preferred, or whether they both be rejected, it is some-  
 what singular, that every interpretation of the word *Shiloh*  
 should be so remarkably descriptive of our Lord.

SECT. in the writings of the Prophets by this  
 III. hieroglyphic. “ There shall come forth a

— “ rod out of the stem of Jesse, and a  
 “ BRANCH shall grow out of his roots.  
 “ And the *Spirit of the Lord shall rest upon*  
 “ *him*, the Spirit of wisdom and under-  
 “ standing, the Spirit of counsel and might,  
 “ the Spirit of knowledge, and of the fear  
 “ of the Lord; 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*  
 “ *bearing of his ears*—And in that day  
 “ there shall be a root of Jesse, which shall  
 “ stand for an ensign of the people, and to  
 “ it shall *the Gentiles* seek; and his rest  
 “ shall be glorious—and he shall set up an  
 “ ensign for *the nations*<sup>h</sup>.”

Let this passage be compared with the following prediction of Zechariah. “ Thus  
 “ speaketh the Lord of hosts, saying, Be-  
 “ hold the man, whose name is the BRANCH:  
 “ and he shall grow up out of his place,  
 “ and *he shall build the temple* of the Lord  
 “ —and he shall bear the glory, and shall  
 “ sit, and rule upon his throne; and he  
 “ shall be a priest upon his throne<sup>i</sup>.”

<sup>h</sup> Isaiah xi. 1.

<sup>i</sup> Zech. vi. 12.

If we extend the comparifon to the New CHAP. Testament, in which thefe prophecies re- II. ceive their completion, we fhall fee how exactly they are fulfilled in the perfon of Chrift. The *Holy Ghoft* is there faid to have defcended upon him in a bodily fhape like a dove<sup>k</sup>, precisely as Ifaiah had foretold, that “*The Spirit* of the Lord fhould “*reft upon him.*” The Prophet likewise describes him, as “*not judging after the “fight of his eyes, neither reprov- ing after the hearing of his ears.*” Thefe expref- fions appear to fignify, that Chrift would not act according to the dictates of mere human wifdom, but that his doctrine would be equally above and unlike that of men. It is almoft fuperfluous to obferve, how applicable this defcription is to the Meffiah. His whole fermon upon the mount contains precepts fo contrary to human opinions, and fo mortifying to human pride, that he might well be faid, not to judge after the fight of his eyes, nor reprove after the hearing of his ears.

As for the admiffion of the Heathen world into the church, the whole New Testament is declarative of it; but no

<sup>k</sup> Luke iii. 22.

SECT. where is it so warmly urged, as in the  
 III. writings of the great Apostle of the Gen-  
 ——— tiles. In short, it is the express command  
 of our Lord himself, that his Apostles  
 should go and “teach *all* nations, baptiz-  
 “ing them in the name of the Father,  
 “and of the Son, and of the Holy Ghost<sup>l</sup>.”  
 The sense, in which Christ is said *to build*  
*the temple*, has already been noticed<sup>m</sup>.

The next prophecy, that demands our attention, is one applied by our Saviour to himself<sup>n</sup>; and the whole tenor both of his words and actions shews sufficiently, with how much propriety. “The Spirit of the  
 “Lord is upon me; because the Lord  
 “hath anointed me to preach good tid-  
 “ings unto the meek; he hath sent me  
 “to bind up the broken-hearted, to pro-  
 “claim liberty to the captives, and the  
 “opening of the prison to them that are  
 “bound; to proclaim the acceptable year  
 “of the Lord, and the day of vengeance  
 “of our God; to comfort all that mourn  
 “—Strangers shall stand and feed your  
 “flocks, and the sons of the alien shall be  
 “your plowmen, and your vine-dressers—

<sup>l</sup> Matt. xxviii 19.

<sup>m</sup> Vid. sup. p. 212.

<sup>n</sup> Luke iv. 17

“ Their



“ Their seed shall be known among the CHAP.  
 “ Gentiles, and their offspring among the II.  
 “ people: all that see them, shall acknow-  
 “ ledge them, that they are the seed which  
 “ the Lord hath blessed—The Lord God  
 “ will cause righteousness and praise to  
 “ spring forth before *all* the nations<sup>o</sup>.”

The latter part of this prediction speaks of the call of the Gentiles, and the final conversion of the Jews. We ourselves are standing proofs of the truth of the first of these promises; and as for the second, we must piously hope and believe, that God will accomplish it likewise in his own good time.

Perhaps one of the most particular prophecies, of the admission of the Gentiles, and the exclusion of the Jews, is contained in the sixty-fifth chapter of this truly evangelical Prophet. “ I am sought of  
 “ them, that asked not for me; I am  
 “ found of them, that sought me not. I  
 “ said, Behold me, behold me, unto a na-  
 “ tion that was not called by my name.  
 “ I have spread out my hands all the day  
 “ unto a rebellious people, which walked

<sup>o</sup> Isaiah lxi.

SECT. “ in a way not good after their own

III. “ thoughts—which say, Stand by thyself,

—— “ come not near to me, for I am holier  
 “ than thou. These are a smoke in my  
 “ nose, a fire that burneth all the day—  
 “ Behold my servants shall eat, but ye  
 “ shall be hungry; behold my servants  
 “ shall drink, but ye shall be thirsty; be-  
 “ hold my servants shall rejoice, but ye  
 “ shall be ashamed; behold my servants  
 “ shall sing for joy of heart, but ye shall  
 “ cry for sorrow of heart, and howl for  
 “ vexation of spirit; and ye shall leave  
 “ your name for a curse unto my chosen.”

Such is the accuracy, with which the spiritual pride of the Jews during our Saviour’s ministry, and their supercilious contempt of the Gentiles, is described. With equal exactness is their situation delineated, ever since they incurred the heinous guilt of crucifying the Lord of life. From that time to this, their name has been almost literally a curse over the whole earth.

There is another prophecy in the sixtieth chapter of Isaiah, which, if possible, is yet more express than the former. “ Arise,  
 “ shine, for thy light is come, and the  
 “ glory of the Lord is risen upon thee.  
 “ For

“ For behold, darknefs shall cover the CHAP.  
 “ earth, and grofs darknefs the people : but II.  
 “ the Lord shall arife upon thee, and his —————  
 “ glory shall be feen upon thee. And the  
 “ Gentiles shall come to thy light, and  
 “ kings to the brightnefs of thy rifing.  
 “ Lift up thine eyes round about, and fee;  
 “ all they gather themfelves together, they  
 “ come to thee : thy fons shall come from  
 “ far, and thy daughters shall be nurfed at  
 “ thy fide. Then fhalt thou fee, and flow  
 “ together ; and thine heart fhalt be en-  
 “ larged ; becaufe the abundance of the  
 “ fea shall be converted unto thee, and the  
 “ forces of the Gentiles shall come unto  
 “ thee—Surely the ifles shall wait for me,  
 “ and the fhips of Tarfhifh firft, to bring  
 “ thy fons from far, their filver and their  
 “ gold with them, unto the name of the  
 “ Lord thy God, and to the Holy One of  
 “ Ifrael, becaufe he hath glorified thee.  
 “ And the fons of ftrangers shall build up  
 “ thy walls, and their kings shall minifter  
 “ unto thee : for in my wrath I fmote  
 “ thee, but in my favour have I had mercy  
 “ on thee. Therefore thy gates shall be  
 “ open continually ; they shall not be fhut  
 “ day nor night ; that men may bring  
 “ unto thee the forces of the Gentiles,

SECT. “ and that their kings may be brought—

III. “ Thou shalt also suck the milk of the  
 ——— “ Gentiles, and shalt suck the breast of  
 “ kings.”

It is observable, that the grand feat of Christianity is particularly mentioned in this beautiful passage. The abundance of the sea; the isles; and the ships of Tarshish; are well-known terms in Scripture to express the continent of Europe. Whether it be addressed to the church of Christ transferred from the Jews to the Gentiles, or whether it relate to the particular manner in which the Jews are to return from the land of their dispersion, is perhaps not absolutely certain. But whichever of these circumstances be more particularly alluded to by the Spirit of God, the conversion of the Gentiles to Christianity is most clearly predicted.

Isaiah dwells so continually on this theme, that to repeat all his prophecies relative to the call of the Heathen nations, would be nearly to transcribe the whole volume. I cannot however forbear citing one more to the same purpose, in which Christ himself is the speaker, for it also  
 seems

seems particularly to relate to Europe. CHAP.  
 “ Listen, O ye isles, unto me; and heark- II.  
 “ en, ye people, from far—I have laboured ———  
 “ in vain, I have spent my strength for  
 “ nought, and in vain; yet surely my  
 “ judgment is with the Lord, and my  
 “ work with my God. And now, saith  
 “ the Lord, that formed me from the  
 “ womb to be his servant, to bring Jacob  
 “ again to him, Though Israel be not ga-  
 “ thered, yet shall I be glorious in the eyes  
 “ of the Lord, and my God shall be my  
 “ strength. And he said, It is a light  
 “ thing, that thou shouldest be my servant  
 “ to raise up the tribes of Jacob, and to  
 “ restore the preserved of Israel: I will  
 “ also give thee a light for the Gentiles,  
 “ that thou mayest be my salvation unto  
 “ the end of the earth<sup>p</sup>.”

The Prophet after this immediately proceeds to describe the character of Christ.  
 “ Thus saith the Lord, the Redeemer of  
 “ Israel, and his Holy One, to him whom  
 “ man despiseth, to him whom the na-  
 “ tion abhorreth, to a servant of rulers;

<sup>p</sup> To this Simeon appears to have his eye, in the Nunc dimittis.

SECT. “ kings shall see, and arise; princes also  
 III. “ shall worship—Behold, these shall come  
 ——— “ from far: and lo, these from the north,  
 “ and from the west<sup>9</sup>, and these from the  
 “ land of Sinim—Thus saith the Lord  
 “ God, Behold, I will lift up mine hand  
 “ to the Gentiles, and set up my standard  
 “ to the people: and they shall bring thy  
 “ sons in their arms, and thy daughters  
 “ shall be carried upon their shoulders.  
 “ 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 lick up the  
 “ dust of thy feet: and thou shalt know  
 “ that I am the Lord: for they shall not  
 “ be ashamed that wait for me<sup>r</sup>.”

Isaiah, with a view to prevent any misapplication of these prophecies, describes the person, to whom they allude, with so much exactness, that all possibility of error is effectually precluded, except in those who obstinately shut their eyes against the truth. “ I gave my back to the smiters,

<sup>9</sup> It is observable, that Christianity has spread itself principally northward and westward from the land of Judea, where the Prophet writes.

<sup>r</sup> Isaiah xlix.

“ and my cheeks to them that plucked off CHAP.  
 “ the hair. I hid not my face from shame II.  
 “ and spittings<sup>s</sup>.” The whole of this was —————  
 accurately accomplished in the person of  
 Christ. “ Pilate, therefore, took Jesus and  
 “ scourged him<sup>t</sup>; and when they had blind-  
 “ folded him, they struck him on the face<sup>u</sup>.  
 “ And Herod, and his men of war, set  
 “ him at nought, and mocked him, and  
 “ arrayed him in a gorgeous robe<sup>x</sup>; and  
 “ some began to spit on him<sup>y</sup>.”

The sufferings of the Lord are yet further predicted by Isaiah. “ He shall grow  
 “ up before him as a tender plant, and as  
 “ a root out of a dry ground: he hath no  
 “ form nor comeliness: and when we shall  
 “ see him, there is no beauty, that we  
 “ should desire him. He is despised and  
 “ rejected of men; a man of sorrows,  
 “ and acquainted with grief—But he was  
 “ wounded for our transgressions, he was  
 “ bruised for our iniquities—He was op-  
 “ pressed, and he was afflicted, yet he  
 “ opened not his mouth: he is brought as

<sup>s</sup> Isai. l. 6.

<sup>t</sup> John xix. i.

<sup>u</sup> Luke xxii. 64.

<sup>x</sup> Luke xxiii. 11.

<sup>y</sup> Mark xiv. 65.

“ a lamb

SECT. “ a lamb to the slaughter, and as a sheep  
 III. “ before her shearers is dumb, so he opened  
 ——— “ not his mouth. He was taken from  
 “ prison and from judgment: and who  
 “ shall declare his generation<sup>z</sup>?—He made  
 “ his grave with the wicked and with the  
 “ rich in his death; because he had done  
 “ no violence, neither was any deceit in  
 “ his mouth<sup>a</sup>.”

<sup>z</sup> I agree with Geier, that this expression cannot relate to the miraculous conception of our Lord, because דור signifies a generation of men living together at the same period, not a physical generation. “ Quapropter non est, ut cum quibusdam patribus, Athanasio, Justino, et Tertulliano accipiamus hanc vocem de generatione Christi humana ex virgine.” Geieri Mess. Mors, Sepult. et Refurr. At the same time, I think it much more probable, that דור should relate to the wickedness of the generation in which Christ lived, than to the spiritual generation of his children, because this seems to involve a sense, which the word is scarcely capable of bearing.

<sup>a</sup> Isaiah liii. 2.

However unwilling the modern Jews may be to allow the relation of this prophecy to Christ, such was the universal opinion of antiquity. “ Chaldæum (paraphrasten) si inspiciat Judæus, videbit hæc ejus expressa verba ad Esa. lii. “ 13. משיחא הא יצלה עבדי משיחא *eccce prospere ager servus meus Messias*: item ad cap. liii. 10. יחזון במלכות משיחאון *intuebuntur regnum Messiae*; quæ ipsa Targumi verba, ne tanquam per allegoriam dicta interpretetur Abarbenel, satis cavet L'Empereur. Rabbinos veteres, quorum apud nos exigua adeo copia, allegare supersedeo; sufficiat id factum jam esse a Galatino, lib. viii. art. C. V. cap. 15.

“ Sufficiat



No person, who reads this, can avoid CHAP. seeing almost every circumstance in the II. history of Christ specified with as much accuracy as if the writer had been an historian, instead of a prophet. The scornful question of the Jews, “Can any good come out of Galilee?” the rejection of the Messiah by his own citizens, because, as they thought, he was the son of the carpenter; and the general infidelity of the whole Jewish nation, simply because he did not come arrayed in the majesty of empire, and the terror of authority; were all distinctly enumerated several centuries before the event. Thus also, the particulars of his death and sufferings; his being led from prison and judgment; and the meekness of his deportment during his trial; are all mentioned in a book, written during the establishment of the Law of Moses. Even the singular difference, between his ignominious death and his honourable interment, is not forgotten in this wonderful detail. Here, however, accord-

“ Sufficiat insuper hanc antiquorum mentem non diffiteri  
 “ recentiores; audi Alsichum; רזל פה אחד קיימו i. e. Rab-  
 “ bini nostri uno ore confirmant: וקבלו כי על מולך משיח ידבר  
 “ traduntque de rege Messia prophetam loqui.” GEIERI Mess.  
 Mors, Sepult. et Resurr.

ing

SECT. ing to the reading of the present Hebrew  
 III. text, there is some difficulty; for the so-  
 ——— lution of which I must again have recourse  
 to the same eminent Critic, to whom I  
 have been already indebted.

“ All the strange perplexity of com-  
 “ mentators, in labouring to make sense of  
 “ the words at present, and the remarkable  
 “ want of success in their variety of at-  
 “ tempts towards it, affords the justest  
 “ grounds to suspect, that there is some  
 “ mistake in the present Hebrew. And I  
 “ humbly apprehend, the whole difficulty  
 “ is owing to this, that the words קברו  
 “ and במתי have changed places. I must  
 “ next observe, that the first verb in this  
 “ verse should probably be rendered pas-  
 “ sively, in analogy to the verbs preced-  
 “ ing; for after the words, *he was oppressed,*  
 “ *he was afflicted, he was brought, he was*  
 “ *taken, he was cut off,* should not ויתן be  
 “ rendered, *and he was put, or placed?* It  
 “ certainly may be so rendered; and I only  
 “ desire leave to translate here, as the very  
 “ same word, consisting of exactly the  
 “ same letters, is now translated properly  
 “ in 2 Sam. xviii. 9. *And Absalom's head*  
 “ *caught hold of the oak,* (Heb. ויתן, LXX.

“ και εκρεμασθη) and he was taken up be- CHAP.  
 “ *tween the heaven and the earth.* I pre- II.  
 “ *sume, that every Christian reader will be* ———  
 “ *agreeably surpris'd now, at seeing the*  
 “ *words (with this exchange) expressed in*  
 “ *their regular translation. And he was*  
 “ *taken up (εκρεμασθη, suspensus fuit) with*  
 “ *wicked men in his death; and with a rich*  
 “ *man in his sepulchre.* Since the preced-  
 “ *ing parts of the prophecy speak so in-*  
 “ *disputably of the sufferings and death of*  
 “ *the Messiah; these words seem evidently*  
 “ *meant, as descriptive of the Messiah's*  
 “ *being put to death, in company with*  
 “ *wicked men, and making his grave or*  
 “ *sepulchre (not with rich men, but) with*  
 “ *one rich man.—*

“ As to the Hebrew context of these  
 “ words, I readily submit to men of learn-  
 “ ing, whether, at the close of so circum-  
 “ stantial a prophecy concerning the Mes-  
 “ siah, the mention of his *death* and *bu-*  
 “ *rial*, in the same verse with the mention  
 “ of *wicked men* and *one rich man*, do not  
 “ almost compel the reader to refer to the  
 “ two thieves, as the wicked men, with  
 “ whom he ignominiously died; and to  
 “ refer to the rich Joseph of Arimathea,

“ as

SECT. “ as the rich man, in whose sepulchre he  
 III. “ was honourably buried<sup>b</sup>.”

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<sup>b</sup> Kennicott's Hist. of the Heb. Text, second period.

Geier explains this difficulty in the following manner: “ Mens igitur prophetæ simplex erit hæc: *Et dedit* (nempe “ pater percutiens, ver. 5, et 10; vel ipse Messias propter “ populi mei scelera percussus, ver. 8; vel impersonaliter, “ *datum est*, juxta versionem Genevensem et Belgicam) *sepul-* “ *chrum ejus in morte ejus* (seu postquam multiplici morte “ esset peremptus), *cum impiis et cum divite*; h. e. Messias “ non statim in cruce revixit, sed sepeliri prius debuit, et “ quidem eodem, *cum impiis* latronibus secum crucifixis, tem- “ pore, eodemque prout Judæi intendebant, sepulturæ ge- “ nere, imo sepultus etiam est eodem *cum impiis* loco, quippe “ non solum in terra S. prope Hierosolymam cum impiis “ terræ ac civitatis sanctæ incolis, impie eum crucifigen- “ tibus, sed et *cum* vel non procul ab *impiis* seu facinorosis, “ in loco Calvariæ, (cui vicinus erat hortus) sepeliri solitis, “ passus est se tumulari. Sepultus tamen cum impiis est eo “ modo, ut non ignominiosa vel asini sepultura, prout op- “ tasset quidem Judæi, fuerit affectus, sed splendida ac no- “ bili, *a divite* scil. senatore in suum delatus monumentum, “ *a divite* Nicodemo *instar divitis* sumptuose compositus, ut “ ibi *cum divite* etiam maneret, nisi resurgendum fuisset huic “ splendido victori. Facit huc glossa Dn. D. Calixti dedit “ *cum impiis vel apud impios, nempe in vicinia loci, ubi sup-* “ *plicium a sceleratis sumi solitum*, sepulchrum ejus, et *cum di-* “ *vite vel apud divitem*, scil. *in horto divitis Josephi* in mortibus “ ejus. Item Ds. D. Danhaw: existimavit unusquisque, qui “ eum vidit supplicio cum sceleratis affectum, eodem quoque “ sepulchro cum sceleratis sepultum iri. At melius res ceci- “ dit, quia sepultus est cum divite, a quo honorifice conditus “ est in mortibus suis, hoc est, postquam mortuus fuit.”

GEIER. Mess. Mors, Sepult. et Resurr.

As Christ is accurately described by the Prophet, so likewise is his forerunner John the Baptist. It is asserted by St. Matthew, that he is the person spoken of by Isaiah, when he describes the precursor of the Messiah, as “The voice of one crying in the *wildernefs*, Prepare ye the way of the Lord, make his paths straight<sup>c</sup>.”

Lastly, the miraculous powers of Christ are predicted with no less exactness than his sufferings; “Strengthen ye the weak hands, and confirm the feeble knees— Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing<sup>d</sup>.”

3. Although Isaiah is so wonderfully accurate in his predictions, yet the evidence for the truth of Christianity does not depend upon the testimony of one prophet only. As Isaiah and Zechariah have both spoken of our Lord under the name of the BRANCH, so likewise does Jeremiah. “Behold, the days come, saith the Lord,

3.  
Jeremiah.

<sup>c</sup> Matt. iii. 1.

<sup>d</sup> Ifai. xxxv. 3, 5, 6.

SECT. “ that I will raise unto David a righteous  
 III. “ BRANCH, and a king shall reign and  
 ——— “ prosper, and shall execute judgment and  
 “ justice in the earth. In his days, Judah  
 “ shall be saved, and Israel shall dwell safe-  
 “ ly: and this is the name, whereby he  
 “ shall be called, The Lord our Righte-  
 “ ousness<sup>e</sup>.” This celebrated text not only  
 predicts, that Christ should come, but de-  
 clares likewise who Christ should be; even  
 Jehovah himself. The present translation  
 of it is confirmed by the Septuagint version,  
 which reads, “ This is his name, by which  
 “ the Lord shall call him, Josedek.” The  
 compound term Josedek is a manifest con-  
 traction of the two words יהוה צדק, exactly  
 as Jotham is formed out of יהוה תם, and  
 Jonathan out of יהוה נתן<sup>f</sup>. It may be  
 added, that the reading of the Septuagint  
 proves at least *two* persons of the blessed  
 Trinity, because two are introduced, both  
 of whom are called Jehovah; viz. the per-  
 son who speaks, and the Branch who is  
 addressed<sup>g</sup>.

<sup>e</sup> Jerem. xxiii. 5.

<sup>f</sup> See Dr. Eveleigh's Sermon on this subject.

<sup>g</sup> That the doctrine of the proper divinity of Christ is no late invention, nor any corruption of primitive Christianity, sufficiently appears from the two *apostolical* fathers, Clemens

4. The prophet Ezekiel speaks of Christ under the name of his type and progenitor

CHAP. II.

Romanus, and Ignatius of Antioch. *Ἀδελφοί, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ.* Clem. 2 Epist. ad Corinth. sect. i. *Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεὸν τὸν οὕτως ὑμᾶς σοφισάντα.* Ignat. Epist. ad Smyrn. *Ἡ χάρις μετ' αὐτοῦ ἀβραάματος ἐν θεῷ ἡμῶν Ἰησοῦ Χριστοῦ.* Epist. ad Polycarp. *Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυφορήθη ὑπὸ Μαρίας καὶ οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, πνεύματος δὲ ἁγίου.* Epist. ad Ephes. *Ἐπιβραβεῖτε μοι μιμητήν εἶναι πάθους Χριστοῦ τοῦ Θεοῦ μου.* Epist. ad Rom. "My brethren, we ought to entertain the same sentiments "of Jesus Christ, as of God." Clem. 2 Epist. to the Corinth. "I glorify Jesus Christ, the God who hath thus given you "wisdom." Ignat. Epist. to the Smyrn. "Grace be ever "with him in our God Jesus Christ." Epist. to Polycarp. "Our God Jesus Christ was conceived by Mary, according "to the dispensation of God, of the seed of David, of the "Holy Ghost." Epist. to the Ephes. "Suffer me to imitate "the passion of Christ, my God." Epist. to the Rom.

4.  
Ezekiel.

Nor are the Jews less explicit upon this momentous point of doctrine. : צדקנו "יִקְרָא הַכְּתוּב שֵׁם הַמְּשִׁיחַ " The "Scripture calleth the name of the Messias, *Jehovab our "Righteousness.*" Sopher Ikkarim, lib. ii. c. 8. וקורא למלך המשיח בשמו ומהו שמו יהוה שנ" יהוה איש מלחמה יהוה שמו : ובמלך המשיח כתיב וזה שמו אשר יקראו יהוה צדקנו : God "called the Messias by his own name, and his name is *Jehovab* ; as it is said, *Jehovab is a man of war, Jehovab is bis name.* And it is written of the Messias, *And this is the name which they shall call him, Jehovab our Righteousness.*" Midrasch Tillim on Psalm xxi. אבא "יהוה שמו שנ" וזה שמו אשר יקראו יהוה צדקנו : What is "the name of the Messias? R. Abba said, *Jehovah is his name* ; as it is said, *And this is the name which they shall "call him, Jehovab our Righteousness.*" Echa Rabati on Lam. i. 6.

SECT. David, and also under the denomination of  
 III. a *Plant*, which word Isaiah likewise uses,  
 ——— seemingly as synonymous with *Branch*. “ I  
 “ will set up one shepherd over them, and  
 “ he shall feed them, even my servant  
 “ *David*<sup>h</sup>: he shall feed them, and he shall  
 “ be their shepherd. And I the Lord will  
 “ be their God, and my servant *David* a  
 “ prince among them. I the Lord have  
 “ spoken it—and I will raise up for them  
 “ *a Plant* of renown<sup>i</sup>.” If the word דָּוִד  
 in this passage be translated *David*, it is  
 clear that the anti-typical David must be  
 spoken of, not the literal one, that Prince  
 being already dead when Ezekiel wrote.  
 But if it be rendered, *the Beloved One*,  
 which the Hebrew will equally bear, the  
 prophecy will then immediately apply to  
 Christ<sup>k</sup>.

5.  
 Daniel.

5. The kingdom of Christ is described  
 in the Book of Daniel, as a *stone* cut out  
 without hands, which smote a mighty  
 image, and soon “ became a great moun-

For these Hebrew citations I am indebted to Bp. Pearson  
 on the Creed, art. ii. note u. Oxford edit.

<sup>h</sup> Or, “ My servant, the beloved One.”

<sup>i</sup> Ezek. xxxiv. 23, 29.

<sup>k</sup> The same is nearly repeated in chap. xxxvii. 21.

“ tain,



“ tain, and filled the whole earth.” We CHAP. here behold the *stone* of stumbling, and II. the *rock* of offence; the *stone*, which the builders rejected, and which nevertheless became the head of the corner; the *stone*, upon which whosoever falls shall be broken, but on whomsoever it shall fall, it will grind him to powder; and the *rock* on which he that buildeth, may bid defiance to the flood and the tempest. The following interpretation of this mystical stone is given by the Prophet. “ 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 king- “ doms, and it shall stand for ever; foras- “ much as thou sawest that the stone was “ cut out of the mountain *without hands*, “ and that it brake in pieces the iron, the “ brass, the clay, the silver, and the gold<sup>1</sup>.”

Christ, speaking of the stone rejected by the builders, but eventually the head of the corner, adds, “ *This is the Lord’s doing*, “ and it is marvellous in our eyes<sup>m</sup>.” No-

<sup>1</sup> Dan. ii. 44.

<sup>m</sup> Matt. xxi. 42.

SECT. thing can better express the progress of the  
 III. Gospel, than the image of a stone cut out  
 ——— of a rock without hands, but which soon  
 became a great mountain, and prevailed  
 over the power of the four empires, then  
 united under imperial Rome. Thus, from  
 small beginnings, and by apparently the  
 most inadequate means, experiencing from  
 the hands of men constant opposition, in-  
 stead of zealous assistance, the religion of  
 Jesus grew and flourished till it became a  
 great mountain, before which the idolatry  
 of the Roman world hid its diminished  
 head.

Daniel, in one respect, is more minutely  
 accurate than any of the prophets, for he  
 not only speaks of the manifestation and  
 death of the Messiah, but expressly men-  
 tions the very period of time which was  
 to elapse before his advent<sup>n</sup>. Seventy  
 weeks of years were destined to be accom-  
 plished, before that mysterious personage  
 should reveal himself to a benighted world.  
 Accordingly, as it had been foretold, Christ  
 made his appearance towards the end of  
 four-hundred and ninety years, in exact  
 conformity with the declaration of the

<sup>n</sup> Dan. ix. 24.

Prophet. It is manifest also, that he was CHAP.  
*expected* at that very time, because we find II.  
 so many impostors then starting up, and ———  
 availing themselves of the belief which the  
 Jews entertained. But previous to the  
 termination of the seventy weeks, we hear  
 no mention made of any such attempts;  
 and after the destruction of Jerusalem,  
 when it was concluded that the seventy  
 weeks must have expired, impostures like-  
 wise expired with them. Indeed it is ex-  
 pressly asserted by Tacitus, that such an  
 expectation *was* prevalent in those days.  
 “Many were persuaded,” says he, “that  
 “the era was now arrived, which had  
 “been predicted in the ancient books of  
 “the priests, when the East should pre-  
 “vail, and when they who came out of  
 “Judea should obtain sovereignty<sup>o</sup>.”

The Jews, in order to elude the force of  
 this prophecy, are reduced to the miserable  
 shift of pretending, that the coming of the  
 Messiah is delayed on account of their sins.  
 As if it was probable, that a circumstance,  
 which would rather require the presence  
 than the absence of Christ, whose office is

<sup>o</sup> Tacit. Hist. lib. v. sect. 13.

SECT. to convert finners to repentance, should  
 III. changê the immutable purpose of God<sup>P</sup>.

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6.  
 Amos.

6. The manifestation of our Lord; the call of the Gentiles; and the final conversion and restoration of Israel; are predicted by Amos. “ 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: that they may

<sup>P</sup> A more particular explanation of this prophecy may be found in the first vol. of Prideaux’s *Connexion*; and in Mede’s *Works*, p. 697. The following brief statement of the commencement and termination of the 490 years is given by Mr. Kett. “ These 70 weeks commence in the Jewish month Nisan, or March, in the seventh year of the reign of Artaxerxes Longimanus, king of Persia, in the year of the world 3547, as is clearly shewn by many accurate chronologists, and proved at large by the learned Prideaux, in his *Connexion of the History of the Old and New Testament with Profane History*. This was the distinguished year and month, in which Ezra, the leader of the Jews, obtained a commission for his return to Jerusalem, in order to restore the government of that city and the service of the temple. And the 70 weeks were completed in the month Nisan, in the year of the world 4037. This was the ever memorable year and month, when Jesus Christ, the Messiah, closed his divine mission, and suffered death upon the cross.” Kett’s *History the Interpreter of Prophecy*, class i. chap. 7. See also Petrus Gödtkens de *Computo Sacro LXX. Hebdom.*

“ possess

“ possess the remnant of Edom, and of all CHAP.  
 “ the Heathen which are called by my II.  
 “ name, saith the Lord, that doeth this —————  
 “ And I will bring again the captivity of  
 “ my people of 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 gar-  
 “ dens, and eat the fruit of them. And I  
 “ will plant them upon their land, and  
 “ they shall no more be pulled up out of  
 “ their land which I have given them, saith  
 “ the Lord thy God<sup>9</sup>.”

7. The next prophet, that speaks of <sup>7.</sup> Micah,  
 these events, which connect the Law and  
 the Gospel, is Micah. “ But in the last  
 “ days, it shall come to pass, that the  
 “ *mountain*<sup>r</sup> of the house of the Lord shall  
 “ be established in the top of the moun-  
 “ tains, and it shall be exalted above the  
 “ hills ; and the people shall flow unto it.  
 “ 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,

<sup>9</sup> Amos ix. 11.

<sup>r</sup> Compare Dan. ii. 35.

“ for

SECT. “ for the Law shall go forth out of Zion,  
 III. “ and the word of the Lord from Jeru-  
 ————— “ salem<sup>s</sup>.”

What is meant by the *mountain* here mentioned, we may learn, by comparing with this prophecy the passage already cited from Daniel; “ *The stone*—became a great “ *mountain*, and filled the whole earth.” As for the appellation of *the stone*, Christ, as we have seen, applies it to himself. “ *The stone*, which the builders refused, the “ same is become the head of the corner.”

Micah speaks also of the sufferings and birth-place of Christ; the extension of his religion to the ends of the earth; and the dispersion of the Jews. “ They shall smite “ the judge of Israel with a rod upon the “ cheek: but thou Bethlehem Ephratah, “ though thou be little among the thou- “ sands of Judah, yet out of thee shall he “ come forth unto me, that is to be ruler “ in Israel; *whose goings forth have been of “ old, from everlasting*—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

<sup>s</sup> Micah iv. 1.

“ he be great unto the ends of the earth CHAP.  
 “ —And the remnant of Judah shall be II.  
 “ among the Gentiles in the midst of many ———  
 “ people<sup>t</sup>.” It will not be very easy to

find words more expressly declarative of the eternity of the Son of God, than those contained in a part of this prophecy. Indeed, the mysterious doctrine of the divinity and humanity of Christ is so closely interwoven with the very substance both of the Old and New Testament, that, except upon the Trinitarian scheme, the whole of Scripture is a tissue of inexplicable contradictions. Nor is this important tenet a mere matter of opinion, a harmless subject of disputation. Dreadful is the state of that unhappy and deluded sect, which presumptuously degrades the Saviour of the world into the rank of simple mortality; which dares to summon the Almighty before the bar of human reason, and with mock solemnity to pronounce him mistaken, when he revealed his eternal Logos to mankind, and declared him to be both God and Jehovah<sup>u</sup>. The denial of the doctrine of the atonement is inseparable from a disbelief

<sup>t</sup> Micah v.

<sup>u</sup> Heb. i. compared with Psalm xlv, and cii, in the original Hebrew.

SECT. of the Trinity; but if there be any truth  
 III. in Scripture, all those, who reject the be-  
 ——— benefits of Christ's atoning blood, must un-  
 avoidably perish in their sins. It is not  
 man that pronounces this judgment, but  
 the Holy Spirit of God himself. The un-  
 varied language of Scripture is, that "With-  
 out shedding of blood is *no* remission<sup>x</sup>." But  
 "it is not possible, that the blood of  
 " bulls and of goats should take away  
 " sins<sup>y</sup>;" a nobler victim is required, with-  
 out the benefits of whose death we *must*  
 stand before the tribunal of God, with all  
 our sins unexpiated. The Anti-Trinitarian  
 will be condemned not *for*, but *in conse-*  
*quence* of his denying the divinity of Christ.  
 Sentence will be pronounced against him,  
 not on account of his infidelity, but on ac-  
 count of his sins; and having rejected the  
 mediator, he must bear the full weight of  
 infinite wrath in his own person. The  
 Christian, on the other hand, though deeply  
 stained with both original and actual sin,  
 shall live in the presence of God, through  
 virtue of the imputed righteousness of  
 Christ. Far be from us the impiety of  
 thinking that our own good deeds are in

<sup>x</sup> Heb. ix. 22.

<sup>y</sup> Heb. x. 4.



the least degree the *efficient cause* of our sal- CHAP.  
 vation. “ By grace are we saved, through II.  
 “ faith ; and that not of ourselves ; it is  
 “ the gift of God : not of works, lest any  
 “ man should boast<sup>z</sup>.” Our everlasting  
 happiness will be entirely owing to the  
 unmerited favour of God, “ in whom we  
 “ have redemption through the blood of  
 “ Christ, even the forgiveness of sins<sup>a</sup>.”

8. Haggai prophesied, that “ the glory 8.  
 “ of the latter house” should “ be greater Haggai.  
 “ than that of the former.” If this be  
 taken literally, it never was fulfilled ; for  
 the beauty of the second temple, as far as  
 concerned the materials of which it was  
 composed, was not even equal to that of  
 Solomon. We must therefore seek for  
 some other reason of its superiority ; nor  
 will it be very difficult to find one. In  
 the first temple appeared the Shechi-  
 nah between the Cherubim, in the in-  
 most recess of the holy of holies, visible  
 only *once a year to the High-Priest* : in  
 the second, the Lord himself was present  
 in the flesh *openly, and teaching all the peo-  
 ple*. This passage proves obliquely, though

<sup>z</sup> Ephes. ii. 8.

<sup>a</sup> Coloss. i. 14.

SECT. decidedly, the divinity of our Saviour. If  
 III. he was mere man, it would be both ab-  
 ——— furd and impious to say, that, *because* Christ  
 was in the second temple, *therefore* it ex-  
 ceeded the glory of the first: for the first  
 was honoured with the visible presence of  
 God, and the second, upon such a suppo-  
 sition, deprived of it. But if the second  
 temple was not more glorious than the first,  
*by reason* of the manifestation of *Christ*, it  
 is incumbent upon those, who impugn the  
 divinity of the Messiah, to shew what it  
 was, that *did* make it more glorious.

9.  
 Zechariah. 9. Some of the prophecies of Zechariah,  
 which relate to that great event, the ta-  
 bernacling of Jehovah in the flesh, shall  
 next be considered. “ 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. For behold, I will  
 “ shake mine hand upon them, and they  
 “ shall be a spoil to their servants; and ye  
 “ shall know, that the Lord of hosts hath  
 “ sent me. Sing and rejoice, O daughter  
 “ of Zion: for lo, I come, and I will dwell  
 “ in the midst of thee, saith the Lord.  
 “ And many nations shall be joined to the  
 “ Lord

“ Lord in that day, and shall be my peo- CHAP.  
 “ ple : and I will dwell in the midst of II.  
 “ thee, and thou shalt know, that the Lord ———  
 “ of hosts hath sent me unto thee. And  
 “ the Lord shall inherit Judah his portion  
 “ in the holy land, and shall choose Jeru-  
 “ salem again<sup>b</sup>.”

It is observable, that, in this passage, the Lord of hosts, the speaker, declares himself sent by some other person ; but this person is afterwards said to be the Lord himself. Consequently, the Lord of hosts is here sent by the Lord, which manifestly supposes the distinct existence of *two* persons at least in the Godhead<sup>c</sup>. He then exhorts the daughter of Zion to sing and rejoice, “ for lo, I come, and I will dwell in the midst of thee.” The word *ושכנתי* and-*I-will-dwell*, which Zechariah makes use of to express the manifestation of the Lord of hosts, is the very same with that, by which Noah describes the future dwelling of the Lord, in the tents of Shem. St. John is yet more exact ; his phrase,

<sup>b</sup> Zech. ii. 8.

<sup>c</sup> Compare Gen. xix. 24. “ The Lord rained—fire from the Lord.”

SECT. και εσκηνωσεν εν ημιν, which he applies to  
 III. the Word made flesh, is a literal trans-  
 ——— lation<sup>d</sup> of Zechariah's words ושכנתי בתוֹכך.  
 St. John says of the Word, "And he dwelt  
 " as in a tent (the tabernacle of a mortal  
 " body) among us;" the second person of  
 the Trinity says of himself in the prophecy  
 of Zechariah, "And I will dwell, as in a  
 " tent in the midst of thee."

Lastly, to prevent any mistake which  
 might arise from the double use of the  
 word Jehovah, the speaker adds, after *I*  
*will dwell in the midst of thee*, the awful  
 confirmation of *saieth Jehovah*; and then  
 repeats in the very same words his promise  
 of a visible manifestation among them, with  
 a declaration, that many nations should be  
 joined to Jehovah in that day; and con-  
 cludes with once more avowing, that he is  
*sent*; "Thou shalt know, that Jehovah  
 " (God) of hosts hath *sent* me unto thee."

Let us now compare the foregoing pro-  
 phesy with what our Lord spoke of him-  
 self, while manifest in the flesh. "He that

<sup>d</sup> Allowing for the necessary change of person and pro-  
 noun, occasioned by the change of the speaker.

“ *ſent* me is true; and I ſpeak to the CHAP.  
 “ world thoſe things which I have heard II.  
 “ of him. They underſtood not, that he  
 “ ſpake to them of the Father. Then  
 “ ſaid Jeſus unto them, When ye have  
 “ liſted up the Son of Man, then ſhall ye  
 “ know, that I AM<sup>e</sup>, and that I do no-  
 “ thing of myſelf; but as my Father hath  
 “ taught me, I ſpeak theſe things. And  
 “ he that *ſent* me is with me: the Father  
 “ hath not left me alone<sup>f</sup>.”—“ If ye had  
 “ *known me*, ye ſhould have *known my Fa-*  
 “ *ther* alſo; and from henceforth (viz. ſince  
 “ ye have *ſeen me*) ye know him, and have  
 “ *ſeen him*. Philip ſaith unto him, Lord,  
 “ ſhew us the Father, and it ſufficeth us.  
 “ Jeſus ſaith unto him, Have I been ſo  
 “ long time with you, and yet haſt thou  
 “ not *known me*, Philip? *He that hath*  
 “ *ſeen me, hath ſeen the Father*; and how  
 “ ſayeſt thou then, Shew us the Father?  
 “ Believeſt thou not, that *I am in the Fa-*  
 “ *ther, and the Father in me*? The words,  
 “ that I ſpeak unto you, I ſpeak not of

<sup>e</sup> יהוה Jehovah, a being that exiſts neceſſarily, from the root היה to exiſt, according to Parkhurſt.

<sup>f</sup> John viii. 26.

SECT. “myself: but the Father, that dwelleth  
 III. “in me, he doeth the works<sup>g</sup>.”

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One more passage shall be added, in order to shew that Christ is the Jehovah, who was *sent*, spoken of by Zechariah. “*I and my Father are one.* Then the  
 “Jews took up stones again to stone him.  
 “Jesus answered them, Many good works  
 “have I shewed you from my Father; for  
 “which of those works do ye stone me?  
 “The Jews answered him, saying, For a  
 “good work we stone thee not, but for  
 “*blasphemy*, and because that *thou, being a*  
 “*man, makest thyself God<sup>h</sup>.*” It is plain, therefore, that Christ *did* assume to himself the dignity of the Supreme Being; for, upon any other interpretation of the passage, it will be no easy matter to discover a reason, why the Jews should accuse him of blasphemy, and of making himself God. It may be added, that if they really misunderstood his meaning, and accused him of usurping honours which he never intended, it appears somewhat singular, that he did not explain himself, had he been a mere man, by declaring that

<sup>g</sup> John xiv. 7.

<sup>h</sup> John x. 30.

such impious arrogance was far removed CHAP.  
 from his thoughts. Surely, if any pious II.  
 person had, by some *inexplicable* carelessness, —————  
 been betrayed into such expressions, he would have hastened to undeceive his audience, when he found them struck with horror at the blasphemy. But Christ, instead of retracting his claim, shews them, that if persons, to whom the word of God only came, might occasionally be styled Gods, as Moses is said to have been a God to Pharaoh<sup>i</sup>, and instead of a God to Aaron<sup>k</sup>, how much more might he, in whom “ dwelleth all the fulness of the Godhead “bodily<sup>l</sup>.” The Jews, now justly convinced, that Christ still persisted in his claim to divinity, attempted to seize him; but he effected his escape, probably by some insensible exertion of supernatural power. The result of the whole is, that their behaviour obliges us to conclude, that they were convinced of his *not* having retracted; otherwise, it will be necessary to assign a reason, why they should *still* be so eagerly bent upon his destruction.

It has already been observed, that Ze-

<sup>i</sup> Exod. vii. 1.

<sup>k</sup> Exod. iv. 16.

<sup>l</sup> Coloss. ii. 9.

SECT. chariah prophecies of Christ, under his usual

III. appellation of BRANCH: he also speaks of

———— the increase of his power, and the peculiar manner in which his religion was propagated, under the image of a mountain and a stone; a mode of expression, which was noticed in examining the prophecies of Daniel. “ This is the word of the Lord  
 “ unto Zerubbabel, saying, Nor by might,  
 “ nor by power, but by my Spirit, saith  
 “ the Lord of hosts. Who art thou, O  
 “ great *mountain*? Before Zerubbabel thou  
 “ shalt become a plain; and he shall bring  
 “ forth *the head-stone* thereof, with shout-  
 “ ings, crying, *Grace, Grace unto it*<sup>m</sup>.”  
 The foundation of the temple by Zerubbabel is here used as a type of the kingdom of Christ; and the ease, with which this kingdom should be raised by its Almighty Founder, is described by the mountain becoming as a plain<sup>n</sup>. The whole is effected not by any human power, but by the invisible agency of God. Christ, the *head-stone* of the corner, is now brought forth; and the servants of God shout and rejoice with exceeding great joy. Pardon

<sup>m</sup> Zechariah iv. 6.

<sup>n</sup> See Harmer's Observ. vol. iii. p. 95.



is freely offered to the penitent sinner; and salvation by *grace* through faith is proclaimed aloud<sup>o</sup>.

CHAP.  
II.

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This Prophet foretells also with much exactness the manner of Christ's entrance into Jerusalem; the destruction of that city; and the conversion of the Gentiles. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the Heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth<sup>p</sup>."

<sup>o</sup> The Jews entertain the same opinion respecting this prophecy. "In *Bereſhith Rabba*, we are clearly taught thus much; for unto that question, *Who art thou, O great mountain?* he answereth, *זה הגדול זה משיח בן דוד* *The great mountain is the Messiah, the Son of David.* And he proves it from, *Grace, Grace unto it, שהו נתן דין ותתנונים* *because he giveth grace and supplications.*" Bp. Pearson on the Creed, art. iv. note t. Oxford edit.

<sup>p</sup> Zech. ix. 9.

SECT. With equal particularity he specifies the  
 III. sum of money, for which Christ was be-  
 ———— trayed, and with which the potter's field  
 was bought. "So they weighed for my  
 " price thirty pieces of silver. And *the*  
 " *Lord* (Heb. יהוה) said unto me, Cast it  
 " unto the potter: a goodly price, that *I*  
 " was priced at of them. And I took the  
 " thirty pieces of silver, and cast them to  
 " the potter in the house of the Lord<sup>q</sup>." The price of the Prophet being set forth as a type of that sum for which the Messiah was betrayed, Jehovah immediately after calls the thirty pieces of silver, "the goodly price that *I* was priced at of them;" but that was the price for which Christ was delivered up to the chief priests; therefore Christ is Jehovah.

The same remark may be made upon the following passage. "Awake, O sword, against my shepherd, and against *the man*, that is *my fellow*, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered<sup>r</sup>." This prophecy our Lord applies to himself<sup>s</sup>; consequently he is *the*

<sup>q</sup> Zech. xi. 12.

<sup>r</sup> Zech. xiii. 7.

<sup>s</sup> Matth. xxvi. 31.

*fellow* of Jehovah<sup>t</sup>. But, if he was a mere man, the Almighty could not, with any propriety, call him *his fellow*; a term, which always conveys the idea of similarity and equality. Here, then, we behold a decisive testimony to the truth of the catholic doctrine professed by “the church of God, which *he* hath purchased with *his own blood*.” — “The right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man<sup>x</sup>.”

10.  
Malachi.

10. The last of the prophets is Malachi, who both foretells the manifestation of Christ, and perfectly concurs with Zechariah, and the other inspired writers, in ascribing to him divinity. “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts<sup>y</sup>.” Here

<sup>t</sup> See Dr. Eveleigh’s observations on this text, contained in a Sermon preached before the University.

<sup>u</sup> Acts xx. 28.

<sup>x</sup> Athanasian Creed.

<sup>y</sup> Malachi iii. 1.

SECT. again two distinct persons are mentioned;  
 III. *the sender and the person sent, God and*  
 — *the messenger of the covenant*; yet they  
 are both called *the Lord*. It is true, that  
 the person sent is not, in this place, called  
 יהוה, but הארון; and it may perhaps be  
 said, that the word ארון is not applied to  
 God *alone*, but is used frequently in a se-  
 cular sense, as we do the term *lord*. This  
 is granted; but at the same time it is evi-  
 dent, that unless הארון be here equivalent  
 to יהוה, the whole passage is unintelligible.  
 For if הארון relate to a mere man, who is  
 described as going in the quality of a mes-  
 senger into the temple of *God*, that temple  
 certainly cannot be called *his* (the man's)  
 temple. It is plain, therefore, that the  
 messenger of the covenant here spoken of  
 must be the most High himself; and yet,  
 though God, he is sent by the Lord of  
 hosts. The Trinitarian has no difficulty in  
 understanding the purport of these myste-  
 rious words; and if the impugner of that  
 doctrine can reconcile them to his creed,  
 he will at least deserve the praise of inge-  
 nuity.

Malachi, though living only in the twi-  
 light previous to the rising of the Sun of  
 Right-

Righteousness, yet, with the piercing eye of faith, beheld both his harbinger the morning star, and the first dawn of the bright luminary of the spiritual day. “Behold, I send you Elijah the Prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”—“But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.”

<sup>z</sup> Mal. iv. 5.

<sup>a</sup> Mal. iv. 2.

## SECT.

## III.

## CHAP. III.

PROPHECIES, WHICH DECLARE THAT THE LAW WAS TO BE SUPERSEDED BY THE GOSPEL. 1. PROPHECY OF MOSES. 2. PROPHECIES CONTAINED IN THE PSALMS. 3. ISAIAH. 4. JEREMIAH. 5. DANIEL. 6. HOSEA. 7. AMOS. 8. MALACHI.

Prophecies which declare that the Law was to be superseded by the Gospel.

WE now come to those prophecies, which more immediately connect the Law and the Gospel; and as many passages occur in the ancient Scriptures, which speak of the inefficacy of legal ceremonies, they likewise shall be noticed, though they may not be, strictly speaking, prophetic.

1.  
Prophecy of Moses.

1. As Moses was the instrument, by which God revealed the Law, it is but reasonable to expect, that he should make some mention of the great Prophet, who was destined to succeed him, and whose office it would be to establish a more spiritual religion, not founded upon rites and ceremonies, but upon the inward purity of the heart. “And the Lord said—I will  
“ raise

“ raise up a Prophet from among their CHAP.  
 “ brethren, like unto thee, and will put III,  
 “ my words in his mouth, and he shall ———  
 “ speak unto them all that I shall com-  
 “ mand him. And it shall come to pass,  
 “ that whosoever will not hearken unto  
 “ my words which he shall speak in my  
 “ name, I will require it of him. But the  
 “ prophet which shall presume to speak a  
 “ word in my name, which I have not  
 “ commanded him to speak, or that shall  
 “ speak in the name of other Gods, even  
 “ that prophet shall die. And if thou say  
 “ in thine heart, How shall we know the  
 “ word, which the Lord hath not spoken?  
 “ When a prophet speaketh in the name  
 “ of the Lord, if the thing follow not, nor  
 “ come to pass, that is the thing which  
 “ the Lord hath not spoken, but the pro-  
 “ phet hath spoken it presumptuously: thou  
 “ shalt not be afraid of him<sup>a</sup>.”

The great successor of the Jewish Law-  
 giver is here minutely described, and the  
 people are commanded to hearken to his  
 voice. A question then will naturally arise,  
 who the person is, that is so particularly

<sup>a</sup> Deut. xviii. 7.

SECT. pointed out. As he is called a Prophet  
 III. like unto Moses, he must of course be a  
 ——— legislator; otherwise he would vary from  
 him in the most essential part of his character: nor would there be any sufficient reason, why *his* ministry should be predicted, rather than that of any *other* inspired teacher. But if he be a lawgiver, he must, as the name implies, promulge a law, in some respects new; and not merely cause the ancient statutes of his predecessor to remain upon the same footing, on which they had originally been established. For, if no alteration whatsoever took place under his ministry, he would be no more entitled to the name of lawgiver, than any of the other prophets.

Now, if the new law thus promulged was not to be embraced, the promulgation of it would be useless. But if it was to be embraced, it must necessarily supersede the other<sup>b</sup>. It appears then, that Moses predicted the coming of a prophet, who, by the circumstance of his being also a

<sup>b</sup> Why they could not be embraced together, has already been shewn, when the shadowy observances of the Pentateuch were considered. Other reasons shall likewise be assigned hereafter, tending to prove the same point.



lawgiver, was consequently to be the found- CHAP.  
 er of a new law, not indeed subverting, III.  
 but superseding the former; not making  
 it void, but confirming it. It only remains,  
 therefore, to be shewn that *Jesus Christ* is  
 this lawgiver.

---

If the person, generally received as the  
 Messiah, be not this lawgiver, then the  
 lawgiver spoken of by Moses is not yet  
 come, because none of the prophets ever  
 pretended to such a commission. But, if  
 Christ, who assumed the character of a  
 lawgiver, and who appeared at the very  
 time specified by Daniel for the manifest-  
 ation of the Messiah, if he answer to the  
 test, which God himself appointed to dis-  
 tinguish true prophets from false ones, and  
 consequently the true legislator (who was  
 to be a prophet) from an impostor; then  
 must Christ be really the legislator in ques-  
 tion, because the same test cannot answer  
 both to truth and falsehood, for in that  
 case it would be no test.

Let us now apply this test to our Sa-  
 viour. “ When a prophet speaketh in the  
 “ name of the Lord, if the thing follow  
 “ not, nor come to pass, that is the thing,  
 “ which

SECT. “ which the Lord hath not spoken.” This  
 III. proposition being true, the converse must  
 ——— also be true; “ When a prophet speaketh  
 “ in the name of the Lord, if the thing  
 “ do follow, and come to pass, that is the  
 “ thing which the Lord *hath* spoken;”  
 and such a prophet must be acknowledged  
 as a messenger from God, and no impostor.  
 At the celebration of the last supper, Christ  
 declares to his disciples, that one of them  
 should betray him; and being pressed to  
 point out the person, he fixes upon Judas  
 Iscariot, resting at the same time the truth  
 of his mission upon the completion of his  
 prophecy. “ *Now I tell you before it come,*  
 “ *that when it is come to pass, ye may be-*  
 “ *lieve that I am he<sup>c</sup>.*” His prediction  
 was exactly fulfilled, as appears from all  
 the Evangelists, and also from the Acts;  
 and Judas was guilty of the horrible wick-  
 edness of betraying the Lord of Life, as  
 Christ had foretold that he would. Another  
 instance of his prophetic powers is the as-  
 surance made by him to Peter, who was  
 very unwilling to believe it, that, ere the  
 crowing of the cock, he should thrice deny  
 his master<sup>d</sup>. Peter, however, did deny

<sup>c</sup> John xiii. 19.

<sup>d</sup> John xiii. 37.

him precisely three times before he heard the cock crow, which immediately brought to his recollection the declaration of his Lord. A look from the suffering Redeemer, a look, in which were mingled love, sorrow, gentle reproach, and speedy forgiveness, pierced the Apostle to the heart: “ he went out, and wept bitterly<sup>e</sup>.” The last example, which shall be brought, is the language held by Christ the evening preceding his crucifixion. After promising the gift of the Holy Ghost, and predicting that he should soon leave his disciples, he solemnly adds, “ *Now I have told you before it come to pass, that when it is come to pass, ye might believe<sup>f</sup>.*”

Thus we see, that Christ, in perfect harmony with the test which God appointed through Moses, demands from his disciples, that they should believe him to be the Messiah, *because* his prophecies were fulfilled. Were it necessary, several other instances might be produced, such as his foretelling the destruction of Jerusalem, and the persecutions of the church for his name's sake, all of which had an exact

<sup>e</sup> Matt. xxvi. 75.

<sup>f</sup> John xiv. 29.

SECT. completion; but sufficient has already been

III. said, to prove that Christ answers to the  
 ——— test proposed, and consequently that he  
 must be the lawgiver spoken of by Moses.

2.  
 Prophecies  
 contained  
 in the  
 Psalms.

2. In many of the Psalms, the leading  
 idea is the absolute necessity of spiritual  
 worship, as opposed to legal ceremonies  
 and ordinances. “Sacrifice and offering  
 “ thou didst not require; mine ears hast  
 “ thou opened; burnt-offering and sin-of-  
 “ fering hast thou not required. Then said  
 “ I, Lo! I come: in the volume of the  
 “ book it is written of me; I delight to  
 “ do thy will, O my God; yea, thy law  
 “ is within my heart<sup>s</sup>.” Christ here de-  
 clares the inefficacy of the sacrifices under  
 the law, and, although they were typical  
 of his death, yet how little acceptable they  
 were to God on their own account; that  
 law alone, which is written upon the heart,  
 being well-pleasing to the Almighty.

“ I will not reprove thee for thy sacri-  
 “ fices or thy burnt-offerings, to have been  
 “ continually before me. I will take no  
 “ bullock out of thy house, nor he-goat  
 “ out of thy folds—Will I eat the flesh

<sup>s</sup> Psalm xl. 6.

“ of bulls, or drink the blood of goats? CHAP.  
 “ Offer unto God thanksgiving; and pay III.  
 “ thy vows unto the Most High<sup>n</sup>.—Thou ———  
 “ desirest not sacrifice, else would I give  
 “ it thee; thou delightest not in burnt-  
 “ offerings. The sacrifices of God are a  
 “ broken spirit: a broken and a contrite  
 “ heart, O God, thou wilt not despise<sup>i</sup>.”

These two last citations are not so much prophetic as declarative; but they equally tend to shew, that Christianity does not make void the Law, by abolishing its ceremonies; since, even under the Law, God so expressly denies, that they are pleasing to him from any intrinsic merit of their own.

3. The prophet Isaiah abounds with the same expressions: “ To what purpose is  
 “ the multitude of your sacrifices unto me?  
 “ saith the Lord: I am full of the burnt-  
 “ offerings of rams, and the fat of fed  
 “ beasts; and I delight not in the blood of  
 “ bullocks, or of lambs, or of he-goats.  
 “ When ye come to appear before me;  
 “ who hath required this at your hand to  
 “ tread my courts? Bring no more vain

3.  
Isaiah.

<sup>n</sup> Psalm l. 8.

<sup>i</sup> Psalm li. 16.

SECT. “ oblations; incense is an abomination

III. “ unto me; the new moons and sabbaths,

—— “ the calling of assemblies I cannot away  
 “ with; it is iniquity, even the solemn  
 “ meeting. Your new moons, and your  
 “ appointed feasts, my soul hateth; they  
 “ are a trouble unto me; I am weary to  
 “ bear them.” After this immediately fol-  
 lows the reason, why these ceremonies were  
 a trouble to God, and what was the only  
 true method of gaining his favour; the  
 real possession of those virtues, of which  
 the legal observances were only the sha-  
 dow. “ When ye spread forth your hands,  
 “ I will hide mine eyes from you; yea,  
 “ when ye make many prayers, I will not  
 “ hear: your hands are full of blood. Wash  
 “ ye, make ye clean: put away the evil  
 “ of your doings from before mine eyes;  
 “ cease to do evil; learn to do well; seek  
 “ judgment, relieve the oppressed, judge  
 “ the fatherless, plead for the widow<sup>k</sup>.”

In another part of his Prophecies, Isaiah foretells the blind attachment of the Jews to rites and ceremonies, and that, in consequence of their not being converted to a purer revelation, they should be removed

<sup>k</sup> Isaiah i. 11.

from their own land, and scattered among  
 the Gentiles. “ 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 with-  
 “ out man, and the land be utterly deso-  
 “ late, and the Lord have removed men  
 “ far away, and there be a great forsaking  
 “ in the midst of the land<sup>1</sup>.”

The same lip-service, to which men in  
 all ages are so prone, is, in a similar man-  
 ner, upbraided in the following passage.  
 “ Wherefore the Lord said, Forasmuch as  
 “ this people draw near me with their  
 “ mouth, and with their lips do honour  
 “ me, but have removed their heart far  
 “ from me, and their fear toward me is  
 “ taught by the precept of men : there-  
 “ fore, behold, I will proceed to do a mar-

<sup>1</sup> Isai. vi, 9. and Acts xxviii. 25.

SECT. “vellous work among this people, even a

III. “marvellous work and a wonder: for the

“wisdom of their wise men shall perish,

“and the understanding of their prudent

“men shall be hid<sup>m</sup>.” The judicial blind-

ness here spoken of remains to this day.

Still does the wisdom of their wise men

perish, and still is the understanding of

their prudent men hid. But darkness is

only come upon Israel for a season; God,

in his own due time, will enlighten their

hearts, and the whole world will form only

one flock under one shepherd.

4. The prophet next in order is Jeremiah,

who *expressly* foretells the propagation of a

pure and spiritual religion; the abolition of

legal ordinances; the call of the Gentiles;

and the final restoration of Israel. “I will

“give you pastors according to mine heart,

“which shall feed you with knowledge

“and understanding. And it shall come

“to pass, when ye be multiplied and in-

“creased in the land, in those days, saith

“the Lord, they shall say no more, The

“ark of the covenant of the Lord: nei-

“ther shall it come to mind; neither shall

“they remember it; neither shall they

<sup>m</sup> Isaiah xxix. 13.



“ visit it; neither shall that be done any CHAP.  
 “ more. At that time, they shall call Je- III.  
 “ rusalem, 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.”

The other prophecy of Jeremiah, relative to the same event, is perhaps yet more particular. “ 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; 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. 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.” According to this prediction, the ancient Levitical covenant was

<sup>a</sup> Jerem. iii. 15.

<sup>o</sup> Jerem. xxxi. 31.

SECT. to be dissolved; and the ordinances of Mo-  
 III. ses were to be succeeded by a law, not ty-  
 ——— pical but real, not ceremonial but written  
 in the heart.

5.  
 Daniel.

5. The prophet Daniel, after mentioning the death of Christ, who was to be cut off, but not for himself, proceeds to describe the final destruction of Jerusalem by the Romans. He next predicts the abolition of the Mosaical dispensation; the discontinuance of the accustomed sacrifices; and the destruction of the sanctuary; which were indispensable requisites to the due observance of the ceremonial Law. The desolation of the Jews is forcibly compared to a resistless flood sweeping all away, and leaving not a wreck behind. Accordingly, the conquest of Jerusalem was attended with circumstances common to it with no other vanquished nation. Countries, when obliged to submit to a victorious power, usually change only their form of government; and, from being subject to an independent prince of their own, become a tributary province to some neighbouring kingdom. The nobility may indeed suffer; but the situation of private individuals, when once peace is restored, seldom experiences

riences any very material change: they still, though under a foreign yoke, sit under his own vine, and under his own fig-tree. Widely different has been the fortune of the Jews: from that time to this, as another prophet expresses it, they have been swept away with the besom of destruction. Instead of being gradually incorporated with the victors, as is generally more or less the case, when two nations are mingled together in the same territory, they were entirely removed from their own country; and, though scattered over the face of the whole earth, still remain a peculiar and distinct people, while their haughty conquerors are now no more<sup>P</sup>.

CHAP.  
III.

6. Hosea predicts that Israel should be dispersed, and that the Mosaical dispensation should be shorn of its external glory; but at the same time foretells the final return of the Jews into their own land. “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek

6.  
Hosea.

<sup>P</sup> Daniel ix. 26.

SECT. “ the Lord their God; and David (or the  
 III. “ Beloved One) their king; and shall fear  
 — “ the Lord and his goodness in the latter  
 “ days<sup>9</sup>.” The David here mentioned, if  
 the word דָּוִד be translated as a proper  
 name, cannot be the typical David, for he  
 will have been long dead at the time of  
 the restoration of Israel; he must therefore  
 be the true David, even Christ the beloved  
 Son of God<sup>r</sup>.

7.  
 AMOS.

7. The earnest but ignorant wish of  
 the Jews, for the coming of the Messiah,  
 and their mistaken notions concerning his  
 office, are severely reprehended by Amos.  
 He foretells, that the glorious light of the  
 Gospel would be darkness to them, on ac-  
 count of their unbelief and the hardness of  
 their hearts; that their ceremonies were an  
 abomination to God; and that a pure re-  
 ligion should overflow the earth as a mighty  
 stream. “ Wo unto you, that desire the  
 “ day of the Lord! to what end is it for  
 “ you? The day of the Lord is darkness,  
 “ and not light—even very dark, and no  
 “ brightness in it. I hate, I despise your

<sup>9</sup> Hosea iii. 4.

<sup>r</sup> Vide supra, p. 244.

“ feast days, and I will not smell in your  
 “ solemn assemblies. Though ye offer me  
 “ burnt-offerings and your meat-offerings, CHAP.  
 “ I will not accept them: neither will I III.  
 “ regard the peace-offerings of your fat  
 “ beasts. Take thou away from me the  
 “ noise of thy songs, for I will not hear  
 “ the melody of thy viols. But let judg-  
 “ ment run down as waters, and right-  
 “ eousness as a mighty stream<sup>s</sup>.”

8. Lastly, God, through his prophet  
 Malachi, reproaches the Jews on account  
 of their totally mistaking the intention of  
 the Law, and being at the same time so  
 blinded by spiritual pride, as not to per-  
 ceive their error. He then foretells their  
 rejection in consequence of it, and the  
 conversion of the Gentiles. “ If I be a  
 “ master, where is my fear? saith the  
 “ Lord of hosts, unto you, O priests, that  
 “ despise my name: and ye say, Wherein  
 “ have we despised thy name? Ye offer  
 “ polluted bread upon mine altar, and ye  
 “ say, Wherein have we polluted thee?  
 “ In that ye say, the table of the Lord is  
 “ contemptible—I have no pleasure in you,

<sup>s</sup> Amos v. 18.

“ saith

SECT. " faith the Lord of hosts, neither will I  
 III. " accept an offering at your hand. For  
 ——— " from the rising of the sun even unto  
 " the going down of the same, my name  
 " shall be great among the Gentiles : and  
 " in every place incense shall be offered  
 " unto my name, and a pure offering : for  
 " my name shall be great among the Hea-  
 " then, faith the Lord of hosts<sup>t</sup>."

In another passage he represents it as part of the office of the Messiah, to purify and refine the ritual law, and to teach men to sacrifice in righteousness. " But who  
 " may abide the day of his coming? And  
 " who shall stand, when he appeareth?  
 " For he is like a refiner's fire, and like  
 " fuller's soap. And he shall sit as a re-  
 " finer and purifier of silver; and he shall  
 " purify the sons of Levi, and purge them  
 " as gold and silver, that they may offer  
 " unto the Lord an offering in righteous-  
 " ness<sup>u</sup>."

From these remarks it appears, to use the language of our Church, that " The Old

<sup>t</sup> Mal. i. 6.

<sup>u</sup> Mal. iii. 2.

“ Testament is not contrary to the New : CHAP.

“ for both in the Old and New Testament III.

“ everlasting life is offered to mankind by ———

“ Christ, who is the only Mediator be-

“ tween God and Man, being both God

“ and Man<sup>x</sup>.” The Patriarchs lived by

faith ; their descendants journeyed through

the wilderness by faith ; and both now,

and to the end of the world, the Christian

warrior, armed with the shield of faith,

advances to the spiritual combat. Christ is

equally the end of the ceremonial and

written Law. His advent ; his one sacri-

fice of himself once offered for the sins of

all mankind ; the preaching of the Gospel ;

the transitory nature of the Law ; the call

of the Gentiles ; the rejection and final

conversion of the Jews ; are all predicted,

with astonishing accuracy, under the Mo-

saical dispensation. We, who live during

the latter days of God’s covenant, have

seen the accurate completion of all these

prophecies, except the last ; and we can-

not doubt, but that it likewise will be ac-

complished, when it shall seem good unto

the Almighty. In the mean time, it is

our duty to await the event with a lively

<sup>x</sup> Article vii.

SECT. faith, and humble confidence in the pro-

III. mises of God our Saviour, ever return-

— ing thanks, that, through his mercy, we  
the Gentiles are not faithless but believ-  
ing.



## SECT. IV.

THE PRACTICAL CONNECTION BETWEEN  
THE LAW AND THE GOSPEL.

## CHAP. I.

THE LAW A SCHOOLMASTER TO BRING US  
UNTO CHRIST.

FEW errors are more common among those, who rest satisfied with only an indefinite comprehension of the Christian scheme, than that of imagining the power of the Law to be totally abrogated by the Gospel. Persons of this description suppose, that in the Law indeed God required unflinching obedience; but finding that men, by reason of their frailty, were unable to perform it, he was pleased to lower his requisitions, and, instead of a perfect, to enjoin only a sincere observance of his commandments. The usual way of expressing this crude notion is in some such terms as the following.

The Law a schoolmaster to bring us unto Christ.

God

SECT. *God is merciful, and man is weak. No-*  
 IV. *thing therefore is required under the Christian*  
 ——— *dispensation but sincerity; and provided only*  
*we do our best, we are sure of salvation.*  
*The ancient statutes of Moses are now abo-*  
*lished; and Christ has promulged a new law,*  
*in which the former strictness of God's justice*  
*is abated.*

However plausible this system may appear to a superficial observer, it is fraught with error; and replete with danger. A contemptuous neglect of the Law is superinduced; and the Antinomian heresy again makes its appearance in a more decent and less suspected garb. Instead of the absurd doctrine, of salvation to be acquired by a bare belief, notwithstanding a subsequently wicked and impenitent life; the equally absurd one, of salvation through the abstract mercy of God; is here advanced upon similar principles: and they, who are the first to expose the shocking tendency of the one, rush headlong into the errors of the other<sup>a</sup>.

<sup>a</sup>—It may not be amiss, before the subject be discussed at large, to give a brief statement of the difference between Christianity and the two heretical extremes of Antinomianism and Self-righteousness.

The advocates for these tenets may perhaps indeed deny the charge of Antinomianism; and assert, that what they maintain is simply this: *Provided only we do our best, we are sure of obtaining everlasting happiness.* God forbid, that such a damnatory scheme of doctrine should ever find admittance into the church of Christ! The thunder of Papal anathemas spoke comfort to the soul, compared to the horrible conclusion which must be drawn from these premises. If none are to be saved but those who do their best; all the sons of Adam, without a single exception, must be

CHAP.  
I.

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Antinomianism maintains the doctrine of *salvation by bare speculative belief*—Christianity maintains the doctrine of *salvation BY FAITH ONLY IN THE MERITS OF CHRIST, which faith, however, as necessarily produces good works, as a healthy tree does fruit*—Self-righteousness maintains, that *the cause meritorious of salvation is partly faith, and partly good works.*

In the English language we can express the difference between Antinomian *belief*, and Christian *faith*, by two distinct words. The Greek tongue, unfortunately, affords only one word to express both these ideas. Such appears to be the true key to the imaginary discrepancy between St. Paul and St. James. St. Paul strenuously maintains the orthodox doctrine of *salvation by FAITH only*, in opposition to the baneful heresy of Self-righteousness: St. James as strenuously denies the doctrine of *salvation by BELIEF only*, in opposition to the perverse licentiousness of Antinomianism.

SECT. involved in undistinguished ruin, and con-  
 IV. signed to everlasting destruction.

---

But, in order to prevent the imputation of merely answering one assertion with another, let us proceed to a more close examination of this popular doctrine.

The system in question maintains, that, *provided only we do our best, we shall infallibly be saved.* The converse of it, therefore, will be, that *provided we do not our best, we shall not be saved.*

The premises being thus laid down, let me now ask, Will any man, in his sober senses, be content to risque his all, upon *his* having constantly done his best, and upon *his* having universally acted up to the power which was given him?—Let him look into his past life, and be his own judge. Has he invariably performed *every* action in so excellent a manner, that he cannot conceive it possible, that, with his present limited faculties, he could have performed it better? Has he *never* been deaf to the call of duty? Has he *never* neglected a single opportunity of doing good?

good? Or, supposing for a moment that he *has* invariably performed every duty which *offered* itself to his notice, has he been diligent in *making* opportunities of being actively useful? Has he never omitted *one* good deed, which he is conscious that he might have done? If he has failed in a *single practicable* point during his whole life, he has certainly not done the *best* he could, and therefore by his own principles he stands condemned.

But this is not all; these are only active duties. The grand business of self-regimen remains yet to be considered. Has he then invariably abstained from *every* evil action, which it was *possible* that he might have abstained from? Has he never yielded to *any* temptation, which reason tells him *might* have been conquered? A *single* transgression, be it *ever* so minute, which he *could have avoided*, is *alone* sufficient to annul his claim to that line of conduct, which was the *best* that he was *able* to pursue. To sum up the whole; has he in thought, word, and deed, without a single exception, really, heartily, and conscientiously done *the very best* he could? Absolute perfection is now out of the question; the

SECT. point is simply this ; not whether he has  
 IV. lived a life of sinless obedience, but whe-  
 ——— ther he has done *the best he could*. Unless  
 he can answer in the affirmative, which  
 probably no man will venture to do, he  
 most undoubtedly is condemned by his own  
 system. “ *He that does his best, will be saved ;*  
 “ *He that does not his best, will not be saved.*”  
 It is plain, therefore, that upon these prin-  
 ciples, a *single* violation of *possible* rectitude,  
 a *single* omission of *possible* duty, is suffi-  
 cient to plunge the soul into everlasting  
 perdition. Is the most strenuous asserter  
 of this doctrine willing to be tried by his  
 own rule? No ; he shrinks with terror  
 from the conclusion, which must be drawn  
 from such a system.

This favourite dogma being found un-  
 tenable, the second part of the original  
 proposition shall next be taken into consi-  
 deration.

*When Christ came into the world, he gave  
 us a law more easy to obey than that of Mo-  
 ses ; for God then relaxed from his ancient  
 strictness, and proposed certain terms of sal-  
 vation so moderate, that they may be observed  
 without any very great difficulty.*

Behold

Behold here the very effence of Anti-  
 nomianism! Joyful news of falvation is  
 preached to the fyftematically wicked;  
 and the finner is encouraged to go on in  
 his evil ways, becaufe God, having abated  
 of his ftrictnefs, will now be found too  
 merciful to condemn him!

CHAP.  
 I.

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This heterodox notion, like moft other  
 corruptions of Chriftianity, is built only  
 upon the fandy basis of hardy affertion.  
 But let it ever be remembered, that to  
 affert is one thing, and to prove is another.  
 Than the firft nothing more eafy; than  
 the fecond nothing frequently more dif-  
 ficult. Is there any mention made in the  
 Gofpel of a moral law more eafy to obey  
 than the Law of Mofes? Is there even a  
 hint given, that God has relaxed from his  
 priftine feverity? Or can a fingle fyllable  
 be found, which pronounces, that a man  
 will infallibly be faved, provided he does  
 the beft in his power?

The doctrine of our Lord is the very re-  
 verfe. “Think not that I am come to de-  
 “ftroy the Law or the Prophets: I am  
 “not come to deftroy, but to fulfil. For  
 “verily

SECT. “ verily I say unto you, Till heaven and  
 IV. “ earth pass, one jot or one tittle shall in  
 ——— “ no wise pass from the Law, till all be  
 “ fulfilled. *Whosoever therefore shall break*  
 “ *one of these least commandments, and shall*  
 “ *teach men so, he shall be called the least in*  
 “ *the kingdom of heaven<sup>b</sup>.*” Christ is here  
 manifestly speaking of the two constituent  
 parts of the Law ; the ceremonial, and the  
 moral. The first he accomplished in his  
 own person, being the end of the whole  
 scheme of type and prophecy : the second  
 he solemnly confirms, and, instead of low-  
 ering its claims, he takes care effectually to  
 preclude all possibility of evasion. “ Except  
 “ your righteousness shall *exceed* the right-  
 “ eousness of the Scribes and Pharisees, ye  
 “ shall in no case enter into the kingdom  
 “ of heaven<sup>c</sup>.”

The same doctrine is steadily maintained  
 by his Apostle St. James ; “ Whosoever  
 “ shall keep the whole Law, and yet of-  
 “ fend in *one* point, he is guilty of all.  
 “ For he, that said, Do not commit adul-  
 “ tery, said also, Do not kill. Now, if

<sup>b</sup> Matt. v. 17.

<sup>c</sup> Matt. v. 20.

“ thou



“ thou commit no adultery, yet if thou  
 “ kill, thou art become a transgressor of  
 “ the Law<sup>d</sup>.”

CHAP.  
 I.

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Upon these high authorities is built the decision of our Church; “ No Christian  
 “ man whatsoever is free from the obe-  
 “ dience of the commandments which are  
 “ called moral<sup>e</sup>.” But it is evident, that if his obligation to obedience be in part relaxed, which the system at present under consideration supposes, then he is in part free from submission to them; the very contrary of which is declared both by our Saviour and St. James. As no one probably will venture to assert, that the moral Law is totally annulled; it must therefore be either wholly obligatory, or partly obligatory. If it be so lowered, as only to be *partly* obligatory, then the Author of our religion is virtually pronounced to be mistaken; but if it be still *wholly* obligatory, then it cannot have been *lowered even in the slightest degree*: one or other of these conclusions must follow from such a dilemma. It appears, then, that a moral law of *more easy performance* than the Law

<sup>d</sup> James ii. 10:

<sup>e</sup> Art. vii.

SECT. of Moses has *not* been promulged; and  
 IV. that God has *in no wise* relaxed from those  
 ——— claims which infinite justice demands<sup>f</sup>.

<sup>f</sup> Precisely the same doctrine as this is maintained by Bp. Reynolds: "In point of validity or invalidity, there can  
 " but five things be said of the Law: for first, either it must  
 " be obeyed, and that it is not, for all have sinned and come  
 " short of the glory of God: or secondly, it must be exe-  
 " cuted upon men, and the curse or penalty thereof inflicted;  
 " and that it is not neither, for there is no condemnation  
 " to them that are in Christ: or thirdly, it must be abro-  
 " gated, or extinguished; and that it is not neither, for  
 " heaven and earth must sooner pass away: or fourthly, it  
 " *must be moderated and favourably interpreted by rules of*  
 " *equity, to abate the rigor and severity thereof; and that cannot*  
 " *be neither; for it is inflexible, no jot nor tittle of it must be*  
 " *abated:* or lastly, the Law itself remaining, the obligation  
 " thereof, notwithstanding, must towards such or such per-  
 " sons be so far dispensed withal, as that a surety shall be  
 " admitted (upon concurrence of all their wills, who are  
 " therein interested; God willing to allow, Christ willing to  
 " perform, and man willing to enjoy:) both to do all the  
 " duties, and to suffer all the curses of the Law, in the be-  
 " half of that person, who in rigor should himself have done  
 " and suffered all. *So then, neither the Law, nor any jot or*  
 " *tittle thereof, is abrogated, in regard of the obligations therein*  
 " *contained, but they are all reconciled in Christ with the second*  
 " *covenant.*" Bp. Reynolds's Works, p. 492.

In a similar manner the great Reformer Luther: "In  
 " lege, ceu speculo quodam, quicquid in me est, damnatum  
 " esse et maledictum reperio. Nam nullum de lege apiculum  
 " interire, sed omnia implere oportet, perinde ac Christus  
 " ait: Amen dico vobis, donec cælum et terra transeat, ne  
 " minimum quidem iota aut apex de lege præteribit, quin  
 " omnia fiant. Porro hoc in te non comperis, ut ex tota  
 " anima

It may perhaps be asked, what then does CHAP.  
 St. Paul mean, when he asserts, “Ye are I.  
 “not under the Law, but under grace<sup>g</sup>?” —————

This will soon be made clear, if we consider the practical end of the Law, which still subsists, and will subsist to the end of the world. The same Apostle acquaints us, that “The Law was our schoolmaster “to bring us unto Christ, that we might “be justified by faith<sup>h</sup>.” The particular

“anima et toto corde, gaudio et voluptate facias, quicquid  
 “lex exegerit, aut a te poposcerit. Hinc damnatus, et Sa-  
 “tanæ sub imperio es, secundum quod tuam noveris infi-  
 “tuere vitam. Quo eo perveniendum est, ut dicas te Sa-  
 “tanæ esse subjugatum et dicatum. Quod si scires quid  
 “tibi porro faciendum esset, pereundum tibi foret. *Eo lex*  
 “*igitur tibi inservit, quæ docet nos damnatos esse: hæc enim*  
 “*prava desideria in nobis omnia reperimus, et ne scintillula*  
 “*tamen eorum in nobis esse debet. Porro id sophistæ nostri*  
 “*nihil observantes, tradiderunt si quis pro viribus agat, impertire*  
 “*Deum gratiam. Cæci sunt ii duces.*” Enarr. Evang. fol.  
 322 A. See also ibid. fol. 36 C. and fol. 336 B.

<sup>g</sup> Rom. vi. 14.

<sup>h</sup> Gal. iii. 24.

Many persons are fond of interpreting these words as relating only to the Jews, and of maintaining, that the Law, by its types and prophecies, was a schoolmaster only to bring *them* to Christ. Thus they conceive, that the *advent*, not the *necessity*, of a Saviour is set forth in the words in question. But let it be remembered, that St. Paul is not addressing the *Hebrews*, but the *Galatians*, a church of Gentile converts; and the whole tenor of that Epistle shews, that he is proving the *need* of a Saviour from man's inability to perform the

SECT. manner, in which the Law acts as our

IV. schoolmaster, is by convincing us of our

extreme sinfulness. As long as a man remains insensible to the corruption of his nature, and puffed up with haughty notions of his own dignity and righteousness, he will never perceive his want of a Saviour. Such was the case with the philosophizing Greeks. Vainly priding themselves upon their proficiency in ethics, they felt not the load of sin which pressed upon them; and a crucified Redeemer was foolishness in their eyes. In a similar situation are numbers, even of those who call themselves Christians. They are unwilling to believe themselves so totally depraved as the Scriptures represent them to be; and are therefore desirous of owing their salvation to any thing, rather than the merits of Christ. Their pride is shocked at the idea, that their own good works, which they view with the fond eye of an indulgent parent, possess no inherent merit whatsoever. They cannot bear to give up

requisitions of the Law. Thus the Law, by condemning all those who trust to their works, and convincing them of sin, becomes a schoolmaster and a guide to lead them to Christ, in order that they may receive justification, not by works, but by faith.

the

the belief of their efficiency to salvation, and to humble themselves in the dust before the throne of the Almighty. Mercy is freely offered to all, through the blood of Christ; but this they are unwilling to accept, unless they be allowed to possess some degree of merit of their own. *Are all our good deeds useless?* they will ask: *do not they at all contribute to obtain our salvation?* Farewell then to piety, virtue, and every thing that is of good report. *If there be no merit in our holiness, why need we practise it?*

CHAP.  
I.

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This mode of reasoning, though frequently brought forward with all the parade of a new and important discovery, possesses not the smallest degree of originality or novelty; it is at least as old as the days of St. Paul. That Apostle strenuously maintains the doctrine of *salvation by grace through faith*, and not by works; and the same objection is immediately started against him; "What shall we say then? Shall we continue in sin, that grace may abound?" He instantly repels the unworthy suspicion with indignation; "God forbid. How shall we, that are dead to sin, live any longer

SECT. "longer therein<sup>1</sup>?" This will ever be the  
 IV. answer of the Christian; nor can it be  
 ——— censured by any person who allows the  
 divine inspiration of St. Paul.

Upon the authority of the same Apostle, it may easily be decided, how far good works are necessary to salvation. The first point to be considered is the sense in which the word *necessary* is used. If it be asserted, that works are *efficiently* necessary, thus involving the idea of *purchasing* our salvation, the whole Christian belief, of justification, not by our own merits, but solely through the blood of the Redeemer, will at once be subverted. For it cannot

<sup>1</sup> Similar to this is the language of Clemens Romanus. Παντες ουν εδοξασθησαν, και εμεγαλυνησαν, ου δι' αυτων, η των εργαων αυτων, η της δικαιοπραγιας ης κατειργασαντο, αλλα δια του δελτηματος αυτου. Και ημεις ουν δια δελτηματος αυτου εν Χριστω Ιησω κληθειτες, ου δι' εαυτων δικαιομεδα, ουδε δια της ημετερας συφιας, η συνεσεως, η ευσεβειας, η εργαων αν κατειργασαμεδα εν οσιοτητι καρδιας· αλλα δια της πιστεως, δι' ης παντας της απ' αιωνος ο παντοκρατωρ Θεος εδικαιωσεν· ω εγω δοξα εις της αιωνας των αιωνων. Αμην. Τι ουν ποιησωμεν αδελφοι; αργασωμεν απο της αγαδοτητας, και εγκαταλειπωμεν την αγαπην; Μηδαμως τουτο εασαι ο δεσποτης εφ' ημιν γεννηθηαι· αλλα σπευσωμεν μετα ελθειας και εροθυμιας, παρ εργαων αγαδων επιτελειν. Clem. Rom. 1 Epist. ad Corinth. lect. 32, 33.

be said, that we are saved *solely* through CHAP. I.  
 faith, which is equally the doctrine of Scripture and of the Church of England<sup>k</sup>,  
 if the *meritorious efficiency* of good works be mingled with it; for in that case, as the Apostle saith, “ grace is no more grace<sup>l</sup>.” But, on the other hand, if it be maintained that works are necessary, not *to procure* salvation, for that is *solely* the *gift* of Christ, but to evince *that we are in the way of salvation*, works, in this sense, are clearly necessary<sup>m</sup>. The word *necessary*, however,

<sup>k</sup> Article xi.

<sup>l</sup> Rom. xi. 6.

<sup>m</sup> Hooker decides this point with his usual prudence and accuracy: “ We acknowledge a *dutiful* necessity of doing well, but the *meritorious dignity* of doing well we utterly renounce.” Disc. on Justification.

I shall deserve the thanks of the Reader for subjoining the sentiments of that great Christian philosopher, the Hon. Robert Boyle: “ We shall next proceed to the freeness or unmeritedness of God’s love — God, to confer on us, in the most excellent and endearing manner, the blessing promised to his ancient people, when he vouchsafed to assure them, that *he would love them freely*, was pleased to love us, not only when we were not at all, but when we were his enemies. Our inexistence indeed was a condition, wherein nothing in us was capable of being a motive of God’s love: but our enmity proceeded further, and made us worthy of his detestation; as if his love were nothing, unless it vanquished obstacles, as well as wanted motives. This gave the Apostle a just cause to say, that *God com-*  
*mandeth*

SECT. must be used with some degree of restric-  
 IV. tion, as implying *the opportunity* of shew-

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“ *merited* his love towards us, in that *while* we were yet sin-  
 “ ners *Christ* died for us: that is, when we wanted all mo-  
 “ tives to invite his love, unless our very want of them  
 “ should pass for one.—Men having displeased God, and  
 “ consequently forfeited all right and natural possibility to  
 “ happiness; even whilst they completed the forlornness of  
 “ their condition, *by the lethargy of not being sensible of it*, and  
 “ were as careless to seek means of recovery, as they had  
 “ been unable to devise them of themselves: even then, his  
 “ restless love would never be at quiet, till it had set his  
 “ omnipotence on work to contrive expedients, and find out  
 “ a way to reconcile his justice and his mercy, in reconcil-  
 “ ing sinners to himself.—Without venturing to determine,  
 “ whether or no God could, to redeem us, have chosen any  
 “ other way, we may safely think, that he has chosen the  
 “ most obliging and most endearing way, displaying, in this  
 “ divine manner of rescuing us, the severest justice and the  
 “ highest mercy; the greatest hatred of sin, and the greatest  
 “ love to sinners.—Though true faith be ever the pregnant  
 “ mother of good works; yet are not those works *the cause*,  
 “ but *the effects and signs* of God’s first love to us. As though  
 “ the needle’s pointing at the poles be, by being an effect,  
 “ an argument of its having been invigorated by the load-  
 “ stone; yet is not that respect unto the north the cause,  
 “ but the operation of the iron’s being drawn by the at-  
 “ tractive mineral. *Thou art good, and doest good*, says the  
 “ Psalmist to his Maker. The greatness of his goodness is  
 “ that which makes it ours; nor doth he do us good, *because*  
 “ that *we* are good, but because *He* is liberally so; as the  
 “ sun shines on dunghills, not out of any invitation his  
 “ beams find there, but because it is his nature, to be diffu-  
 “ sive of his light; yet with this difference, that whereas  
 “ the sun’s bounty deserves our joy, and not our thanks, be-  
 “ cause



ing the strength of our faith, by the ex- CHAP.  
 cellence of our works. The dying thief I.  
 did not enjoy such an opportunity, yet his ———  
 faith was nevertheless accepted, and him-  
 self justified; God clearly discerning that  
 his faith was not a barren, speculative be-  
 lief, but that it contained, as it were in  
 embryo, the seeds of good works. For as  
 evil desires, though frustrated for want of  
 opportunity, are actual sin in the eyes of  
 God<sup>n</sup>; so are good wishes, though defeated  
 for want of power, considered by him as

“ cause his visits are made designlessly, and by a bare ne-  
 “ cessity of nature; God, on the contrary, for being neces-  
 “ sarily kind, is not less freely or obligingly so, to you or to  
 “ me; for, though some kind of communicativeness be ef-  
 “ fential to his goodness, yet his extension of it without  
 “ himself, and his vouchsafing it to this or that particular  
 “ person, are purely arbitrary—*Our highest performances,*  
 “ *though they be dues, amount not unto tributes,* but are rather  
 “ like those pepper-corns of rent, which freeholders pay, not  
 “ with hope or with intent to enrich their landlord, but to  
 “ acknowledge, that they hold all from him.—Though  
 “ therefore it be true, that God is pleased with our perform-  
 “ ances, yet is that welcome he vouchsafes to give them, so  
 “ far from enabling us by them to requite his love, that it  
 “ increases the unrequitedness of it; since he is delighted  
 “ with them, as they afford him just rises to reward them.”  
 BOYLE'S Seraphic Love, p. 69—94.

<sup>n</sup> “ He that looketh upon a woman, &c.” Matt. v. 28.

SECT. holiness°. Works then are not *efficiently*  
 IV. necessary to salvation; but yet, except in  
 — such a case as that of the thief, they are  
 absolutely requisite as an *evidence* of our  
 possessing the true and lively faith.

The judicious Hooker has a passage to  
 this purpose singularly strong and decisive.  
 “As for such as hold with the Church of  
 “Rome, that we cannot be saved by Christ  
 “alone without works; they do, not only  
 “by a circle of consequence, but directly  
 “deny the foundation of faith; they hold  
 “it not, no not so much as by a thread<sup>p</sup>.”  
 It is almost superfluous to observe, that  
 the *meritorious efficiency* of good works to-  
 wards salvation, not their *general* necessity  
 as an evidence of faith, is here spoken of.  
 We conclude then, that good works are  
 neither wholly nor partly *the meritorious*  
*cause* of our salvation; but that neverthe-  
 less they are requisite, in order that the re-  
 ality of our faith may be satisfactorily as-  
 certained. As a dead tree is totally un-

° Δουκιμος αικη και αδοκιμος ουκ εξ ἑων παρσσει μονον, αλλα και  
 εξ ἑων βλεπεται. DEMOC. Senten. Aur.

<sup>p</sup> Disc. of Justification, sect. xix.

productive,

productive, and a sickly one sparingly gar- CHAP.  
 nished with fruit of an inferior quality, I.  
 while a vigorous one abounds more and ———  
 more, and rejoices yearly in its fertility;  
 even so is it with faith. A mere historical  
 belief never did, and never will influence  
 the actions; a weak faith cannot produce  
 the choicest fruits of the Christian garden;  
 but a lively and spiritual faith displays its  
 blushing honours, which in due season pro-  
 duce fruit an hundred fold<sup>q</sup>.

<sup>q</sup> Thus the excellent Bp. Beveridge; “ ’Tis a matter of  
 “ admiration to me, how any one, that pretends to the use  
 “ of his reason, can imagine that he shall be accepted before  
 “ God, for what comes from himself! For, how is it pos-  
 “ sible that I should be justified by good works, when *I can*  
 “ *do no good works at all, before I be justified?* My works  
 “ cannot be accepted as good, till my person be so; nor can  
 “ my person be accepted by God, till first engrafted into  
 “ Christ; before which engrafting into the true vine, ’tis  
 “ impossible I should bring forth good fruit—And if both  
 “ the civil and spiritual actions of the wicked be sin, *which*  
 “ *of all their actions shall have the honour to justify them before*  
 “ *God?* I know not how it is with others; but, for my own  
 “ part, I do not remember, neither do I believe, that I ever  
 “ prayed in all my life time with that reverence, or heard  
 “ with that attention, or received the sacrament with that  
 “ faith, or did any other work whatsoever, with that pure  
 “ heart and single eye as I ought to have done. Inſomuch  
 “ that I look upon all my righteousneſſes but as filthy rags,  
 “ and it is in the robes only of the righteousneſſes of the Sen  
 “ of

SECT. The general mistake, of the advocates  
IV. for human merit, consists in imagining

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“ of God, that I dare appear before the Majesty of heaven.”  
BEVERIDGE’S Private Thoughts, art. 8.

In a similar manner Bp. Reynolds; “ *Justification that is by faith is of mere grace and favour, no way of work or merit: for the act, whereby faith justifies, is an act of humility, and self-dereliction, and holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him, and his all-sufficiency; so that, as Mary said of herself, so we may say of faith, the Lord hath respect unto the lowliness of his grace, which is so far from looking inward for matter of justification, that itself, as it is a work of the heart, *to credere*, doth not justify, but only as it is an apprehension or taking hold of Christ. For as the hand in the very receiving of a thing must needs first make it self empty; (for if it be full before, it must let all that go, ere it can take hold on any other thing) so faith, being a receiving of Christ, John i. 12. must needs suppose an emptiness in the soul before.” Life of Christ, p. 251.*

Thus also our Church decides in the last Homily “ On the Salvation of mankind by *only* Christ our Saviour.”—“ It hath been manifestly declared unto you, that no man can fulfil the Law of God, and therefore by the Law all men are condemned; whereupon it followeth necessarily, that some other thing should be required for our salvation, than the Law: and that is a true and lively faith in Christ, bringing forth good works, and a life according to God’s commandments. And also you heard the ancient fathers’ minds of this saying, faith in Christ only justifieth man, so plainly declared, that you see that the very true meaning of this proposition or saying, we be justified by faith in Christ only (according to the meaning of the old ancient authors) is this: *we put our faith in Christ, that we*

“ *be*

that works *precede*, and are *the cause* of justification; instead of their *succeeding*, and *being the effect* of it. Our Church, in this point, as in all others, thoroughly concurring with Scripture, pronounces, that  
 “ Works done *before* the grace of Christ,  
 “ and the inspiration of his Spirit, are not  
 “ pleasant to God—yea, rather—*we doubt*  
 “ *not* but they have the nature of sin<sup>r</sup>.”  
 Agreeable to this is the doctrine of St. Paul; he speaks of God having chosen himself and the Ephesians, not *for the sake* of their *previous* good words, but *in order* that those good works *might be* produced. “ Accord-  
 “ ing as he hath chosen us in him before  
 “ the foundation of the world, that we  
 “ *should be* (not *because we were*) holy and  
 “ without blame before him in love<sup>s</sup>.”

“ *be justified by him only, that we be justified by God's free*  
 “ *mercy, and the merits of our Saviour Christ only, and by no*  
 “ *virtue or good works of our own that is in us, or that we can*  
 “ *be able to have, or to do, for to deserve the same. Christ him-*  
 “ *self only being the cause meritorious thereof.*”

<sup>r</sup> Article xiii.

<sup>s</sup> Ephes. i. 4.

Thus Bp. Latimer; “ We must first be made just, before  
 “ our workes please God.” Sermons, fol. 296. edit. 1584.  
 And Bp. Reynolds; “ God's love and free grace is the first  
 “ original mover in our salvation. If God did begin his  
 “ work upon prevision of any thing in and from ourselves,  
 “ we should never dare to come unto him, because we should

SECT. The pride of the human heart must be  
 IV. subdued, and its lofty notions of its own  
 ——— excellency humbled, before it can be in a  
 proper condition to receive the Gospel of  
 Christ. “ The Son of Man is come to seek  
 “ and to save that which is lost:” but till  
 a person has discovered the danger of his  
 situation, an interest in the Saviour of the  
 world will be a matter of indifference to  
 him. “ They that be whole need not a  
 “ physician, but they that are sick<sup>†</sup>.” In  
 the natural world, no man seeks the aid of  
 medicine, till he perceives his health to be  
 affected; and whenever he finds himself  
 indisposed, he does not resolve to wait fu-  
 pinely for the hour of convalescence, and  
*afterwards* to send for the physician, but  
 he calls immediately for his assistance, *in*  
*order* that he may the more speedily re-  
 cover. Christ is styled the Physician of  
 our souls. This is undoubtedly a meta-

“ never find any thing in ourselves to ground his mercy to-  
 “ wards us upon.—The whole series of our salvation is made  
 “ up without respect to any thing of ours, or from us. He  
 “ loved us without cause, or ground in ourselves.” Life of  
 Christ, p. 266. See also Abp. Leighton’s Works, vol. i.  
 p. 36, 37.

<sup>†</sup> Luke xix. 10.

<sup>‡</sup> Matt. ix. 12.

phorical expression ; but yet, unless it ac- CHAP.  
 curately corresponded with the circum- I.  
 stances from which it is taken, it would ———  
 be deficient in that which constitutes the  
 very essence of a metaphor. In the spiri-  
 tual world then, no one will be disposed  
 to claim the benefit of Christ's proffered  
 assistance, till he clearly discovers his abso-  
 lute need of it. And even when that is  
 discovered, for a time he will probably be  
 guilty of the absurdity of attempting first  
 to heal himself, and then of having recourse  
 to his heavenly physician. But the failure  
 of repeated efforts, and the unsheathed  
 stings of conscience, will at length con-  
 vince him, that from Christ alone can come  
 health and salvation. In other words, a  
 man must be deeply convinced of the ex-  
 treme sinfulness of his sinful nature, and of  
 his utter inability to help himself, before  
 he will be induced to look "unto Jesus,  
 " the author and finisher of his faith."

To this purpose serve the terrors of the  
 Law. Till the wonderful purity of God,  
 his extreme hatred of sin, and his perfect  
 undeviating justice be experimentally felt,  
 as well as theoretically allowed, we are no  
 way conscious of the load of our sins, but,

SECT. on the contrary, highly value ourselves on  
 IV. our moral integrity. Alive only to certain  
 ——— ethnical distinctions of virtue and vice,  
 which, so far from being pleasing to God,  
 originate in pride, and partake of the na-  
 ture of sin<sup>x</sup>; we perceive not the propriety  
 of the strong language of Scripture, when  
 it declares all men in their natural state  
 to be “dead in trespasses and sins<sup>y</sup>.” From  
 this state God’s holy Spirit alone can raise  
 them; and his first salutary influences are  
 conveyed to the heart, in the midst of the  
 thunders of Mount Sinai. “Curfed be he  
 “ that confirmeth not the words of this  
 “ Law *to do* them<sup>z</sup>.” A curse is here pro-  
 nounced against those who fail in any sin-  
 gle point, for no exception whatsoever is  
 made. Nor is there any allowance for hu-  
 man frailty. The curse is not simply di-  
 rected against those, who are negligent in  
 the performance of their duty; but against  
 those, who fail in the discharge of *any part*  
 of the commandments. It is no where  
 said, *do the best that thou art able*, but  
 merely, *do this*; and the penalty, which  
 awaits a single transgression, is death. “Set  
 “ your hearts upon *all* the words which I

<sup>x</sup> Art. xiii.<sup>y</sup> Ephes. ii. 1.<sup>z</sup> Deut. xxvii. 26.



“ testify among you this day, which ye CHAP.  
 “ shall command your children to observe I.  
 “ to do, *all* the words of this Law. For ———  
 “ it is not a vain thing for you ; *because it*  
 “ *is your life* <sup>a</sup>.”

Such is the unvaried language of the Law. Perfectly and inflexibly just, as its divine Author, it is incapable of the least aberration from the narrow line of rectitude. The ineffable holiness of God allows of *no* abatement, but requires every creature to be pure, even as he is pure, upon pain of eternal banishment from his presence. Light and darkness cannot dwell together ; and the least stain of evil unfits a man for the society of heaven.

Let the mere moralist weigh himself in this balance, and see whether he will not be found wanting. Let him consider, whether he has never at any time offended, either internally or externally ; either in sins of commission, or in sins of omission. A single crime is an aberration from perfection ; and none but the perfect, or those that are made perfect, can inherit the kingdom of heaven. Where is the boasted

<sup>a</sup> Deut. xxxii. 46.

SECT. integrity, the pride of conscious rectitude,  
 IV. the haughty morality of the erring philo-  
 ——— sopher, when viewed with the piercing eye  
 of purity itself? Though a man may please  
 himself with the thoughts of his own right-  
 eousness at present, the time will shortly  
 come, when conviction of guilt will flash  
 in his eyes, and when he will see no hope,  
 no possibility of salvation, but solely through  
 the merits of the Redeemer.

“ Howsoever men,” to use the words of  
 Hooker, “ when they sit at ease, do vainly  
 “ tickle their hearts with the vain conceit  
 “ of I know not what proportionable cor-  
 “ respondence between their merits and  
 “ their rewards, which in the trance of  
 “ their high speculations they dream that  
 “ God hath measured, weighed, and laid  
 “ up, as it were in a bundle, for them ;  
 “ notwithstanding we see by daily expe-  
 “ rience, in a number even of them, that  
 “ when the hour of death approacheth,  
 “ when they secretly hear themselves sum-  
 “ moned forthwith to appear, and stand at  
 “ the bar of that judge, whose brightness  
 “ causeth the eyes of the angels them-  
 “ selves to dazzle, all these idle imagina-  
 “ tions do then begin to hide their faces ;  
 “ to

“ to name merits then, is to lay their souls CHAP.  
 “ upon the rack, the memory of their own I.  
 “ deeds is loathsome unto them, they for—  
 “ fake all things wherein they have put  
 “ any trust or confidence ; no staff to lean  
 “ upon, no ease, no rest, no comfort then,  
 “ but only in Jesus Christ<sup>b</sup>.”

<sup>b</sup> Disc. of Justification, sect. 21.

That blessed martyr Bp. Latimer repeatedly maintains the same doctrine. “ Merces : this worde foundeth as though  
 “ we shoulde merite somewhat by our owne workes : for re-  
 “ warde and merite are correspondent, one followeth the  
 “ other : when I have merited, then I ought to have my  
 “ reward. *But we shall not thinke so* : for ye must understand,  
 “ that all our workes are imperfect : we can not doe them  
 “ so perfectly as the law requireth, because of our fleshe  
 “ whiche ever letteth us. Wherefore is the kingdome of  
 “ God called then a rewarde ? Because it is merited by  
 “ Christ ; for, as touching our salvation and eternall lyfe, it  
 “ must be merited, but not by our owne workes, but *onely*  
 “ *by the merits of our Saviour Christ*. Therefore beleeve in  
 “ him ; trust in him : it is he that hath merited heaven for  
 “ us : yet for all that, every man shall be rewarded for his  
 “ good workes *in* everlastyng lyfe, but not *with* everlastyng  
 “ lyfe.” Sermons, fol. 193. edit. 1584.

“ Though we are commaunded to doe good workes, and  
 “ we ought to doe them ; yet for all that we must beware  
 “ how we doe them : when we doe them *to the ende to be*  
 “ *saved by them, then we doe them not as we ought to doe ; then*  
 “ *we thrust Christ out of his seate and majestie.*” Ibid. fol. 258.

“ They, which attribute the remission of sinnes, the get-  
 “ tyng of everlastyng lyfe, unto themselves or their workes,  
 “ they deny Christ, they blaspheme and despise him : for  
 “ what other cause did Christ come, but onely to take away

SECT. Here then is the grand ultimatum, to  
 IV. which the wholesome severities of the Law

---

“ our finnes by his passion, and so deliver us from the power  
 “ of the devill? But these meritemongers have so many  
 “ good workes, that they be able to sell them for money.”  
 LATIMER'S Sermons, fol. 208.

“ We must seeke our salvation, not in our works, but in  
 “ Christ. For if we looke upon our works, we shall never  
 “ bee sure, as I sayd before, they be evill and imperfect, and  
 “ evill workes deserve anger, and imperfect workes are pu-  
 “ nishable, and not acceptable, and therefore they deserve  
 “ no heaven, but rather punishment. *But you will say, see-*  
 “ *ing wee can get nothing wylth good workes, we will doe no-*  
 “ *thing at all, or els doe such workes as shall best please us, see-*  
 “ *ing wee shall have no rewarde for our well doynge:* I aun-  
 “ swere, wee are commaunded by God's word to apply our-  
 “ selves to goodnes, every one in his calling, *but we must not*  
 “ *do it to the end to deserve beaven thereby:* we must do good  
 “ works, to show ourselves thankfull for all his benefits which  
 “ he hath poured upon us, and in respect of God's com-  
 “ maundement: considering that God willeth us to do well,  
 “ *not to make a merite of it,* for this were a *denying of Christ,*  
 “ to say I will live well and deserve heaven. *This is a dam-*  
 “ *nable opinion:* let us rather think thus, I will live well to  
 “ shew myself thankfull towards my loving God, and Christ  
 “ my Redeemer.” Ibid. fol. 300.

In a similar manner Bp. Reynolds; “ Say the Papists  
 “ what they will of merit of condignity, commensurate to  
 “ eternal life, and proportionable to the justest and severest  
 “ scrutiny of the most pure and jealous God; yet let the  
 “ conscience of the holiest of them all be summoned to single  
 “ out the most pure and meritorious work which he ever  
 “ did, and with that to join issue with God's justice to pe-  
 “ rish or be saved, according as that most perfect of all his  
 “ works shall appear righteous or impure; and I dare pre-  
 “ fume

are directed; here, the soul bowed down with sin, and humbled even to the dust with guilt, may yet receive health and life. —

CHAP.  
I.

“The Law is a schoolmaster to bring us unto Christ.” When the proud sinner is stript of all his pleas, and divested of all his pretensions to holiness; when he is tried and found guilty by the Law, and when conscience affixes her seal to the justice of the verdict; then, and then only, will he tremble at the wrath to come. Offer to him a Saviour, while in this state of mind, and view the rapture with which he will be received. The Gospel is now, indeed, a message of good news<sup>c</sup>, a message full of hope, joy, and salvation. Thoroughly humbled by the conviction of his sinfulness, and totally unable to perform the requisitions of the Law, he at length is willing to be saved in the way that *God* has appointed. He claims an interest in

“fume none of them would let their salvation run a hazard upon that trial.” *Sinfulness of Sin*, p. 170.

And lastly, St. Austin: “Nec quisquam dicat meritis operum suorum, vel meritis orationum suarum, vel meritis fidei suæ, sibi traditam Dei gratiam, et putetur verum esse, quod illi hæretici (scil. Pelagiani) dicunt, *gratiam Dei secundum merita nostra dari*; quod omnino falsissimum est.” *Epist.* 47.

<sup>c</sup> Ευαγγέλιον.

SECT. the comfortable promises of Scripture, re-  
 IV. jects with horror the thought of his own  
 ——— meritoriousness, and throws himself en-  
 tirely upon the divine mercy vouchsafed to  
 the world *through Christ*. He is now no  
 longer “under the Law, but under grace<sup>d</sup>;”  
 for under one or other of these dispensa-  
 tions all men must be included. He, that  
 accepts the offers of grace which are freely  
 made, will be as freely pardoned; but he,  
 that rejects them, and chooses rather to  
 stand or fall by his own righteousness, will  
 be tried by the Law of works, a Law yet  
 unrepealed, and still subsisting with full  
 force against those who have not taken re-  
 fuge in the merits of Christ. Justice will  
 be done him to the uttermost; but it will  
 be a fatal justice, a justice which can only  
 terminate in his condemnation.

But in what manner will the Christian  
 conduct himself in return for all that  
 “God hath done for his soul?” Let him  
 view the enormity of his guilt, in the  
 greatness of the sacrifice which was re-  
 quired to expiate it. Eternal justice had  
 pronounced a curse upon every transgressor  
 of the Law, and his word cannot fail. All

<sup>d</sup> Rom. vi. 14.

have sinned and fallen short of the Law; CHAP.  
 and the tremendous curse must take place I.  
 upon all, unless some one can be found, ———  
 who will become accursed in their stead,  
 some one, who will bear the sins of a guilty  
 world, transferred to himself by imputation.  
 And who shall dare to support the infinite  
 vengeance of the Almighty, and to meet  
 the horrors of his curse? Angels tremble  
 at the thought, and the highest domina-  
 tions of heaven shrink appalled from the  
 office. The co-eternal, co-equal, Word  
 of God is alone found both willing and  
 capable. “He, who thought it not rob-  
 bery to be equal with God,” took upon  
 him the form of a servant, and bore in his  
 own body our transgressions. “As many  
 “as are of the works of the Law are un-  
 “der a curse. For it is written, Cursed  
 “is every one that continueth not in *all*  
 “things which are written in the book of  
 “the Law to do them. But that no  
 “man is justified by the Law in the sight  
 “of God, it is evident: for, The Just  
 “shall live by faith. And the Law is not  
 “of faith: but, The man that doeth them  
 “shall live in them; (and consequently  
 “vice versa.) Christ hath redeemed us from  
 “the curse of the Law, being made a curse  
 “for

SECT. “ for us: for it is written, Cursed is every

IV. “ one that hangeth on a tree: that the

“ blessing of faithful Abraham might come

“ on the Gentiles through Jesus Christ<sup>e</sup>.”

Hence it is evident, that the Law, so far from being repealed, remains in full force, and that nothing can exempt us from the penalties, which it pronounces against transgressors, but the Son of God becoming a curse in our stead.

Once more then let me ask, in what manner will the Christian strive to act, in return for all these benefits? Surely, unless he be dead to all sense of shame and gratitude, he will strain every nerve to evince his love to Christ, by a constant endeavour to keep his commandments. He will work from love, and not from fear; he will blush at the idea of making no return to that Saviour, who hath done so much for him; and he will daily, yea hourly, lament his backwardness and imbecility, his deadness of affection and his coldness of heart, which prevent him from repaying, in the manner he could wish, the immense debt of gratitude due to a crucified Redeemer. Yet will he constantly strive; and, though sen-

<sup>e</sup> Gal. iii. 10.



fible of his manifold imperfections, perpetually preſs forwards “ towards the high prize of his calling and election in Chriſt “ Jeſus.” The undeſerved mercy vouchſafed to him, and the coſtlineſs of the ſacrifice which purchaſed it, will act as a never-ceaſing ſtimulus. In ſhort, he will live by faith, and not by ſight; he will make the good pleaſure of God the ſtandard of his actions; and ſurrender himſelf wholly and unreſervedly to the diſpoſal of that Saviour, who bought him with his own blood, *in order* that he might lead a life of holineſs, and be zealous in all good works<sup>f</sup>.

Such was the bleſſed frame of mind, which the excellent Bp. Beveridge enjoyed; “ I am reſolved,” ſays that good man “ by the grace of God, to make Chriſt

<sup>f</sup> The wickedneſs and folly of thoſe, who call themſelves Chriſtians, and yet fearleſsly ſin that grace may abound, is expoſed in a very ſtriking manner by Bp. Hopkins. “ He “ that can encourage himſelf in wickedneſs, upon the conſideration of the infinite free-grace of God, doth but ſpurn “ thoſe very bowels that yearn towards him, and ſtrike at “ God with his own golden ſceptre; yea, he tears abroad “ thoſe wounds which were at firſt opened for him, and “ caſts the blood of his Saviour back again in his face.” Bp. HOPKINS’S Works, p. 404.

SECT. “ the pattern of my life here, so that Christ

IV. “ may be the portion of my soul hereafter.

—— “ Let the whole world go whither it will,  
 “ I am resolved to walk in the steps that  
 “ my Saviour went in before: I shall en-  
 “ deavour in all places I come into, in all  
 “ companies I converse with, in all the  
 “ duties I undertake, in all the miseries I  
 “ undergo, still to behave myself as my  
 “ Saviour would do, was he in my place.  
 “ So that, wheresoever I am, or whatsoever  
 “ I am about, I shall still put this question  
 “ to myself, Would my Saviour go hither?  
 “ Would he do this or that? And every  
 “ morning consider with myself, Suppose  
 “ my Saviour was in my stead, had my  
 “ business to do, how would he demean  
 “ himself this day? How meek and lowly  
 “ would he be in his carriage and deport-  
 “ ment! How circumspect in his walk-  
 “ ing! How favourable in his discourse!  
 “ How heavenly in all, even his earthly  
 “ employments! Well; and I am re-  
 “ solved, by strength *from himself*, to follow  
 “ him as near as possible. I know I can  
 “ never hope perfectly to transcribe his  
 “ copy; but I must endeavour to imitate it  
 “ in the best manner I can, that so by  
 “ doing as he did in time, I may be where  
 “ he

“ he is to all eternity. But, alas ! his life  
 “ was spiritual, and I am carnal, fold un-  
 “ der sin ; and every petty object, that doth  
 “ but please my senses, will be apt to di-  
 “ vert and draw away my soul from fol-  
 “ lowing his steps. In order, therefore, to  
 “ prevent this, I am resolved, by the grace  
 “ of God, to walk by faith, and not by  
 “ sight, on earth ; that so I may live by  
 “ sight, and not by faith, in heaven<sup>s</sup>.”

CHAP.

I.

This is language worthy of a Christian ; this is the foundation, upon which the morality of a believer is built, a foundation that can never fail.

THE LOVE OF GOD, THROUGH CHRIST.

What a rich fund of practice does St. Paul deduce from this principle ! “ The  
 “ Law entered, that the offence might  
 “ abound. But where sin abounded, grace  
 “ did much more abound ; that, as sin  
 “ hath reigned unto death, even so might  
 “ grace reign *through righteousness* unto  
 “ eternal life, by Jesus Christ our Lord.  
 “ What shall we say then ? Shall we con-  
 “ tinue in sin, that grace may abound ?

z Beveridge's Private Thoughts, Ref. 1, and 2.

SECT. “ God forbid. *How shall we, that are dead*  
 IV. “ *to sin, live any longer therein? Know ye*  
 ——— “ not, that so many of us as were baptized  
 “ into Jesus Christ were baptized into his  
 “ death? Therefore we are buried with  
 “ him by baptism into death: that, like  
 “ as Christ was raised up from the dead by  
 “ the glory of the Father, *even so we also*  
 “ *should walk in newness of life*—Knowing  
 “ this, that our old man is crucified with  
 “ him, *that the body of sin might be de-*  
 “ *stroyed, that henceforth we should not serve*  
 “ *sin.*—Now, if we be dead with Christ,  
 “ we believe that we shall also live with  
 “ him: knowing that Christ, being raised  
 “ from the dead, dieth no more; death  
 “ hath no more dominion over him. For  
 “ in that he died, he died unto sin once:  
 “ but in that he liveth, he liveth unto  
 “ God. *Likewise reckon ye also yourselves*  
 “ *to be dead indeed unto sin, but alive unto*  
 “ *God, through Jesus Christ our Lord. Let*  
 “ *not sin therefore reign in your mortal body,*  
 “ *that ye should obey it in the lusts thereof.*  
 “ *Neither yield ye your members as instru-*  
 “ *ments of unrighteousness unto sin: but yield*  
 “ *yourselves unto God, as those that are alive*  
 “ *from the dead, and your members as in-*  
 “ *struments of righteousness unto God. For*  
 “ *sin*

“*sin shall not have dominion over you<sup>h</sup>.*” CHAP.  
 The reason, which the Apostle gives for this I.  
 life of holiness, is, “*For ye are not under* ———  
*the Law, but under grace.*” In a similar  
 manner we are exhorted to “*walk in love,*  
*as Christ also hath loved us, and given*  
*himself an offering and a sacrifice to God*  
*for a sweet-smelling favour. But forni-*  
*cation, and all uncleanness, or covetousness,*  
*let it not be once named among you, as be-*  
*cometh saints<sup>i</sup>.*”

The beloved Apostle St. John uses pre-  
 cisely the same mode of arguing. “*Hereby*  
*perceive we the love of God, because*  
*he laid down his life for us; and we*  
*ought to lay down our lives for the bre-*  
*thren<sup>k</sup>.* Herein is love, not that we  
 “*loved God, but that he loved us, and sent*  
*his Son to be the propitiation for our sins.*  
 “*Beloved, if God so loved us, we ought*  
*also to love one another<sup>l</sup>.* For this is the  
 “*love of God, that we keep his command-*  
*ments<sup>m</sup>.*” In all these instances, not the  
 eternal fitness of virtue and the deformity

<sup>h</sup> Rom. v. 20. & vi. 1.

<sup>i</sup> Ephes. v. 2.

<sup>k</sup> 1 John iii. 16.

<sup>l</sup> 1 John iv. 10.

<sup>m</sup> 1 John v. 3.

SECT. of vice, not the dignity of human nature,  
 IV. and a proud sense of what is due to character, but *the mercy vouchsafed by God to lost mankind, through the sufferings of the Redeemer*, is urged as the true principle of Christian practice. In fine, every action, which is not built upon these fundamentals, is to be classed only among those deeds, which St. Augustine calls “splendida peccata,” brilliant wickedness<sup>n</sup>.

With regard to the use of the terrors of the Law in bringing men to Christ, and teaching them to give up all those self-righteous notions, which militate against the very soul of the Gospel, the great Apostle of the Gentiles speaks in the following terms. “Wherefore then serveth the Law? *It was added because of transgressions,*” it was given to convince men of sin, *because*, though sinners, they would not allow themselves to be so, “till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator.—Is the Law then against the promises of God? God forbid: for if there had been a Law given, which could have given life, ve-

<sup>n</sup> See Art. xiii.

“ rily righteousness should have been by CHAP.  
 “ the Law. *But the Scripture hath con-* I.  
 “ *cluded all under sin,*” for this reason, —————  
 “ *that the promise by faith of Jesus Christ*  
 “ *might be given to them that believe.—*  
 “ *Wherefore the Law was our schoolmaster*  
 “ *to bring us unto Christ,*” on this account,  
 “ *that we might be justified by faith*°.”

In another passage, St. Paul speaks of *his own* knowledge of the power of the Law, in convincing him of sin, and thereby shewing him his need of a Redeemer; thus exemplifying theory by practice. “ I  
 “ had not known sin, but by the Law :  
 “ for I had not known lust, except the  
 “ Law had said, Thou shalt not covet.  
 “ But sin, taking occasion by the com-  
 “ mandment, wrought in me all manner

° Gal. iii. 19.

The same idea prevails throughout the Epistle to the Romans; “ Moreover, the Law entered, that the offence might  
 “ abound. But where sin abounded, grace did much more  
 “ abound.” Rom. v. 20. In a similar manner Bp. Latimer;  
 “ We must not trust in our doings; for though we do the  
 “ uttermost, yet it is all imperfect, when we examine them  
 “ by the rigour of the Law, *which Law serveth to bring us*  
 “ *to the knowledge of our finnes, and so to Christ,* and by Christ  
 “ we shall come to the quietnesse of our conscience.” Bp.  
 LATIMER'S SERMONS, fol. 208.

SECT. “ of concupiscence. *For without the Law*

IV. “ *sin was dead.* For I was alive without

— “ the Law once ;” as long as I felt not the power of the Law, I perceived not the sinfulness of my nature ; “ but when the commandment came, sin revived, and I died. “ And the commandment, which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, “ and the commandment holy, and just, “ and good. Was then that which is good “ made death unto me ? God forbid. But “ sin, that it might appear sin, working “ death in me by that which is good ; that “ sin by the commandment might become “ exceeding sinful<sup>p</sup>.” This conviction of sin brought about by the Law immediately raised a struggle in the breast of the Apostle, between the will and the power to obey. Nevertheless he constantly found, as every man must find, that he was utterly unable to satisfy the rigorous demands of the Law. And even supposing, that he could have done so in future, that would not have wiped out his past transgressions. The Law once violated can never cease to



have been violated; and the penalty of a single transgression is a curse. “*Cursed* is every one that continueth not in all things which are written in the book of the Law to do them.” The Apostle was but too conscious, that neither he, nor any other person, could pretend to an *unfinning* obedience; the curse of the broken Law thundered in his ears, and he cries out in a momentary agony of despair; “O wretched man that I am! who shall deliver me from the body of this death?” But comfort in a moment darts into his soul, when he recollects the mediatorial office of the Redeemer. “I thank God, through Jesus Christ our Lord.” The Law had shewn him his need of a Saviour; and the Holy Spirit enabled him, through faith, to rest entirely and contentedly upon the merits of the Son of God<sup>a</sup>.

<sup>a</sup> Any person, who has read Bp. Reynolds’s excellent treatise on *The Use of the Law*, will immediately perceive that the doctrine contained in the present disquisition is precisely the same as his. The following extracts will amply shew his sentiments.

“The Lord published by Moses a severe and terrible Law, so terrible, that Moses himself did exceedingly fear and quake;—yet in all this, God doth but pursue his first purpose of mercy, and take a course to make his Gospel accounted worthy of all acceptation; that, when by this

SECT. The conclusion from the whole amounts  
 IV. to this; if any person rests his *justification*  
 — upon the works of the Law, whether ri-  
 tual, as in the case of the Galatians, or  
 moral, as in that of the self-righteous;  
 “ he is a debtor to do the *whole Law*,”  
 and by that Law he must be condemned.

“ Law men shall be roused from their security, shut up un-  
 “ der the guilt of infinite transgressions, affrighted with the  
 “ fire and tempest, the blackness and darkness, the darts and  
 “ curses of this Law against sin, they may then run from  
 “ Sina unto Sion, even to Jesus the mediator of the new  
 “ covenant, and by faith plead that pardon and remission,  
 “ which in him was promised.” Use of the Law, p. 201.  
 The Law “ is as a glass to manifest and discover sin and  
 “ death, and thereupon to compel men to fly for sanctuary  
 “ unto Christ, and when they see their misery, to sue out  
 “ their pardon.” Ibid. p. 202. “ And this it doth, by mak-  
 “ ing us see that great spiritualness and perfection, that  
 “ precise, universal, and constant conformity, which the Law  
 “ requires in all we do. Cursed is every one that abideth  
 “ not in all things that are written in the book of the Law,  
 “ to do them. Perfection and perpetuity of obedience are  
 “ the two things which the Law requires. Suppose we it  
 “ possible for a man to fulfil every tittle of the Law in the  
 “ whole compass of it, and that for his whole life together,  
 “ one onely particular, and that the smallest and most im-  
 “ perceptible deviation from it being for one onely time ex-  
 “ cepted, yet so rigorous and inexorable is the Law, that it  
 “ seals that man under the wrath and curse of God.” Sin-  
 fulness of Sin, p. 117. See also the second part of the Ho-  
 mily concerning the Death and Passion of Christ.

’ Gal. v. 3.

But he, who accepts the salvation offered CHAP.  
 him through Jesus Christ, and, renouncing I.  
*the merit* of his own good works, receives —————  
 to himself through faith the imputed right-  
 eousness of the Redeemer, that man has  
 remission of his sins, and is freely justified  
 in the presence of God. “Now we know,  
 “ that what things soever the Law saith, it  
 “ saith to them who are under the Law;”  
 (which is the case with all, who are not  
 under grace) “ that every mouth may be  
 “ stopped, and all the world may become  
 “ guilty before God. Therefore, by the  
 “ deeds of the Law there shall no flesh be  
 “ justified in his sight. *For by the Law is*  
 “ *the knowledge of sin.* But now the right-  
 “ eousness of God *without the Law* is ma-  
 “ nifested, being witnessed by the Law and  
 “ the Prophets; even the righteousness of  
 “ God, which is by faith of Jesus Christ  
 “ unto all, and upon all that believe: for  
 “ there is no difference. *For all have*  
 “ *sinned, and come short of the glory of God;*  
 “ *being justified freely by his grace, through*  
 “ *the redemption that is in Christ Jesus*.”

The Apostle, as if to preclude the heresy  
 of mixing works with faith, as an *efficient*

<sup>s</sup> Rom. iii. 19.

SECT. *cause* of our justification, has expressed him-

IV. self in terms, which can neither be eluded,

— nor explained away. “ There is a remnant

“ according to the election of grace. And

“ if by grace, then it is no more of works :

“ otherwise grace is no more grace. But

“ if it be of works, then is it no more

“ grace: otherwise work is no more work<sup>1</sup>.”

Nothing can be clearer than these words.

It involves a direct contradiction to assert,

that a man is saved *both* by grace, or fa-

vour, and by works ; for if he be saved by

works, he has *a right* to his salvation, and

consequently it cannot be called *a favour*

granted to him ; on the other hand, if a

man be saved by *favour*, he cannot be

saved by *works*, because works imply right ;

and what is demanded as *a right* will never

be acknowledged as *an obligation*<sup>2</sup>.

<sup>1</sup> Rom. xi. 5.

<sup>2</sup> Bp. Wilkins expresses himself in remarkably strong terms, when speaking of the demerit of our very best actions.

“ If our righteousness be as filthy rags, if the iniquity of

“ our holy things be enough to condemn us, what dregs of

“ indignation may we then expect from our many rebellious,

“ profane, hypocritical actions? If our sacrifice and obe-

“ dience may be counted abomination, what shall be thought

“ then of our sacrilege and rebellion?” Bp. WILKINS on

Prayer, c. xiii.

Bp. Latimer strongly reprehends the common heresy of mixing works with faith in the article of our justification ;

“ The

On this firm basis stands the eleventh CHAP.  
 Article of our Church, in which it is di- I.  
 rectly asserted, that “ we are justified by ———  
 “ faith *only*,” and that “ we are accounted  
 “ righteous before God *only* for the merit  
 “ of our Lord and Saviour Jesus Christ by

“ The Papistes, as it is most manifest, make him but halfe a  
 “ Saviour; they thinke that they with their good workes  
 “ must helpe him to save them halfe: so they blaspheme  
 “ him, and take away his dignitie: for he onely hath me-  
 “ rited with his paynfull passion to be a Saviour of the whole  
 “ worlde.” LATIMER’s Sermons, fol. 288. edit. 1584.

“ If we shal be judged after our owne deservings, we shal  
 “ be damned everlastingly. Therefore learne here every good  
 “ Christian to abhorre this most detestable and dangerous  
 “ poyson of the Papists, which go about to thrust Christ out  
 “ of his seat—S. Paule teacheth us, saying; Freely you are  
 “ justified thorow fayth. In these wordes of S. Paule, all  
 “ merites and estimation of workes are excluded and cleane  
 “ taken away. For if it were for our workes sake, then it  
 “ were not freely: but S. Paule sayth, freely. Whether wyll  
 “ you now beleve S. Paule, or the Papistes?” Ibid. fol. 298.  
 This error indeed was the foundation of all the other errors  
 of the Papists, and ultimately terminated in the monstrous  
 heresy of supererogatory merit and its concomitant indul-  
 gences. Hence it is perpetually attacked with so becoming  
 an energy by the early Reformers.

The language of St. Austin is much to the same purpose.  
 “ Percipiendæ hujus gratiæ merita nulla præcedunt, quo-  
 “ niam meritis impii, non gratia, sed pœna debetur. Nec  
 “ ista esset gratia, si non daretur gratuita, sed debita redde-  
 “ retur.—Quid enim habere boni meriti possunt peccatores?”  
 Epist. 105.

“ faith,

SECT. “faith, and not for *our own works or de-*  
IV. “*servings.*”

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This point being settled, it remains only to recapitulate *the effects* of faith, without which effects a lively saving faith cannot exist. Since Christ hath quickened us, “who were dead in trespasses and sins<sup>x</sup>,” how zealous ought we to be in every good work, how earnest in the service of God, how rich in the fruits of the Spirit! “For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another.—This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh. —But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—*And they that are Christ’s have crucified the flesh with the affections and lusts.* If we live in the Spirit, let us also walk in the Spirit<sup>y</sup>.”

Such are the evidences and *effects* (not

<sup>x</sup> Ephes. ii. 1.

<sup>y</sup> Gal. v. 13.

the *causes*) of a real Christian faith. Un- CHAP. I.  
 less a man possess these, he may rest assured I.  
 that his faith is delusion, and that he is  
 yet in his sins; for “faith, if it hath not  
 “works, is dead, being alone<sup>2</sup>.” The evi-  
 dence of good works is necessary to esta-  
 blish a claim to faith; for by works we  
 are justified, not indeed in the presence of  
 God, but to the conviction of our own  
 consciences, and to the satisfaction of the  
 Christian world<sup>2</sup>. A bare historical belief,  
 that empty faith, which St. James so justly  
 reprobates, is at once a miserable self-de-  
 ception, and a profane mockery of God.

Our Church acts with her usual wisdom  
 in deciding this momentous point, guard-  
 ing her sons on the one hand against the  
 destructive pride of self-righteousness, which  
 impiously places human merit in the same  
 throne with the incarnate Jehovah; and  
 on the other hand against the baneful he-  
 resy of antinomianism, which abuses the  
 precious liberty of adoption to the worst  
 species of licentiousness, a licentiousness  
 from principle.

“Albeit, that good works, which are

<sup>1</sup> James ii. 17.

<sup>2</sup> James ii. 24.

SECT. “ *the fruits* of faith, and *follow after* justifi-

IV. “ fication, cannot put away our sins, and  
 ——— “ endure the severity of God’s judgment ;  
 “ yet are they pleasing and acceptable to  
 “ God in Christ, and *do spring out necessa-*  
 “ *rily* of a *true* and *lively* faith ; infomuch,  
 “ that by them a lively faith may be as  
 “ evidently known, as a tree is discerned  
 “ by the fruit <sup>b</sup>.”

<sup>b</sup> Article xii.



## CHAP. II.

NECESSITY OF A PERFECT DISPENSATION LIKE THE CHRISTIAN, ARGUED FROM THE IMPERFECTION OF THE MOSAICAL.

I. THE LAW, IN WHAT SENSE IMPERFECT.

1. AS BEING ONLY A PART OF A WHOLE. 2. AS BEING CALCULATED ONLY FOR A SMALL NATION. 3. AS HAVING HAD ITS TYPICAL RITES ACCOMPLISHED, AND SUPERSEDED BY THEIR REALITIES. II. CHRISTIANITY PERFECT, BY BEING IN EVERY NECESSARY POINT THE VERY REVERSE OF THE LAW. 1. NOT BURDENED BY CEREMONIES. 2. DESIGNED FOR ALL MANKIND. 3. THE RITUAL LEFT TO THE DISCRETION OF EACH PARTICULAR CHURCH. 4. REQUIRES INTERNAL PURITY, IN OPPOSITION TO THE VARIOUS WASHINGS OF THE LAW. 5. FORBIDS DIVORCES, EXCEPT IN CASE OF ADULTERY. 6. FORBIDS REVENGE. 7. ST. PAUL'S PARALLEL BETWEEN MOSES AND CHRIST. 8. CHRISTIANITY PERFECT IN THREE SEVERAL RESPECTS. CONCLUSION.

THUS have we at length arrived, through the medium of type, prophecy, and practice, at the true connection between the Mosaical

Necessity of a perfect dispensation like the Christian, from the imper-

SECT. Mosaical and Christian dispensations. We  
 IV. have seen that the former, instead of being  
 destroyed, has been fulfilled, having re-  
 ceived the most glorious attestation of its  
 truth, by the completion of its ceremonies,  
 and the accomplishment of its predictions.  
 We have beheld in the Gospel the exact-  
 ness of this completion; and have observed  
 that Moses and the Law were only a sha-  
 dow of good things to come, preparatory to  
 the manifestation of a greater Prophet, and  
 a purer religion. Let us now finally con-  
 sider the necessity of a perfect dispensation  
 like the Christian, in consequence of the  
 imperfection of the Jewish.

fection of  
 the Mo-  
 saical.

1.  
 The Law,  
 in what  
 sense im-  
 perfect.  
 2.  
 As being  
 only a part  
 of a whole.

I. 1. The imperfection of the Mosaical  
 dispensation does not consist in its being  
 inadequate to the end and design, with  
 which it was promulged, but in its being  
 only one part of the grand revelation of  
 God's purpose to save mankind through  
 the blood of the Messiah. In this sense,  
 even Christianity itself, abstracted from Ju-  
 daism, as it was by the Gnostics and other  
 heretics, may be deemed imperfect. But,  
 if the *end* alone of Judaism be considered,  
 in that respect it doubtless, as proceeding  
 from God, is perfect; for it certainly an-  
 swered

swered the design of its promulgation completely and perfectly. Thus, to use the Apostle's figure, a child may be perfect and complete in all his component parts, *as* a child, though not as a human being; because he has not attained to all the perfection, of which his nature is capable. CHAP. II.

2. This dispensation is likewise imperfect in another respect: it is designed only for a small nation, not for the whole world. In fact, a part of its end was, to separate the Israelites from the rest of mankind, which it effectually accomplished. Hence many of its ordinances are of such a nature, that they are not calculated for general observation. The Jews, for instance, were commanded to appear personally in Jerusalem at their great festivals; and if all men had been converted to Judaism, this law would have been equally binding upon *them*. But it would be impossible for the greater part of mankind to repair to Jerusalem three or four times in the year; for if this was a necessary part of religion, the lives of half the world would entirely be spent in a wearisome, never-ending pilgrimage.

2.  
As being  
calculated  
only for a  
small na-  
tion.

3. Lastly.

SECT. 3. Lastly, most of the Jewish rites were

IV. *primarily* memorials of their deliverance as  
 a particular people; in *this* sense, there-  
 fore, it would be a manifest absurdity for  
 those persons to observe them, who had  
 never experienced such deliverances, and  
 were not in the least interested in keeping  
 up the recollection of them. And if they  
 be taken in their figurative and *secondary*  
 sense, it would be still more absurd, to be  
 bound to an observance of the shadows,  
 when in possession of the substance. Among  
 other rites, circumcision was instituted for  
 the express purpose of separating the de-  
 scendants of Abraham from every other  
 nation: but when the wall of partition  
 was broken down, a strange impropriety  
 would have been committed, if every na-  
 tion had adopted what was the peculiar  
 and distinguishing badge of one alone.

3.  
 As having  
 had its ty-  
 pical rites  
 accom-  
 plished, and  
 superseded  
 by their  
 realities.

II.  
 Christianity  
 perfect, by  
 being in  
 every ne-  
 cessary  
 point the  
 very reverse  
 of the Law.

II. An universal revelation is necessary  
 for an universal conversion of mankind.  
 Hence, when the time appointed in the  
 secret councils of God arrived, and when  
 the Gentiles were now to be called to the  
 same privileges with the Jews, a dispen-  
 sation was vouchsafed fully adequate to  
 this

this important end. Whatever were the imperfections of the Law, their very opposites were the perfections of the Gospel. CHAP. II.

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1. If the one was burdened with numberless rites and ceremonies, significant indeed, yet gendering to bondage; the other uses none, but such as are necessary for decency and good order, and blesses us with the enjoyment of a spiritual liberty, which we must not suffer to degenerate into licentiousness. Herein appears the ingratitude of those who abuse that liberty, having itching ears; and who weakly suffer themselves to be carried about by every wind of doctrine. Though we are subject to no other *spiritual* head but Christ, and not to any *one* earthly bishop, as the Romanists falsely pretend; yet are we equally bound to preserve, as far as in us lies, the unity of Christ's church, and not to inflict fresh wounds on his precious body, by vain babblings, and dissensions, and questions, which favour of worldly wisdom, not of heavenly.

1.  
Not burdened by ceremonies.

2. If the Mosaical dispensation was confined to one people, the Christian, like the glorious luminary of day, extends its benign

2.  
Designed for all mankind.

SECT. nign influence to all the children of men.

IV. The day-spring from on high rises on the  
 ——— unjust, as well as the just. It at once invites sinners to repentance and salvation, and diffuses a serene joy through the souls of the righteous. Nor is it designed, like the ancient systems of philosophy, for the rich alone; the poor also have the Gospel preached unto them. Its expressive symbol, baptism, aptly represents that spiritual regeneration, in which the blood of Christ washes us from all our sins, and initiates us into newness of life. And in its other solemn sacrament, the Lord's supper, we are all equally concerned, equally interested. Christ died for us all, yea rather is risen again from the dead, and for ever maketh intercession for us at the right hand of God. To all nations therefore does the memorial of his precious blood-shedding equally belong.

3.  
 its ritual  
 left to the  
 discretion  
 of each par-  
 ticular  
 church.

3. The ordinances of the Jewish church were particularly specified, and minutely laid down. One temple and one form of worship was appointed, for one selected people. But as the Christian church was designed to comprehend the whole globe, each separate nation was left at liberty to esta-

establiſh a church and a ritual, independent CHAP.  
upon any other; provided only, that all II.  
things were done decently and in order. —————

The grand outlines of our religion are marked out with preciſion and exactneſs by God himſelf; the intermediate ſpaces, the outward forms of prayer, and ſuch ceremonies as are neceſſary for decency, are left to be filled up at the diſcretion of pious men lawfully appointed.

4. As the Jews were ſtrictly required to waſh before meat, and to abſtain from divers ſorts of food; Chriſtians are commanded to be earneſt in their purſuit after true holineſs, and to refrain from the only real pollution, that of the heart and converſation. The kingdom of heaven in the ſoul of man does not conſiſt of meats and drinks, and external purification; but of love, joy, peace, and every other fruit of the Spirit.

4.  
Requires internal purity, in oppoſition to the various waſhings of the Law.

5. The Law, for the hardneſs of men's hearts, permitted divorces, on every trivial occaſion; but the purity of the Goſpel utterly forbids ſuch an abuſe, and allows a ſeparation only in caſes of adultery<sup>a</sup>. The

5.  
Forbids divorces, except in caſe of adultery.

<sup>a</sup> Matt. xix. 5.

SECT. disciples of Christ expressed their surprize  
 IV. at this restraint ; but the answer was, “ All  
 ——— “ men cannot receive this saying, save they  
 “ to whom it is given.” Our Lord seems  
 here to allude to the Christian church,  
 when arrived at that degree of perfection,  
 of which the Jewish was incapable. Ac-  
 cordingly, we now find this decision adopted  
 as statute law in every Christian country.

6.  
 Forbids re-  
 venge.

6. Under the Mosaical dispensation a  
 spirit, which bore the semblance of re-  
 venge, was permitted ; “ an eye for an eye,  
 “ and a tooth for a tooth :” but the milder  
 genius of the Gospel of Christ breathes  
 nothing but love and forgiveness. This  
 disposition our blessed Lord places upon the  
 best and the only solid foundation. “ Be  
 “ ye merciful, *as your Father also is merci-*  
 “ *ful.*” In the prayer which he himself  
 hath taught us, *our* forgiveness of others  
 is made a term of *God’s* forgiving us ; and  
 we daily supplicate, that he would remit  
 our trespasses, only as we remit those of  
 our brethren. Upon the same principle  
 we are commanded to pardon an offender,  
 not until seven times, but until seventy  
 times seven ; not a particular number  
 of



of transgressions only, but an unlimited one. CHAP.  
II.

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7. The parallel, which St. Paul draws between Moses and our Saviour, is much to the present purpose. “ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, *as a servant*, for a testimony of those things, which were to be spoken hereafter; but Christ, *as a Son* over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end<sup>b</sup>.”

7.  
St. Paul's  
parallel  
between  
Moses and  
Christ.

8. In fine, the Christian religion may be pronounced perfect in three several points of view. Whether we consider, that a way

8.  
Christianity  
perfect in  
three fe-  
veral re-  
spects.

<sup>b</sup> Heb. iii. 1.

SECT. was prepared for it, by the pure word of  
 IV. prophecy, both verbal and figurative, ex-  
 ——— exactly fulfilled in this dispensation and its  
 divine Author; and therefore proving, that  
 it was predetermined by, and that it ori-  
 ginated with, an all-wise God. Whether  
 we call to recollection the numerous and  
 wonderful miracles, wrought in attestation  
 of its truth, at the time of its first promul-  
 gation, both by Christ and his Apostles;  
 miracles, which we cannot, without a mix-  
 ture of blasphemy and absurdity, suppose  
 that the Father of truth would have per-  
 mitted to be wrought in confirmation of a  
 falsehood; miracles, the real existence of  
 which the bitterest enemies of Christianity,  
 the Jewish priests, and the Pagan philoso-  
 phers, never dared to deny, though they  
 maliciously attributed them to demoniacal  
 agency. Or lastly, whether we examine  
 the holiness of its doctrines, and the spiri-  
 tuality of its precepts, every way worthy  
 of that God, who is of purer eyes than to  
 behold iniquity.

Such is the mysterious plan of redemp-  
 tion, which was predetermined by the di-  
 vine wisdom, ere the foundations of the  
 earth were laid. The simplicity of the  
 Patri-

Patriarchal worship, the typical splendor of the Levitical ordinances, and the pure devotion of the Christian church, form only different parts of one grand whole. Dark and obscure is the first prophetic intimation of a Saviour; but the light gradually increases, till the allegorical morning of the Gospel, till the day-spring of the Sun of Righteousness. The ancient Scriptures of the Israelites, and the last complete revelation of the counsels of the Almighty, unite together in perfect harmony; and declare with one voice, that salvation can only be obtained through the blood of the Messiah.

Upon this sure foundation the Christian builds all his hopes of acceptance with God. While others weary themselves with disputing upon the fitness of the covenant of grace, it is his privilege to enjoy its benefits. He is conscious of his own imbecility, he acknowledges the total depravity of his nature, and he avails himself with joyful gratitude of those offers of peace and pardon, which are held forth in the Gospel. Meanwhile, the current of time rolls rapidly on, and every day brings him

SECT. nearer to the confines of the land of promise. Rescued by an Almighty arm from  
 IV. ————— the Egyptian bondage of Satan, he has long traversed with weary steps the wilderness of a sinful world; but his pilgrimage now approaches swiftly to its termination. After a life spent in the service of his God, he draws near at length to the banks of that river, over which every son of Adam is doomed to pass. But his courage is not appalled at the prospect of his speedy dissolution. The gracious promises of God are now a precious cordial to him; and the true Joshua, the all-powerful Saviour, is his guide even unto death.

Full of comfort, rejoicing in hope, and stedfast in faith, the Christian advances into the river of death. The limits of this world are quickly passed, and all heaven opens upon his enraptured senses. His ears are saluted with the songs of angels, and he is conducted in triumph before the throne of grace.

“ Servant of God, well done; well hast thou fought  
 “ The better fight, who single hast maintain'd  
 “ Against revolted multitudes the cause  
 “ Of truth —————

“ And

“ And for the testimony of truth hast borne  
 “ Univerfal reproach, far worfe to bear  
 “ Than violence ; for this was all thy care,  
 “ To stand approv’d in fight of Gōd, though worlds  
 “ Judg’d thee perverse.”

CHAP.

II.

What mortal tongue fhall describe the  
 happinefs, which is prepared for thofe that  
 love God, in the heavenly Jerufalem ? The  
 moft vivid imagination finks beneath the  
 tafk, of conceiving eternity, a whole eter-  
 nity, to be fpent in glory. When millions  
 of years fhall have rolled on, the joys of  
 the faithful will be as remote from their  
 termination, as they were at their earlieft  
 commencement. Their felicity, inftead of  
 fuffering any diminution, will be daily in-  
 creafing. The immense debt of gratitude  
 due to redeeming love will perpetually  
 accumulate ; and the voice of praife,  
 thankfgiving, and happinefs, will never  
 ceafe to refound through the manfions of  
 the bleffed. We, indeed, with our prefent  
 limited faculties, cannot comprehend the  
 full extent of that fpiritual pleafure, which  
 our fouls will be made capable of enjoy-  
 ing. “ Eye hath not feen, nor ear heard,

‡ Paradise Loft, b. vi.

“ neither

SECT. “neither have entered into the heart of  
 IV. “man the things, which God hath pre-  
 ——— “pared for them that love him<sup>d</sup>.” But  
 we may confidently trust, that the joys of  
 heaven will be a more than sufficient re-  
 compence for all the labours undergone,  
 and all the hardships suffered, in the cause  
 of religion. The day is fast approaching,  
 when hope will be swallowed up in cer-  
 tainty, and faith crowned with victory ;  
 when tears will be wiped from every eye,  
 and sorrow removed from every heart.  
 The Christian soldier will then behold his  
 vanquished enemies prostrate beneath the  
 feet of the great Captain of his salvation ;  
 he will look back with pleasure upon his  
 former labours ; and he will enjoy for  
 evermore that blessed communion with  
 God, of which even the very best of men,  
 during their abode in this world, cannot  
 form any adequate conception. Secure of  
 the favour of the Almighty, and replete  
 with unutterable felicity, he will join the  
 vast assembly of the church triumphant in  
 their song of ecstatic adoration ; and will  
 look forward with joy to the prospect of a

<sup>d</sup> 1 Cor. ii. 9.

happinefs, which can never be forfeited, a CHAP.  
happinefs, which is perpetually increafing, II.  
a happinefs commenfurate only with the ~~————~~  
boundlefs ages of eternity.





## ILLUSTRATIONS AND AUTHORITIES.

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P. 20. Ὡσπερ δὲ ἡμεῖς ἀπο ψυχῆς διοικημεθα, ἕτω καὶ ὁ κόσμος ψυχὴν ἔχει τὴν συνεχῆσαν αὐτὸν. Phornuti Theoria, sect. ii. Τὰν δὲ τῷ κόσμῳ ψυχὰν μεσοθεν ἐξαΐφας ἐπαγαγεν ἕξω, περικαλύφας αὐτὸ ὅλον αὐτὰ, κράμα αὐτὰν κερασαμένους ἐκ τῆς ἀμετρίῳ μορφῆς καὶ τῆς μερίστας οὐσίας. Timæus de Anim. Mundi. Οἱ μὲν ἄλλοι πάντες (scil. φιλοσοφοί) ἐμψυχον τὸν κόσμον καὶ προτοια διοικημεθα. PLUT. de Plac. Philos. lib. ii. p. 886.

P. 72. Justin Martyr speaks in the following remarkable terms of the Paschal Lamb. Καὶ τὸ κελευσθέν προβάτον ἐκεῖνο ὀπτῶν ὅλον γίνεσθαι, τοῦ παθούς τῆς σαυροῦ δι' οὐ πάσχειν ἐμῆλλεν ὁ Χριστός, συμβόλον ἦν. Το γὰρ ὀπτομενον προβάτον, σχηματιζόμενον ὁμοίως τῷ σχηματι τοῦ σαυροῦ, ὀπτάται. Εἰς γὰρ ὀρθίος ὀδελισκος ἀλαπεροναται ἀπο τῶν κατωτάτῳ μερῶν μεχρὶ τῆς κεφαλῆς· καὶ εἰς παλιν κατὰ τὸ μέλαφρον, ὧ προσαρβῆναι καὶ αἰ χεῖρες τῆς προβάτης. Dial. cum Tryph. p. 200.

P. 79. Mainionides attributes the same spiritual signification to the various washings of the Law. “Mundities vestimentorum, lotio corporis, absterfio etiam fudoris et sordium, est quidem de legis intentione; verum posterior est purificatione operum et cordis ab opinionibus pravis et moribus inhonestis. Existimare enim, munditiam externam ablutionis corporis et vestimentorum sufficere homini, licet per reliqua omnis generis voluptatibus, Cereri, Baccho, et Veneri indulgeat, summa est infania.”—Commenting afterwards upon a passage in Isaiah, he observes, “Colligimus inde, quod externa ipsorum fuerint munda; interiora vero cupiditatibus et concupiscentiis referta: id quod nequaquam cum Lege convenit. Principalis enim scopus Legis est, concupiscentias primo diminueret; deinde  
“mundare

“ mundare exteriora, posteaquam interna et abscondita mundata sunt<sup>a</sup>.”

P. 120. “ Aperuit cæcorum lumina cælestis virtus, et lucem non videntibus reddidit. Et hoc factò significabat fore, ut conversus ad gentes, quæ Deum nesciebant, insipientium pectora illuminaret luce sapientiæ, et ad veritatem contemplandam oculos cordis aperiret. Vere enim cæci sunt, qui cælestia non videntes, et tenebris ignorantia circumfusi, terrena, et fragilia venerantur. Patefecit aures furdorum. Non utique hætenus vis illa cælestis operata est: sed declarabat brevi fore, ut qui erant veritatis expertes, et audirent, et intelligerent divinas Dei voces. Vere enim furdos dixeris, qui cælestia, et vera, et facienda non audiunt.” Lactantius next explains in a similar manner the healing of the dumb and the lame; he then proceeds, “ Item labes et maculas inquinorum corporum repurgavit, non exigua immortalis potentia opera. Verum id portendebat hæc vis, quod peccatorum labibus, ac vitiorum maculis inquinatos, doctrina ejus purificatura esset, eruditione justitiæ. Leprosi enim vere, atque elephantici debent haberi, quos vel infinitæ cupiditates ad scelera, vel insatiabiles voluptates ad flagitia compellunt; et dedecorum maculis inustos, labe afficiunt sempiterna.” And, lastly, he compares the death of the body to the death of the soul<sup>b</sup>.

P. 133. Thus Perizonius. “ Nihil tamen vel sic obstat, quo minus ipsæ illæ veteres patriarcharum historiae, sed literaliter, ut dicitur, prius per omnes partes explicitæ atque constitutæ, deinde etiam, ut sæcundissimus est Scripturæ sacræ sensus, et admirabilis quædam divinæ providentiæ in rebus humanis ratio, typice accipiantur, resque alias ac diu post pari modo gerendas designare credantur. Certe Origenes *contra Celsum*, lib. iv. p. 192, 193. censet, res illas evenisse primis hominibus *τυπικως*, hoc est, ut res

<sup>a</sup> More Nevochim, p. iii. c. 33.

<sup>b</sup> Lactian. de Vera Sapient. lib. iv. sect. 26.

“ illæ typi essent rerum aliarum, conscriptas autem esse  
 “ propter illos, qui dein viverent<sup>c</sup>.” In a similar manner  
 the Chronicon Paschale: Παντα συμβολα ησαν και τυποι του  
 κατα Χριστον μυστηριου τε παθους και της αναστασεως· πασα γαρ η  
 γραφη προς τουτον τον σκοπον ορα<sup>d</sup>.

P. 136. The opinion, that the *angel Jehovab* of the Jewish  
 Scriptures was a corporeal manifestation of Christ, is repeat-  
 edly maintained by Justin Martyr. See Apol. ii. p. 75. and  
 Dial. cum Tryph. p. 279, &c. See also Maimon. More Ne-  
 voch. p. ii. c. 42. in which R. Chijah, speaking of the ap-  
 pearance of the three angels to Abraham, calls it “ secretum  
 “ magnum;” and Chronicon Paschale, p. 52.

P. 147. The same opinion is advanced by Justin Martyr.  
 Ὅτε ὁ λαος επολεμει τῷ Αμαλθη, και ὁ του Ναυη υἱος ὁ επονομασ-  
 θεις τῷ Ἰησου ονοματι της μαχης κρηεν, αυτος Μωσης ηυχετο τῷ  
 Θεῷ, τας χειρας ἐκατερως εκπετασας· Ὡρ δε και Ααρων ἐπέβαζαζον  
 αυτας πανημας, ἵνα μη κοπωθεντος αυτε χαλασθωσιν. Ει γαρ ενε-  
 δεδωκει τι του σχηματος τουτου τουλον γαυρον μιμουμενου, ὡς γε-  
 γραπται εν ταις Μωσεως γραφαις, ὁ λαος ἠπλάσῃ· Ει δε εν τη ταξει  
 ημερε ταυτη, Αμαλθη ενικατο τοσουτον· και ισχυων, δια του γαυρου  
 ισχυεν. Ου γαρ ὅτι ἐτως ηυχετο Μωσης, δια τουτο κρεισσων ὁ λαος  
 εγνητο, ἀλλ᾽ ὅτι εν αρχη της μαχης του ονοματος του Ἰησου οντος,  
 αυτος το σημειον του γαυρου εποικει<sup>e</sup>.

P. 157. Justin Martyr, speaking of the elevation of the  
 serpent by Moses, ascribes the following peculiar notion to  
 Plato. Οὕτως παρεδωκεν αναγνης Πλατων, και μη ακριβως επιστα-  
 μενος μηδε ισησας τυπον ειναι γαυρου, ἀλλα χιασμα νοησας, την μεττα  
 τον πρωτον Θεον δυναμιν κηχιασθαι εν τῷ παντι ειπε. Και το ει-  
 πειν αυτον τριλον, επειδη, ὡς προειπομεν, επανω των ὑδατων ανεγνω  
 ὑπο Μωσεως ειρημενον επιφερεσθαι το τε Θεου πνευμα. Δευτεραν  
 μεν γαρ χωραν τῷ παρα Θεου λογω, ὃν κηχιασθαι εν τῷ παντι εφη,  
 διδωσι· την δε τριτην, τῷ λεχθεντι επιφερεσθαι τῷ ὑδατι πνευματι,  
 ειπων· Τα δε τρηια περι τον τριλον<sup>f</sup>.

<sup>c</sup> Perizonii Orig. Babyl. c. ix.

<sup>d</sup> Chron. Pasch. p. 56.

<sup>e</sup> Dial. cum Tryph. p. 248.

<sup>f</sup> Apol. ii. p. 73.

P. 159. Τὴν μὲν οὖν τῶν δράκοντος φύσιν καὶ τῶν ὀφειῶν αὐτὸς ἐξε-  
 Δείασεν ὁ Ταυαίος, καὶ μετ' αὐτὸν αὐδὶς Φοινίκης τε καὶ Αἰγυπτίῳι<sup>c</sup>.  
 Hence these reptiles were so frequently placed in temples. Xiphilinus mentions, that the emperor Adrian brought one even from India, and placed it in a temple, which he had built at Athens. Ἀδριανὸς δὲ, τότε Ὀλυμπιον τὸ ἐν ταῖς Ἀθῆναις, ἐν ᾧ καὶ αὐτὸς ἰδρυταί, ἐξεποίησε, καὶ δράκοντα ἐς αὐτὸ, ἀπὸ Ἰνδίας κρμισθέντα, ἀνεθήκε<sup>f</sup>.

P. 163. Our Lord also declares Jonah to be a type of his resurrection on the third day. This will appear in a yet more striking point of view, if there be any truth in the Jewish tradition, that Jonah was the son of the widow, whom Elijah raised from the dead. “Tradunt Hebræi, “hunc (scil. Jonam) esse viduæ filium, quem a mortuis “suscitavit Elias<sup>g</sup>.” Καὶ ἐλθὼν (scil. Ἡλίας) ἤγειρε τὴν χήραν μίση του νῦν αὐτῆς, καὶ ἐμείνεν παρ' αὐτοῖς—Θανούῃα τον Ἰωανν παλιν ἠγείρειν ἐκ νεκρῶν ὁ Θεὸς διὰ τῶν Ἡλίας<sup>h</sup>.

P. 180. The Jews themselves appear to have entertained the same sentiments respecting the allegorical mode of expounding the Song of Solomon. “It is certain, that they “had by tradition sundry explications of the Scripture, “grounded upon allegories. Philo affirms this positively; “lib. de Therap. p. 691. and St. Paul gives us several examples of it.—This method of explaining Scripture ought “to be carefully considered, because it gives us to understand “the reasons, why the Jews have regarded the Song of Songs “as a part of canonical Scripture, and have referred it to “the Messias, as we see they do in their Targum on Cant. “i. 8. iv. 5. vii. 14. viii. 1, 4. i”

P. 226. This symbolical Branch is expressly said by the Chaldee Paraphrast to be the Messiah. מִן מַלְאָכָא מְבִרְתָּי

<sup>c</sup> Euseb. Præp. Evang. lib. i. c. 10.

<sup>f</sup> Xiphil. in Epist. p. 264.

<sup>g</sup> Isidor. Hispal. de Vita et Obitu Sanct. seci. 43.

<sup>h</sup> Doroth. Tyr. de Proph. c. vi.

<sup>i</sup> Allix's Judgment, p. 24, 25.

: דישי ומשיחא כובני בנויה ותריבי : *A king shall come out of the sons of Jesse, and the Messias out of his sons' sons*<sup>k</sup>.

P. 235. In order to elude the force of this Prophecy, and others of a similar nature, the Jews have invented the fable of a double Messiah; “to one they attribute all those places, which mention his low estate and sufferings; to the other, such as speak of his power and glory. “The one they style משיח בן יוסף, the other משיח בן דוד. As the Targum, Cant. iv. 5. בר ומשיח בר דוד ומשיח בר יוסף : *Two are thy Redeemers, Messias the son of David, and Messias the son of Ephraim*<sup>l</sup>.”

P. 243. The following passage is curious, if its authenticity may be depended upon. “Non est omittendum, quod nescio e quo libro descriptum in schedis meis habeo; nomen יהוה Trinitatis mysterium continere vetus synagoga, quæ Christum præcessit, tradidit. Per Jod intelligitur Pater, qui est principium et origo rerum omnium: per He Filius, per quem omnia, quæ facta sunt, esse cœperunt. Nomine Vau copulativo conjunctio Spiritus Sanctus, qui est copula et nexus utriusque, et ab utroque procedit. Geminatur He propter duplicem naturam, quæ est in Christo, primum divinam, alterum humanam naturam denotat<sup>m</sup>.” The celebrated name of God, consisting of forty-two letters, is said by Galatinus to be אב אלהים בן אלהים רוח הקדש : *The Father God, the Son God, the Holy Ghost God, three in one, one in three.* But there is great reason to doubt, whether these words be genuine. “Magnum operæ pretium esset, inquit Cl. Buxtorfius, hanc expositionem posse ex libris Rabbiorum firmari. Scaliger, Drusus, aliique in Hebræorum monumentis versati, negant ea in Hebræorum monumentis hodie reperiri. Quid ergo? Existimo ego, Galatinum, seu

<sup>k</sup> Cited by Bp. Pearson on the Creed, art. ii. note s.

<sup>l</sup> Ibid. note r.

<sup>m</sup> Drusii Tetragram, c. xx.

“ potius Raimundum Sebundum, cujus serinia compilasse  
 “ Galatinum, Scaliger auctor est, veterum scriptorum imi-  
 “ tamento, et hæc, et alia, vel finxisse, vel ex libris *ὑπερολι-*  
 “ *μοις* descripsisse<sup>n</sup>.” The same Galatinus asserts, that the  
 “ name of God, consisting of twelve letters, is אב בן וריה  
 “ הקריש “ The Father, the Son, and the Holy Ghost<sup>o</sup>.” He  
 cites also the authority of Maimonides, when describing the  
 mode in which the High-Priest blessed the people. “ Hæc  
 “ benedictio cum nomine quatuor literarum, cum tribus di-  
 “ gitis ambarum palmarum erectis, et duobus depressis fie-  
 “ bat, ad designandam Divinarum Personarum Trinitatem  
 “ per ipsum nomen significatam<sup>p</sup>.” I will not, however,  
 venture to pronounce, whether these two last extracts can  
 lay a better-founded claim to authenticity, than the preced-  
 ing one respecting the name of forty-two letters. The se-  
 cond person of the Trinity is certainly mentioned more than  
 once in the Hebrew Scriptures, both under the title of *the*  
*Son of Man*, and *the Son of God*; on which account we  
 should have no reason to be surpris'd, if similar expressions  
 occurred in the writings of the Jewish doctors. “ 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. 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<sup>q</sup>.  
 “ —Lo! I see four men walking in the midst of the fire, and  
 “ they have no hurt; and the form of the fourth is like *the*  
 “ *Son of God*<sup>r</sup>.—Thou art *my Son*, this day have I begotten

<sup>n</sup> Sixt. Amama de Nom. Jehovah, sect. xlii.

<sup>o</sup> Drusii Tetrag. c. vi.

<sup>p</sup> Ibid. c. x.

<sup>q</sup> Dan. vii. 13.

<sup>r</sup> Dan. iii. 25.

“ thee.

“ thee<sup>s</sup>.—Who hath ascended up into heaven, or descended?  
“ Who hath gathered the wind in his fists? Who hath  
“ bound the waters in a garment? Who hath established  
“ all the ends of the earth? What is his name, and what is  
“ *his Son's* name?”

<sup>s</sup> Psalm ii. 7. and Heb. i. 5.

<sup>t</sup> Prov. xxx. 4.

THE END.

