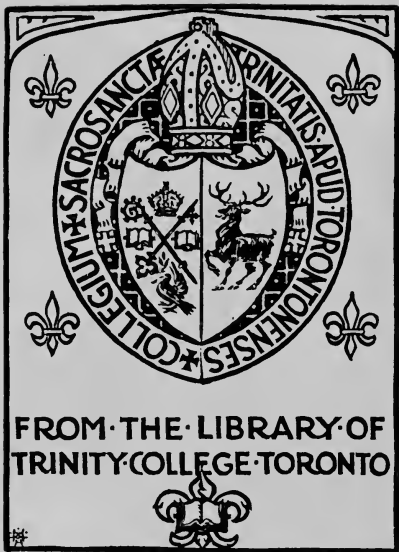


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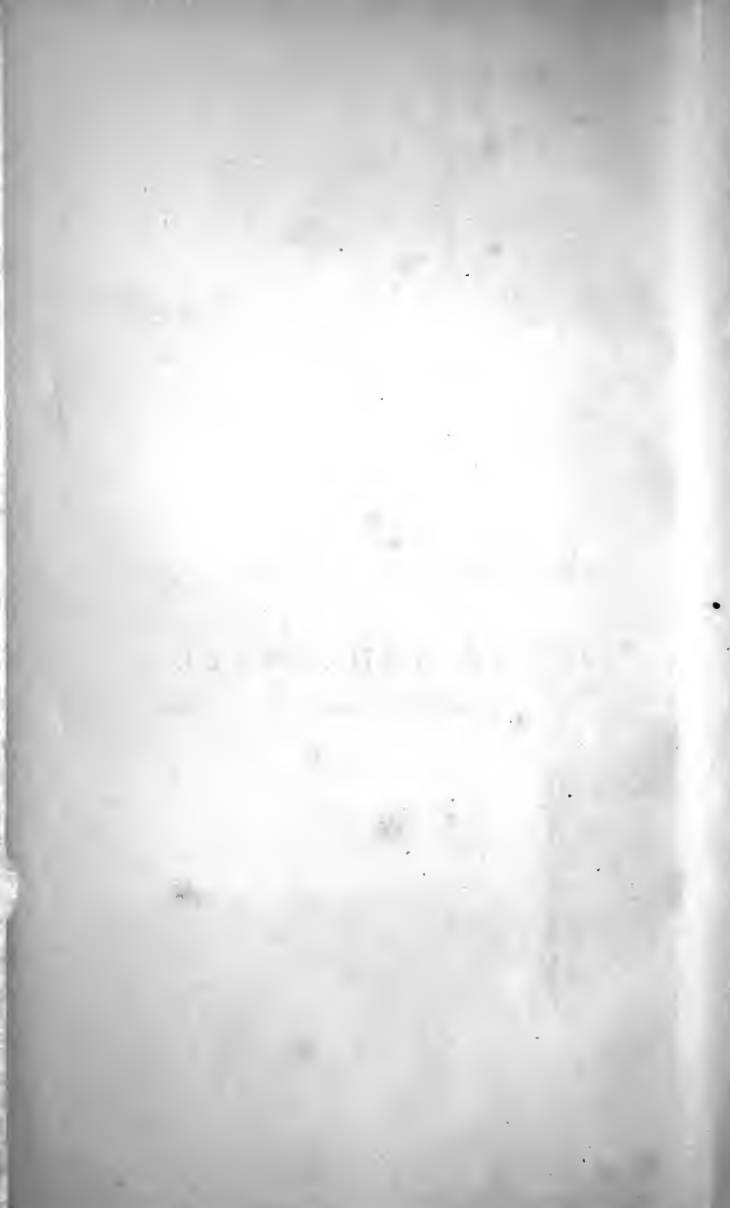


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THE
PENITENTIAL HYMN
OF
JUDAH AND ISRAEL
AFTER THE SPIRIT.

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THE
PENITENTIAL HYMN

OF

JUDAH AND ISRAEL

AFTER THE SPIRIT.

An Exposition

OF

THE FIFTY-THIRD CHAPTER OF ISAIAH.

BY

THE REV. MOSES MARGOLIOUTH, M.A.,

FORMERLY EXAMINING CHAPLAIN TO THE LATE BISHOP OF KILDARE.

Second Edition.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

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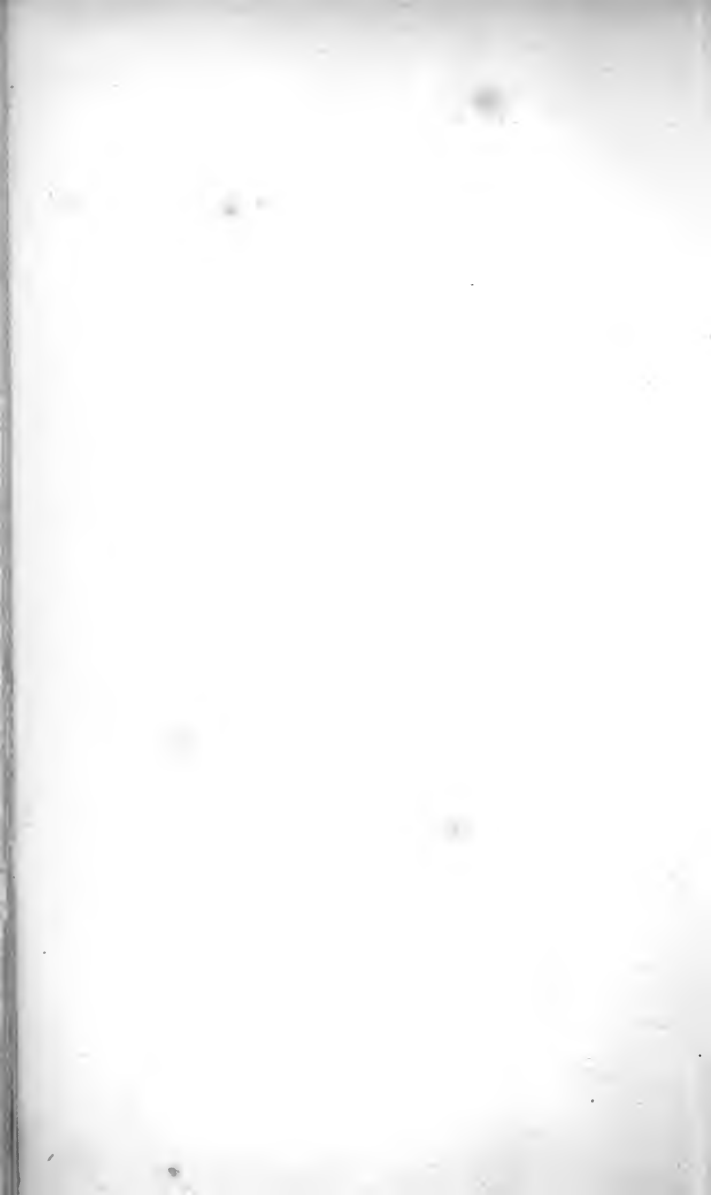
TO
THE REV. JOHN BYRON, M.A.

VICAR OF KILLINGHOLME AND HABROUGH,
IN THE COUNTY AND DIOCESE OF LINCOLN,

Is this Second Edition Dedicated,

IN TOKEN OF GRATEFUL APPRECIATION OF TENDER KINDNESS EVINCED
BY HIM, AT A DISPENSATION OF GRIEVOUS TRIAL,
TO HIS HUMBLE FRIEND AND BROTHER
IN THE SACRED MINISTRY,

THE AUTHOR.



P R E F A C E

TO

THE FIRST EDITION.

THE following Lectures were delivered in the Parish Church of Glasnevin during the Sundays of Lent, 1845. The author had no intention of submitting them to the criticism of the public at large. His object was simply to instruct his *own* congregation, according as the Lord enabled him, from that wonderful chapter, the FIFTY-THIRD OF ISAIAH.

The late Bishop of Kildare, however, having read those Lectures, strongly recommended their publication in a note his Lordship addressed to the author, on the 7th of April, 1845, from which the following is an extract: "My dear Margoliouth,—I return you the two last of a series of Sermons which it would be unjust to withhold from the public at large," &c. This intimation, together with a subsequent conversation on the subject, led the author to resolve to act on that pious prelate's suggestion; and he now, in the name of the Lord, submits them to the Christian Church, humbly praying that the reading of them may, through Divine aid, tend to remove some apparent obscurities, which still hang over this chapter.

The author feels at a loss how to express his great esteem for that Father in God to whose MEMORY the following volume is dedicated*; he has therefore determined to borrow the following characteristic inscription from a monument set apart to his memory in Christ Church Cathedral, Dublin, the scene of his labours:—

* The First Edition was inscribed to the members of the surviving family of that lamented "Father in God."

To the Memory

OF

THE HON. AND RIGHT REVEREND CHARLES LINDSAY, D.D.

OF THE NOBLE HOUSE OF BALCARRAS,

Lord Bishop of Kildare and Dean of Christ Church,
One of Her Majesty's Right Honourable Privy Council in Ireland,

Who presided over the Cathedral for 42 years,

From A.D. 1804, till 8th of August, 1846,

When he departed this life, rejoicing in the fulness of
Christian hope.

Faithful in the discharge of his duties, firm in his principles,
Sound in his understanding and doctrine, he retained all his energies

To the end of his protracted career.

Truly with him "the hoary head was a crown of glory."

His aspect was so benign and venerable,

In the devout discharge of his sacred functions,

Even to his 86th year,

That all acknowledged his presence to be the best comment
upon Leviticus xix. 24.,

"Thou shalt rise up before the hoary head,

And honour the face of the old man, and fear thy God."

To record these their sentiments of respect and affection,

The Dean and Chapter of Christ Church have erected this Tablet,

As an humble tribute to his departed worth.

"O death, where is thy sting? O grave, where is thy victory?"

"Thanks be to God, which giveth us the victory,

"Through our Lord Jesus Christ."

P R E F A C E

TO

THE SECOND EDITION.

THE author, though he acknowledges the cogency of the remark likely to be made,—that the call for a Second Edition of a work does not necessarily demand a Second Preface,—yet deems it expedient, in this instance, to prefix a few remarks to the present issue.

In fact, the following observations constitute the sole difference between the first and this edition. The author has it not in his power to recommend the present volume as an improvement upon the past, as is the privilege of some; he is forced to be content to abide by the features of the first impression; he found no reason for altering either his exegetical or critical disquisitions; he cannot therefore offer to the Public anything else but an accurate and faithful copy of the First Edition.

Whilst the author, as a matter of course, felt gratified that his humble production had met with general approbation from the most eminent Biblical Scholars and Critics, in this and other countries, he did not feel hurt or displeased at his adverse or hostile reviewers. In the first place, their number was small; and, in the second place, their remarks bear the unmistakable evidence that they were hastily conceived and prematurely uttered.

The author feels a little disappointed that the erudite editor of Paley's "Evidences of Christianity,"* who quoted in his notes the

* "A View of the Evidences of Christianity. In Three Parts. By WILLIAM PALEY, D.D., Archdeacon of Carlisle. A new Edition, with Introduction, Notes, and Supplement, by the Rev. T. R. BIRKS, M.A., late Fellow of Trinity College, Cambridge."—Published by the Religious Tract Society.

translation given in this volume of the eighth verse, did not analyse critically, grammatically, and analogically the original Hebrew, independently of *all* translations.

The author's translation of the eighth verse was canvassed more than that of any other, not only by the critical annotator of Paley, but also by others, more or less able writers than Mr. Birks. However, after a minute examination, the translation and the exposition are left *in statu quo*.

Ten years of experience and study, since the publication of the First Edition, lead the author to reiterate emphatically that the most literal and natural translation of the line—

ואת דורו מי ישוחח

is not, "and who shall declare his generation." This is meaningless, even according to Mr. Birks's ingenious paraphrase. The only correct and rational rendering is that given in this volume, namely, "Who can speak of His habitation?" A brief sojourn in Syria or Egypt will convince even the most self-opinionated Critic that he must resignedly part with his old translation of the above inspired sentence.

The Eastern traveller constantly receives invitations to the *Dor* or *Dar* of one native or another,—not to the native's *generation*, but to his hospitable abode, be it house, hut, cot, or tent. Numberless instances might be quoted of the modern use of the term applicable to the word in question, corroborative of the new translation of it in this volume. The expression, however, will receive further illustration in the author's forthcoming great work, which he trusts may soon be submitted to the press.*

Some writer in "The Christian Annotator" stoutly objected to the new rendering; but it would appear that the objector had no confidence in the potency of his own opposition, for he could not muster

* See Prospectus, at the end of the volume.

courage to risk his reputation as a *Biblical Annotator*, and therefore prudently kept his name back, and by this nameless expedient escapes notice. Verily the anonymous privilege must be a great boon to faint-hearted opiners.

The author feels himself indebted to a very angry review, which appeared in "The Jewish Chronicle," for a very valuable and important testimony to the general accuracy of the author's construction of the second part of the verse under consideration, viz. :—

"But he was cut off from the land of the living,
 "On account of the transgression of my people,
 "On account of the stroke that should have come upon them,"

in lieu of the existing rendering, —

"For He was cut off out of the land of the living :
 "For the transgression of my people was He stricken."

The Hebrew reviewer stated that the learned Dr. Zunz, in his Jewish-German translation of the Hebrew Bible, had anticipated the author ; and the energetic writer more than hinted that the author was guilty of an unacknowledged appropriation. The accused can only aver that he never saw Dr. Zunz's version of the Old Testament Scriptures prior to the publication of this work : he would have been too glad to own the opinion of so celebrated a Philologist as is the clever German-Hebrew translator. Since the first publication of this work however, Zunz's version had been frequently consulted by the author, who found that, though there was a certain proximity in the German translation to his own, it was but a very slight one. The translation of the whole passage by the Jewish doctor is rather new and ingenious, and is therefore given here in full :—

"He was taken away from oppression, and from judgment, and from His generation,—who would have conceived it, that He was

cut off from the land of life, on account of the transgression of my people, on account of the punishment which to them (was due)?"*

The author has only to add, with humble and heartfelt gratitude, that it had pleased Him, who chooses "the weak things of this world," to make this little work instrumental, not only in strengthening and building up the faith of many a young Hebrew believer, but also in destroying the stronghold of infidelity in the heart and mind of many an enemy of the Cross among the children of Israel.

May the God of Abraham, Isaae, and Jacob, and the God and Father of our Lord Jesus Christ, grant the same blessing to this Edition. AMEN.

April, 1856.

* " *For Druck und Strafericht war er hingerafft, und seine Zeitgenossen, — wer hat es empfunden, dass er weggetilgt ward aus dem Lande des Lebens, wegen der Missethat meines Volkes, der Strafe die diesem (gebührte).*"

LECTURE I.

ISAIAH liii. 1.

“Who hath believed our report ?

And to whom is the arm of the LORD revealed?”

A VERY praiseworthy custom prevails throughout the Eastern Church, which well deserves to be imitated by all Christian Churches. The Bishop or Priest selects a whole chapter as his text, and goes on expounding the same, verse by verse, on each succeeding Lord's day, so that in the course of a few weeks, the whole congregation, if they are regular in their attendance, obtain a complete exposition of the chapter, and in a few years a commentary on the whole Bible. This system is called homiletical ; and I purpose, with divine assistance, to adopt it during the Lent Sabbaths ; when I intend to expound the whole of the chapter before us ; the consideration of which is peculiarly suited to the solemnities which are now observed by the Christian Church. It is a chapter which has been properly designated by primitive Christians, *Passional*.

Before we proceed to meditate on the chapter before us, it may be instructive as well as profitable, to take a

bird's-eye view of the whole book from which it is taken, as also of its inspired author.

Isaiah is supposed to have been of noble extraction, and allied to the royal family, his father Amoz having been the brother of Amaziah, son of Joash, king of Judah.* He commenced his prophetic office in the days of Uzziah, and continued it during the succeeding reigns of Jotham, Ahaz, Hezekiah, and probably Manasseh, for it was an undisputed tradition among the Jews,† which was also received by the early Christians,‡ that he was sawn asunder by Manasseh, from whom he hid himself in a tree. St. Paul is supposed to allude to this in his Epistle to the Hebrews, (11. 37) when he said, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented." Isaiah was contemporary with the prophets Jonah, Hosea, and Micah, at the period when the power

* לא ידענו יחזרו מאזה שנים אלא שרבותינו ו"ל קבלו כי אמוץ ואמציא אחים היו:
Rabbi D. Kimchi, on Isaiah i. 1.—

אמר רבי לוי דבר זה מסדה בדיני מאבותינו אמוץ ואמציא מלך יהודה אחים היו:
Rabbi S. Jarchi, on Isaiah i. 1.—

† מנשה הרג את ישעיה - - - - - אמר שם איבלע בארזא
 אתויה לארזא ונסרוה:—
 Babylonian Talmud.—
 Tract G'bachoth, fol. 49. col. 2. Sanhedrim, fol. 103. col. 2. Jerusalem Talmud, Sanhedrim, fol. 28. col. 3. Shalsheth Hakabalah, fol. 19. col. 1, &c.

‡ ὅν πρίονι ζυλίνῳ ἐπίστανε. Justin Martyr, in his Dialogues with Trypho the Jew, page 349.

His patientiæ viribus seatur Esaias. Tertullian de patientia, c. 14.

Esaias, quem ipsi Judæci serrâ consecutum crudelissime necaverunt. Lactantius, lib 4. c. 2.

Esaias cujus facilius compagem corporis serrâ divisit quam fidem inclinavit. Ambrose on Luke, c. 20, page 197. See also Jerome and Augustine.

of Assyria began to be broken, and the Babylonian empire was established on its ruins.

The book of the prophet Isaiah may properly be divided into *five* parts.

The *first* part, consisting of the first 12 chapters, comprises a general description of the state and condition of the Jews, in the several periods of their history; the miraculous conception of the Virgin, the birth of Christ, the promulgation and success of the Gospel among the heathen, the conversion and restoration of the Jews, and the coming kingdom of Christ, when His "will shall be done on earth as it is in heaven;" which is inculcated in the beautiful hymn which will be then sung by Judah and Ephraim, and with which the first part concludes.

The *second* part, consisting of the next 11 chapters, comprises the predictions in reference to Babylon, Philistia, Moab, Damascus, Assyria, Nubia, or Ethiopia, the land shadowing with wings or sails,* Egypt, Ethiopia again, the destruction of Babylon, Dumah or Idumea, Arabia, Jerusalem, and Tyre.

The *third* part, consisting of the next 12 chapters, comprises various prophecies in reference to the great calamities that should befall God's ancient people—their deliverance—three songs of praise which they shall sing after their deliverance, their conversion and restoration to their country, and the destruction of Antichrist.

* ארעא דאתן לה בספינו מארע רחיקו וקלעיהון פריסו

Jonathan Targum.—: כנשרא דטאס בכנפודי:

Οὐαὶ γῆς πλοίων πτέρυγες.—LXX.

קאא צל כנסים לודב הכסות אשר בה: כי בוש הקלים בהם דמו לנשים ולבו בה

David Kimchi in loco.—: כמו השח שיטתה בכנפיו והקלים ישו צל:

O Land mit Schattenreichen Segeln.

Dr. Solomon's German Translation.

The *fourth* part, consisting of the next 4 chapters, comprises the historical portion of the book.

The *fifth* part, consisting of the last 27 chapters, forms one continuous unbroken prophecy, embracing the whole period from the Babylonish captivity; and bearing us with eagle-flight along the glowing path of prophecy, he transports us to the loftiest pinnacle of vision, and thence discloses to our view in brightest vision, all the future history of the Church, her conflicts and her conquests, till the glorious consummation, when time shall be no longer. In this part the prophet dwells at considerable length on the long promised and long expected Messiah; he describes His *person*, His *offices*, His *work*, His *sufferings*, His *kingdom*, His *glory*; and piercing with a poet's imagination, and a prophet's glance, the long vista of ages, he is rapt into future times, and exults in the universal and eternal reign of the "Prince of Peace." This last part was very probably delivered at the close of Hezekiah's reign. It is a part which claims our highest regard and interest. It is a beautiful and glowing description of occurrences in which men of these times, and of all subsequent times, will have as deep an interest as they who have lived at any former period.

Our principal object, however, is, as I stated before, to contemplate on this and on the ensuing Sabbaths, the *person*, the *work*, and the *sufferings*, of our glorious Redeemer, which are so graphically and clearly, so tenderly and impressively, set forth in the portion of Scripture, we have selected as our text during Lent. I would only entreat you most affectionately, that while you devoutly meditate on the sufferings of Christ, you may also believingly realize, and joyfully anticipate "the glory that shall follow."

To have a right understanding of the proper construction of the first verse of this chapter, it will be

necessary to take into consideration the three last verses of the preceding chapter. In fact, the chapter should have commenced there, as it is now almost universally admitted. It appears, however, that Cardinal Hugo de Sancto Caro, who first divided the Bible into chapters, in the 13th century, did not perceive any connection between the three last verses of the 52nd chapter and the beginning of this.

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After describing, in his own majestic and beautiful style, the future glory and salvation of Israel, even "the salvation of our God," in store for the captive daughter of Zion, as it is recorded in Is. 52. 10: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God;" the prophet proceeds to introduce the person by whom so great a salvation would be effected; not by reason of their righteousness, but of sovereign grace, yea, by the very person whom they rejected, even the Rock of their salvation, which they rejected, verily the Redeemer, the Lord of hosts, the Holy One of Israel, who for their sakes, "took upon Him the form of a servant," but whom they blasphemed. The prophets generally introduce this servant when they are speaking of Israel's future glory, to guard them from self-conceit. Read with me Ezek. 36. 22—28; "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake; which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen then shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave unto your fathers, and ye shall be my people, and I will be your God." Again, Ezek. 37. 21—28: "And say unto them, Thus saith the Lord God, behold, I will take away the children of Israel from among the heathen, whither they be gone; and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant; wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also

shall be with them: yea I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

"Behold my servant! He shall instruct (or make wise);* He shall be exalted, and extolled; and be very high." Isa. 52. 13. Having called the special attention of Israel to the Lord's servant, (הנה "Behold" being here used emphatically for that very purpose,) the prophet proceeds at once to describe His future very high exaltation, intimating that He was one with God, as plainly stated in Is. 50. 10., in the following parallel lines:

"Who is among you that feareth the Lord,
That obeyeth the voice of His servant?"

and that He only "took upon him the form of a servant," that He might be able to become "obedient unto death, even the death of the cross;" thus plainly foretelling that Messiah would be God and man—though a servant, yet the Lord—though debased, still exalted—a victim, but Himself the priest—subject, but only for a short time, as the glory would follow, and He would become Prince—involved in death, and yet victor over death—poor, but also rich, and making many rich at the same time—"a man of sorrows, and acquainted with grief," exposed to infirmities, unknown, and in a state of destitution and humiliation, but also a King, a Conqueror, glorious, and altogether lovely. All these apparently contradictory qualities had their fulfilment in the person of Jesus of Nazareth. There is an inspired comment on this passage in the New Testament, as you will find in St. Paul's Epistle to the Philippians (2. 5—11.): "Let this mind be in you which was also in Christ Jesus, who being in the

* יִבְרַח being the Hiphil form.

form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow; of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The prophet proceeds in the 14th verse of the 52nd chapter: "As many hissed because of Thee, saying, His appearance is so disfigured, more than that of man, and so is His form disfigured more than the sons of men."* This verse contains a concise but precise description of the apostacy of the Jewish nation. Alas! no sooner did Jesus announce Himself as the servant of the Lord, as coming to finish the work which His Father gave Him to do, than He was hissed at and treated most contemptuously by those whom He was sent to save. Listen to their vile and scornful remarks. "Can any good thing come out of Nazareth!" "Shall Christ come out of Galilee?" "Is not this man the carpenter's son?" "This man receiveth sinners and eateth with them." "We will not have this man to reign over us." Yea, they preferred a murderer to Him. "They cried out all at once, saying, Away with this man, and release unto us Barabbas." And we read in St. Mark 15. 29—32: "And they that passed by railed on Him, wagging their heads, and saying, Ah, thou that destroyest the temple,

* The verbs הָרַע and שָׂמַח are synonymous, both conveying the idea of contempt. The word saying must be supplied.

and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, Himself He cannot save. Let Christ, the king of Israel, descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him."

In the 15th verse, the prophet gives a brief but comprehensive description of the admission of the Gentiles into the fold of Christ, or the engrafting of the wild olive tree into the place of the natural branches, which were broken off because of unbelief.* "So shall He sprinkle many nations; the kings shall shut their mouths at Him, for that which had not been told them shall they see; and that which they had not heard shall they consider." That this passage refers to the conversion of the Gentiles, may be seen more plainly by comparing it with Rom. 15. 8, 9: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And that the Gentiles might glorify God for His mercy; as it is written, for this cause I will confess to Thee among the Gentiles, and sing unto Thy name." A little further (verse 21) we meet with the very passage under consideration: "But as it is written, to whom He was not spoken of, they shall see; and they that have not heard, shall understand," Thus the predictions of this prophet have been fulfilled to the very letter, and are in the course of fulfilment every day. The greatest mass of the Jewish nation to this very day, with the Oracles of God in their hands, trample under foot the precious blood of Jesus Christ, and literally hiss at the very mention of the name Jesus, the Saviour of the world; whilst Gentiles glorify,

* Rom. 11. 19, 20.

adore and worship Him, as is most just and due. A wonderful and mysterious change !

“ The Gentiles gladly hailed His word,
 The Jews refused to own their Lord—
 And since that sad though distant hour,
 They still reject Immanuel’s power :
 Without a king—without a home—
 From clime to clime these wanderers roam ;
 Though persecuted, dwell alone—
 A marvel to the world !”

The mystery of the incarnation and atonement, the sufferings and death of the Redeemer, His exaltation and His glory, are events which have no parallel in the history of the world. They stand by themselves, and will do so for ever, from generation to generation. They are fitted in their nature to excite the most profound adoration and wonder, and to induce kings and nobles to lay their hands on their mouths, in token of profound veneration. This prophecy alone is amply sufficient to baffle the unbelieving Jew and infidel Gentile, for it is an undeniable fact, that kings and princes have manifested the profoundest veneration for the despised and crucified Nazarene ; and history informs us, that since the time of Constantine the Great, many wise and mighty monarchs have professed the greatest admiration and respect for the character and laws of Jesus.

There seems to be an obvious allusion in the expression “ He shall sprinkle many nations,” to the typical sprinkling, appointed under the Old Testament dispensation, and particularly to those performed by the high priest, who was commanded to sprinkle the blood of the victim offered in sacrifice, for himself and the people, seven times before the Lord, as you will find in Leviticus 4. 6 : “ And the priest shall dip his finger in the blood, and sprinkle of

the blood seven times before the Lord, before the veil of the sanctuary ;” or it has reference to the purification of the leper mentioned in Lev. 14. 7. “ And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.” In reference to these Mosaic institutions which were “ the shadows of good things to come,” the evangelical prophet instructs the Jewish nation, that the servant of the Lord, even Jesus Christ, who came to minister, the great High Priest of our profession, should sprinkle many nations with His holy doctrine, that He should sprinkle them with water in the sacred ordinance of baptism, administered by His servants in obedience to His appointment, that they “ should not henceforth live unto themselves, but unto Him which died for them.” Compare with this Rom. 6. 3, 4: “ 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.” Again, the prophet instructs the Jewish people, that the servant of the Lord should sprinkle the Gentiles with His precious blood, emphatically denominated “ the blood of sprinkling,” which being effectually applied by the Holy Ghost, “cleanseth from all filthiness of the flesh and spirit,” and “purgeth the conscience from dead works, to serve the living God.” (Heb. 9. 14.) You will also observe from the expression, “ many nations,” that the prediction imports that the “ Lord’s servant ” was to communicate the inestimable benefits resulting from His passion to people of all nations, and that His blood should be effectually applied to them for the purposes for which it was shed. Let us, therefore, be solicitous, dearly beloved, to share in the promised blessing, and earnestly entreat of our Lord Jesus Christ,

so to sprinkle our hearts, that all the faculties of our souls may be thoroughly sanctified, that we may not only retain, but adorn our profession in all things.

We shall now proceed with the consideration of our text for this morning, and before doing so, I would humbly crave your indulgence, as regards the view which I am about to give of this chapter; for I am very well aware that when a young minister ventures to differ in his interpretation of Scripture from that which has been offered by popular commentators and celebrated preachers, many look upon such an interpretation with suspicion, and many more are inclined to treat it with a sneer, and very often attribute such a step to rashness, or the conceit of inexperience. But let me assure you, dear brethren, that I have devoted to the investigation of this chapter much study, and much earnest prayer, that the Lord, in His infinite mercies, may graciously guide me into all truth, and keep me from darkening "counsel by words without knowledge."

Having said thus much, I venture to trust that you, on your part, will bear with me, and favour me with a candid and indulgent audience, should my interpretation clash with your preconceived notions, and strike you, at first sight, as strange, and perhaps altogether unwarrantable. Experience must have taught you, as well as it has taught me, that opinions are not necessarily *sound*, because they are *old*, nor things undeniably true, because we may have believed them from infancy. In fact, I feel it a duty incumbent upon me, who am, through divine providence, appointed your minister in God's holy mysteries, to point out to you what I think to be the truth.

I am of opinion that this chapter is to be, at some future time, a penitential hymn, which the Jewish people shall use with contrition of heart, soon after their national conversion to the truth as it is in Jesus; mourning, as it

were, over their long obstinate unbelief. All the verses in that part of the chapter are in the *past* tense, which led Bishop Lowth to observe, that "this chapter describes the circumstances of our Saviour's sufferings so exactly, that it seems rather a *history* of His passion than a *prophecy*." Thus also I am led to think, that the Holy Ghost dictated what Israel shall say, when, in God's good time, they shall be gathered into the fold of Christ. The Comforter seems to have dictated several *triumphant Hymns* for the house of Jacob, which they shall celebrate after their *returning glory*, as the 12th, 25th, and 26th chapters of Isaiah; as also the 92nd, 96th, 97th, 124th, and 149th Psalms. But Israel is also to mourn over their *manifold transgressions*, and especially over their *rejection of the Messiah* for so long a period. Turn with me for a moment to the book of the prophet Zechariah, (12. 6—11) and you will there read, "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left; and Jerusalem shall be inhabited again, in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall MOURN for

ME, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." And this chapter, I think, will be one of the mournful Hymns, which the house of David and the inhabitants of Jerusalem shall celebrate, when they shall be enabled to appreciate the great goodness and mercy of God, in His stupendous scheme of redemption; and also, on their part, see their own perverseness, in standing opposed for so many ages to God's divine Providence and will, and impiously blaspheming the name of the only begotten of Jehovah, Jesus Christ—the "King of the Jews," whilst Gentiles were all the time coming to His light, whom God did visit "to take out of them a people for His name." They shall then break out with this plaintive Hymn, which is musical in its sadness, and betrays the agony of a broken heart and contrite spirit.* This view does not deprive this chapter of its prophetic import, nor does it render it unprofitable for instruction. On the contrary, the spirit of prophecy, even the testimony of Jesus, is more manifest in this Hymn than in any part of Scripture; and the instruction inculcated in it surpasses all knowledge and all wisdom besides; "and it is profitable for doctrine, for reproof, for correction, for instruction

* The author was very much gratified to find, long after the delivery of his Lent Lectures, that his view on this chapter is thus hinted at by the learned critic, Bishop Horsley, in his justly celebrated work, "Biblical Criticism:"—"The speaker in this 53rd chapter personates the repenting Jews in the latter ages of the world, coming over to the faith in the crucified Redeemer. The whole is their penitent confession; it is adapted to the person of such penitents, and not equally well adapted to any other person."

in righteousness; that the man of God may be perfect, throughly furnished unto all good works;” in the amplest magnitude of signification.

Strange to say, though modern Jews assert that this chapter does not refer to the Messiah,* they are still obliged to confess once in the year at least, even on the “Day of Atonement,” that it does refer to Him. There is a passage in the prayers for that solemn day, which proves, beyond all contradiction, that the ancient compilers of that prayer, understood the Son of Amoz to speak in this portion of his book of the despised Nazarene, and the 5th verse is already used in the form of a melancholy Hymn, which runs thus :—

“Messiah, our Righteousness has departed from us,
Horror has seized us, and we have none to justify us.
With our wickedness and misdeeds He was burdened,
And He was wounded for our transgressions ;
Bearing on the shoulder our sins ;
In order to find an atonement for our iniquities.
May we be healed by His wound.”†

In the same strain, dearly beloved, does every converted sinner, who has spent his early years in enmity with God and His Christ, break out into singing, as soon as the light of divine truth shines into the inward parts of his naturally deceitful and desperately wicked heart.

The pious author of the following affecting Hymn, was evidently animated with the same godly sorrow for

* See Appendix A.

† ענה מנו כשיח צדקנו
 סלצנו ואין מי לצדקנו:
 סונותי ועל פשענו
 עומס זהא מחולל כפשענו:
 סבל על סנם חסרתנו:
 סליחה מצוא לשונותנו:
 נרפא לנו בהבורחתנו:

See Appendix B.

Christ's sufferings with which the house of Jacob shall be, when Israel's backsliding and Judah's treachery shall be healed :—

“ Alas! and did my Saviour bleed?—
 And did my Sov'reign die?
 Would He devote that sacred head
 For such a worm as I?

“ Was it for sins that I had done,
 He groaned upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!

“ Well might the sun in darkness hide,
 And shut his glories in,
 When God, the mighty Maker, died,
 For man, the creature's sin.

“ So be my boastings silenc'd too,
 And humbled be my pride;
 When faith holds up before my view
 The Saviour crucified.

“ Tho' neither tears nor zeal can pay
 The debt of love I owe;
 Yet, Lord, I give myself away;
 'Tis all that I can do.”

In the same manner shall Israel mourn, when looking back on the sad catastrophe which happened to them, in consequence of obstinate unbelief, and the salvation that came to the Gentiles, through their fall. The Hymn begins with a melancholy exclamation of sadness and amazement, when musing over the wonderful change.

“ Who hath believed our report?
 And to whom was the arm of the Lord manifested?”

Ours were the Oracles of God which taught the doctrine of salvation; to us pertained the adoption, and the glory, and the covenants [*new as well as old*]; and the giving of the law, and the service of God, and the promises; ours were the fathers, and of whom as concerning the flesh Christ came; in short, we were the children of the kingdom; but alas! we believed not, and were for a long time cast out into outer darkness, because of unbelief; and who are the faithful?—Though there can be but one opinion in a Christian's mind respecting the application of this verse, viz., that it refers to the Jewish unbelief, for it has been thus interpreted by our Lord and St. Paul (John 12. 38. Rom. 10. 16.): yet it implies something else, namely the conversion of the heathen nations; “For Moses saith, I will provoke them to jealousy, by them that are no people, and by a foolish nation I will anger you.” Hence the inquiry,—

“Who hath believed our report?”

Verily Gentiles. The Lord, in consequence of our ancestors' infidelity, took “out of them a people for His name.” (Act. 15. 14). Because of our hissing at, and despising, our own Messiah, He sprinkled many nations.

“And to whom was the arm of the Lord manifested?” Verily to Gentiles.

It will not be out of place to observe here, that Isaiah uses the figure, “Arm of the Lord” for the Redeemer, the Angel of God's presence. Allow me to invite your attention for a moment to a few passages of Scripture, illustrative of this opinion. Read with me the 10th verse of the 52nd chapter: “The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.” Now compare it with the 16th verse of the 59th chapter: “And He saw that there was no man, and wondered that there was no intercessor: therefore HIS ARM brought

salvation unto Him: and His righteousness, it sustained Him." Then observe that, in verses 19 and 20, the Redeemer is presented to our view: "So shall they fear the name of the Lord from the West, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The same figure is used in the 5th verse of the 63rd chapter: "And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me: and my fury it upheld me." And in the 9th verse, the "Angel of His presence" is presented to us. "In all their affliction He was afflicted, and the Angel of His presence saved them, in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

The idea seems to be, "Who are they that loved the Redeemer, and were therefore loved by the Father and the Son, the latter of whom manifested Himself to them, in accordance with His promise?" Compare John 14. 21 with John 17. 6, and 1 John 3. 5: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." "And ye know that He was manifested to take away our sins; and in Him is no sin."

"And to whom was the arm of the Lord manifested?" Yea, verily to Gentiles. As the contemplation of Israel's unbelief filled Paul's heart with "great heaviness and continual sorrow," so is it a source of heartfelt grief and

sorrow to every true converted Israelite even now. Whenever he sees an assembly of Gentiles worshipping Jehovah Jesus in spirit and in truth, he inwardly exclaims with his brother Saul of Tarsus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9. 1—3).

In conclusion, dearly beloved, I would earnestly exhort you to stand fast in your high and glorious calling. The natural branches were broken off that you, who were of a wild olive tree, might be grafted in. I entreat you, therefore, in the words of the great Apostle to the Gentiles, "Be not high minded, but fear. For if God spared not the natural branches, take heed lest He spare not you." (Rom. 11. 20, 21). They filled up the measure of their sins by crucifying the Lord of glory; but listen again to the same heaven-taught Paul, who writes thus concerning professors of the religion of Jesus, who fall back into sin: "They crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6. 6). Christ's interest in His people is so great, His intense anxiety for their salvation is so penetrating, that wilful sin on their part is, as it were, a fresh crucifixion of Him in His most affectionate feelings; and His honour is so identified with their consistency, that when they are inconsistent, He is put to open shame. I say then, "Watch ye, stand fast in the faith, quit you like men, be strong," "that God may count you worthy of His calling." Or else the repentant Israelite may turn upon you, and address you in the beautiful, but searching lines of Bishop Heber:—

"And who art thou that mournest me, replied the ruined grey,
And fear'st not rather that thyself may prove a cast-away?"

I am a dried and abject branch, my place is given to thee ;
But woe to every barren graft of that wild olive tree.

Our day of grace is sunk in night, our time of mercy spent,
For heavy was my children's crime, and strong their punishment.
Yet gaze not idly on our fall,—but, sinner, warned be,
Who spared not His chosen seed, may send His wrath on thee.

Our day of grace is sunk in night, thy noon is in its prime,
Oh ! turn and seek thy Saviour's face in this accepted time !
So, Gentile, may Jerusalem a lesson prove to thee,
And in the new Jerusalem thy home for ever be."

LECTURE II.

 ISAIAH liii. 2, 3.

"For 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 :
 And we hid, as it were, our faces from Him ;
 He was despised, and we esteemed Him not."

WHEN we are led to examine closely the counsels of the Almighty, and compare them with the plans of fallen, erring, and fallible man, we discover a like difference prevailing, as in the works of nature when compared with those of art. The works of art may at first sight appear the most finished and beautiful, but when the eye is enabled to penetrate into their contexture, the nicest workmanship is detected to be rough and blemished. Not so with the works of nature. They gain by the most critical examination ; and those which at first sight appear to be defective or rude, the more closely they are analyzed, discover the more exact construction and consummate beauty. In like manner the systems of human speculation and

worldly policy, although at first they may seem plausible, and even profound, soon betray in their progress the narrowness of their finite understanding; while the decrees and counsels of Jehovah, which appeared to furnish objections, either against the goodness or wisdom of heaven, have, upon more extensive view of their consequences, and upon closer study of the word of life, very often afforded the most striking proofs of both. These, and such like reflections, must suggest themselves to our thoughts, the more we study and meditate upon the chapter before us.

God manifested in the flesh was to the Jews a stumbling block, and to the Greeks foolishness. Their confined ideas of religion and philosophy could not comprehend it. If a superior Being was to interpose for the restoration of a degenerate world, they argued that He would certainly appear in celestial splendour and majesty. But the thoughts of God are not as the thoughts of men. His divine wisdom saw it to be fit that the Saviour of the world should in all things be made like unto those whom He came to seek and to save. O, had but the Jews and the Greeks sought instruction from the sacred volume, they might have found out that the Redeemer was first to suffer and then to enter into glory; and that it was necessary, that the very same nature which had offended, should be offered by the Son of God a token in expiation to the Father for human guilt, in accordance with the covenant into which the Father and the Son entered from the foundation of the world.

The text for our consideration this morning describes so comprehensively, and at the same time so minutely, the low estate of the Messiah, as to leave us no room for questioning His divine mission after He has made His appearance. Indeed, marks and characters of the Messiah were repeatedly recorded in the prophetic writings; so that it

is impossible to unfold the Sacred Volume without meeting with some of them. They are, moreover, recorded in style free from symbolical veil, and clothed in simple language, in order that he may run that reads them.

Moreover, not only did the Holy Spirit predict Messiah's sufferings and abasements, but also that His great humiliation would be made the ground for rejecting Him, and on which the unanimous testimony of the holy men of old, of the goodly fellowship of the prophets, and the glorious company of the apostles, who wrote as they were moved by the Holy Ghost, should be discredited. The prophet describes in our text not only the low condition of Jesus, but also the arguments which the unbelieving Jews founded on it, and which arguments they shall one day confess, with weeping, mourning, and contrition of heart, that they used ignorantly.

We could not get a better description of the mind of an unbelieving Jew than that given in our text. We find in it the whole train of his arguments and reasons for rejecting Christ. I can easily imagine a Jewish congregation, who were taught from the Scriptures the prophecies relating only to Christ's glory, and never thinking of those referring to His sufferings, I say I can easily imagine such a congregation, assigning the following as a reason for their rejecting Jesus as their Messiah :—

“For He grew up before Him like a sucker,
 And like a root out of a dry ground :
 He had neither form nor splendour, that we should regard Him ;
 Nor appearance that we should desire Him.
 He was despicable and the meanest of men,
 A man of sorrows, and acquainted with grief,
 And as one who would hide his face from us ;
 He was despicable,* and we regarded Him not.”

Literal Translation.

* The same epithet נבזה which was used at the beginning of the verse, is also used at the close, with the addition of a negative pre-

Blind unbelief reasons thus, Jesus did not appear in the form which we had anticipated. True it is, that Messiah is designated by the son of Amoz, both Jesse's Branch and Jesse's Root; in other words, David's Son and David's Lord; for we read both those attributes in Is. 11. 1, 10: "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." "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."† We can well understand the following prerogative given to our Messiah: "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5. 5.)‡ But we cannot allow that it was the despised Nazarene who could claim the following epithets: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." (Rev. 22. 16.) True it is that Jesus was born of the tribe of Judah, and of the family of Jesse,§ but could He be called THE BRANCH? He was but a sucker, or shoot sprouting up from the root of a tree that has been cut down to the ground. True it is that Jesus could claim relationship to Jesse's offspring; but could He pretend to be the "Root of Jesse?" He grew up "like a root out of a dry ground." A more insignifi-

position, which the Hebrew idiom requires, in order to give greater energy to any declaration of this kind.

† The 11th chapter of Isaiah is almost universally applied to Messiah by Jewish as well as by Christian Commentators. Most of the former follow the paraphrase of Jonathan ben Uziel, who gives the following version of the first verse of that chapter:—

רוח סלמא מנגדה דישׁי ומשיחא מנגי בגדה דזרבי

‡ See Gen. 49. 9. § See Appendix C.

cant and unpromising object cannot be imagined than a solitary shrub in an arid soil, and under a sultry sky. The figure strikingly sets forth the reduced and obscure state of the family of David at the time of our Lord's appearance, of which the unbelieving Jew takes advantage, and argues thus:—

“There were noble and wealthy families in the tribe of Judah during the second temple, yet of none of those was Jesus born, but of one of the poorest; His supposed father being a carpenter, His mother a poor virgin of Nazareth.” Having said thus much with reference to the family of Jesus, the unbelieving Israelite would proceed to scan His own personal claims:—

“As regards the things touching our king Messiah, we read in the book of Psalms, “Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” (Ps. 45. 2—7).* But as for Jesus, we know not whence He is; “He has neither form nor splendour, that we should regard Him.” He had no robes of royalty, no diadem adorning His brow, no splendid

* This Psalm is generally supposed by Jewish interpreters to refer to the Messiah. Jonathan in his Targum has the following for the second verse:—

שׂוֹשֵׁד מְלֹא מִשְׁחָא עֲדָן סַבְבֵי נִשְׂא אֲחִידֵיב רַחֵם נְבוֹאָה בְּסוֹךְ סוֹכֵל כִּן בְּרַבֵּךְ * לְעֹלָם

retinue, no gorgeous array; He could not be the king, touching whom the sons of Korah sung so sweetly.

“The prophet Haggai, when predicting the coming of Messiah, tells us, “For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.” (Hag. 2. 6—9). Malachi also assures us, in the name of Jehovah, “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.” (Mal. 3. 1). But He had no such “appearance that we should desire Him.” “His visage was so marred, more than that of any man.”

“Again, as to our king Messiah, the wisest of men depicted Him thus: “My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.” (Can. 5. 10—16). The Evangelical Prophet speaks of our Messiah as follows:

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.* Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.” (Is. 9. 6, 7). Again, “And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. 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’s 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.” (Is. 11. 2—9). But as for Jesus, “He was despicable and the meanest of men,” “a friend of publicans and sinners.”

* משיחא דשלמא יבני עלמא ביומאד

“The circumstances which were to accompany the coming of our Messiah have never yet taken place. The history of the Christian Church, from the birth of Christ, is a narrative of war and bloodshed. Where is the fulfilment of the promise in connection with the coming of Messiah? “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.” (Is. 11. 9). “In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. His name shall endure for ever: His name *shall be continued* as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed.” (Ps. 72. 7, 8, 17).* The heathen are still idolaters, and professing Christians hateful and hating one another.

“Moreover, Jesus could not have been righteous; Jehovah would have kept Him from trouble; He would have given His angels charge concerning Him, and in their hands they would bear Him up, lest at any time He dash His foot against a stone; but the crucified one “was a man of sorrows, and acquainted with grief!” He was such an one, who could not be touched with the feeling of our infirmities, but was in all points tempted like as we are.

“Furthermore, He did not take the government upon His shoulders, as the looked-for Messiah was expected to do, according to the declarations of Isaiah and Daniel: “For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall

* The word בֶּן, which is rendered in the English version “*shall be continued*,” signifies SON, and was considered, by the ancient Hebrews, as a proper name of the Messiah.—We read in Talmud, Tract Sanhedrim, fol. 98, col. 2, thus respecting the Messiah:—

מה שמו - דבי רבי ינאי אמרי יבן שמו שמו יד שמו לעולם לעזר שמו יבן שמו

be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." (Is. 9. 6). "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." (Dan. 7. 13, 14) Nor did He assert His prerogative as sovereign, restore the kingdom to Israel, and crush the foreigners who had usurped the dominion, expel the Roman Governor and advance the Jews to their predicted national pre-eminence; He was "as one who would hide His face from us."* He would not make Himself known, and whenever He performed a miracle, He charged either those who were healed, or His disciples to tell no man; and when the people actually made up their mind to make Him king by force, He hid Himself from them, as it is recorded in the Gospel history: "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." (John 6. 15).

Our text for this morning, therefore, as I observed at the commencement of this discourse, contains the principal arguments which the unbelieving Jew advances as reasons for rejecting Jesus as the true Messiah. Influenced by the prince of this world, he quotes only part

* Many Hebrew philologists prefer this translation, but none, as far as my knowledge extends, have put upon it the interpretation, given above, which seems to me the most natural. Jonathan, who in his Targum interprets the whole chapter of Messiah, paraphrases this clause thus:—

of the Scriptures of truth,* leaving out of sight all the prophecies relating to Messiah's sufferings, but dwelling very minutely on those relating to His glory. Knowing as I do, the present state of the Jew—his prejudices, his arguments, his sophistry, and his character—I can therefore, confidently affirm, that we could not possibly get a more faithful picture of the mind of a modern Israelite in reference to the Messiah than that drawn in our text: and in this sense we may safely apply the words of St. Paul, “that blindness in part is happened to Israel.” (See Rom. 11. 25).

We might have well concluded, if we had met with our text in a work, to which we could not put a positive date, that it was written after the advent and sufferings and death of our Lord Jesus Christ, as also after mature missionary experience amongst the Jews, who made use of the above mentioned arguments. But finding our text in the book of the Prophet Isaiah, a book which is acknowledged by Jews as well as by Christians, to have been penned above seven hundred years before the Christian era, we fearlessly challenge the infidelity of all, be they Jews or Gentiles, to gainsay the irrefragable testimony which Christianity derives from this chapter. Yes, dearly beloved, Christianity is no delusion. We have not followed cunningly devised fables; Christianity is not a theory which has been palmed upon the world for truth, when in reality, it was false; it is the eternal truth of the ever blessed God, who liveth and reigneth world without end. Jesus, the chief corner stone of the Christian Church, did not indeed, at His first

* When Satan tempted our blessed Lord in the wilderness, he made use of the same expedient, when he proposed to the Holy Jesus to cast Himself down from the pinnacle of the temple. See Matt. 4. 5, 6, and compare with Psalm 91. 11, 12.

appearance, come heralded by any pomp of worldly circumstances, but nevertheless accredited by the voice of heaven, which announced seven hundred years before, that such would be His first appearance; and moreover, that His lowly and humble deportment would wholly disappoint the expectation of "His own," and that they would not receive Him. And thus even an unenlightened Peter, who savoured "not the things that be of God, but those that be of men," dared rebuke our blessed Lord, when He began to teach personally His disciples the things which were to be accomplished in Him, by saying, "Be it far from Thee, Lord; this shall not be unto Thee." (Matt. 16. 22, 23). The Jews, alas! did not give heed to the "sure word of prophecy," they did not "bind up the testimony," and thus came to pass the words of the evangelical prophet, "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Is. 8. 13—15).*

But blessed be the name of the Lord, "His gifts and His callings are without repentance;" He also foretold that Israel shall mourn for rejecting their Messiah, and confess their error with weeping and lamentation; when the Sun of Righteousness shall burst upon them, they will see that they rejected their King ignorantly; they knew not what they did. (Luke 23. 34). Those very

* Jonathan's paraphrase in his Targum of the 14th verse deserves attention:—

ואם לא תתבונן יהי מ'מר'יה בנת לשחין ולאן מוד ולמה מתקל

Compare it with chapter 9. 5—7, and the Gospel according to St. John 1. 1, 2, 3, 10, 11.

circumstances which furnished them with objections against the glorious truth, will be found to be the strongest arguments in favour of the same, inasmuch as they were precisely such as had been foretold by their holy Prophets; as we shall see from the verses succeeding our text.

I trust that our text for this morning has received all the force and sufficiency of illustration. I may, however, add that from this text, Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded that our Saviour's person was deformed; while St. Jerome and others inferred from the 2nd verse of the 45th Psalm that Jesus was a person of extraordinary comeliness. We need not waste our time in speculating who were likely to be right, and who were likely to be wrong; but the above contradictory opinions of the early fathers of the Christian Church convince us, that the making or setting up the image, or the picture of Jesus, was no part of religious worship in the early ages of Christianity; otherwise some other positive tradition concerning His person would have been bequeathed to us.*

It remains only for us now to apply the text to ourselves, for let us never forget, that all these things happened unto them for ensamples, [literally *types*]; and they are written for our admonition. (1 Cor. 10. 11). The Jewish nation, my brethren, is a typical nation, and its history is full of symbolic occurrences. The enmity which the Jews have so long evinced against Jesus is by no means peculiar to Jewish human nature. The human nature of Gentiles manifested, and still manifests the same hateful disposition towards that Holy One. Yea, even many, very many baptized Gentiles. The behaviour

* See Appendix D.

of the Jews towards Jesus serves only as an instance, what men would do to their God, even those who profess to love Him, if they only had Him in their power. The great Apostle of the Gentiles teaches us, that "the carnal and unrenewed mind (be it of Jew or Gentile) is enmity against God." How often do we meet with Christians expatiating on the atrocious wickedness of the Jews in crucifying the Lord of Glory; implying, in fact, that if He had appeared amongst them, He would have met with a more favourable reception. There was a horrid custom once in the Christian Church, which rendered the Jews especial objects of hatred and insult during Lent, and more particularly during the ceremonies of Easter week. The Bishop used to mount the pulpit of the Cathedral, and address the people to the following effect: "You have among you, my brethren, the descendants of the impious wretches who crucified the Lord Jesus Christ, whose passion we are soon to commemorate. Shew yourselves animated with the spirit of your ancestors; arm yourselves with stones, assail the Jews with them, and thus as far as in you lies, revenge the sufferings of that Saviour who redeemed you with His own blood." Alas! this custom still prevails in some countries.* You may be sure, however, that if Christ humbled HIMSELF once more, and appeared visibly amongst us, He would be treated in the same way as He was by the Jews; yea, "crucified afresh, and put to an open shame." He would have again to listen to the dogmas of insolent reasoning; He would be once more disgusted with the fiend-like sneers of reprobate men, and the polished cavils of fashionable contempt. And is not Christ now with us? Yea, verily He is; He comes to us continually in the preaching of the Gospel, though not visibly. His last

* See Appendix E.

words were, "Lo! I am with you alway, even to the end of the world." But do we admire His beauty? Do we adore His goodness? Alas! no. How often do we prove by our conduct the melancholy reverse! We practically join too often the unbelieving Jews, in considering the Lord of glory despicable and unestimable, as one on whom it is scarcely worth our while to bestow a thought. Instead of seeking our happiness in Him, and devoting all the energies, which He has graciously given us, to His service, alas! there is no possession ever so *despicable* but we prefer it before Him, nor any lust, be it ever so base, but we choose the indulgence of it rather than His favour.

Dear brethren, think of this melancholy truth; let it sink deeply into your hearts, and give you no rest till you have found rest in Him, who is the "Prince of Peace," and then shall your enmity be slain, and your aversion turned into reverence and love.

Whilst the unbelieving Jews are advancing the low estate of Christ, when He tabernacled amongst us, as an argument for rejecting Him, let us glory in the fact that "we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin;" and, moreover, that it was for our sakes that He consented to be man. It was not an humiliation inflicted upon Him, as the unbelieving Jew supposes, but "*He humbled Himself,*" "*He took upon Him* our nature." The comforts afforded to the true disciple of Christ from meditation on His sufferings are transcendantly great. The Christian may rest assured, that He who consented to be betrayed and die for his sin, but is now exalted at the right hand of the Majesty on High, will from His celestial throne keep a watchful eye over those who follow Him in the "regeneration." He will afford them support and protection, when

He sees them contending with the storm of adversity, labouring to follow His steps through the steep and difficult paths of virtue, exposed on every side to arrows aimed against them by the powers of darkness.

In conclusion, dearly beloved, I would press on you the exhortation of the great Apostle of the Gentiles, "Let this mind be in you which was also in Christ Jesus." "He humbled Himself," not only to reconcile us to our offended God and Father, but also to set us a pattern. We behold in Him a pattern of unspeakable disinterestedness, a pattern of indescribable humility. Never forget that all this was for our benefit. Now let us pause for a moment and ask ourselves, What return do we make? Awful, most awful is the neglect, the contempt, the coldness, the formality which we manifest towards that Holy pattern. May the Lord, in His infinite mercies, enable each and every one of us to pray without ceasing for the mind which was in Christ Jesus ! Amen.

LECTURE III.

ISAIAH liii. 4, 5, 6.

“Surely He hath borne our griefs,
And carried our sorrows ;
Yet we did esteem Him stricken,
Smitten of God, and afflicted.
But 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.
All we like sheep have gone astray ;
We have turned every one to his own way ;
And the Lord hath laid on Him the iniquity of us all.”

AS soon as the celestial rays of the Sun of Righteousness penetrate into the corrupt *heart* of sinful man—though originally, as described by the wisest and most experienced of men, “full of evil and madness,” (Ecc. 9. 3)—the regenerating influence, which emanates from the Holy Spirit, becomes remarkably manifest in such a man.—Such a man is able to appreciate the inspired declaration of the Psalmist, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.” (Ps. 19. 7, 8). The word of the Lord is indeed to such a man a lamp unto his feet, and a light unto his path. Such an individual, even from utter ignorance, proceeds under the guidance of the Comforter, in

the career of unbounded knowledge; and from the grovelling propensities of his mortal nature, he rises to the contemplation, the fellowship, the enjoyment of the living God, and feels spiritual graces and immortal hopes implanted in his heart by God's divine will, which he regards as pledges of his adoption, and he considers himself as bound "to walk worthy of the vocation, wherewith he is called." Such a man is not influenced by the instigation of the *wicked one*, to found his creed on a *part* of God's word only, but studies diligently, and examines prayerfully the *whole* from beginning to end;—he does not think of, and take only *isolated* passages of Scripture as his rule of life and conduct, but his comprehensive views are reflected from the *whole* mirror of Revelation, and not from the words which *man's* wisdom teacheth, but which the *Holy Ghost* teacheth, comparing spiritual things with spiritual. Such an one is wise, like "the Scribe, who is instructed unto the Kingdom of Heaven, who bringeth forth out of his treasure things new and old." In short, "he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5. 17.)

The unbelieving Jew, who has formerly "known Messiah after the flesh" only, namely, in a worldly view, expecting Him to be a conquering hero at His first appearing, instead of the Lamb of God which taketh away the sins of the world, is led, as soon as heavenly light is vouchsafed to his soul, to determine "not to know anything save Jesus Christ and Him crucified." How fervently, therefore, should every one of us pray for a new heart, and a right spirit! Their attainment is of the highest importance.—They are sublime in their *nature*, perceptible in their *operations*, and evident in their *effects*. They are sublime in their *nature*, being a translation from darkness to light, and from death to life. Their *operations* are

also perceptible; they breathe in prayer, are felt in our fears and hopes, sorrows and joys, and insinuate themselves into every power and passion of the soul. They are also evident in their *effects*, known in the closet, perceived in the family, and exemplified in the world; for if any man be in Christ, he becomes a living epistle, read and known of all men.

On Sunday last, we considered the reasons of the obstinate unbelief of Israel after the flesh, which are concisely but distinctly contained in the second and third verses of the chapter before us—the sum and substance of which is, that they set their heart, attention, and thoughts only on part of the Scripture of truth—dwelling minutely on the prophecies relating to the Redeemer's *kingdom* and *majesty*, and losing sight of those referring to his *suffering* and *humiliation*. Observing, therefore, such a great contrast between the SON OF MAN coming in the clouds of heaven, on whose vesture and on whose thigh the name which is above every name is to be inscribed, namely, KING OF KINGS AND LORD OF LORDS, and the meek and lowly Jesus, the man of sorrows and acquainted with grief, who humbled HIMSELF, they hastily concluded that the crucified Nazarene was not the person predicted by Moses, the Psalmist, and the Prophets, and therefore despised and rejected Him; but alas! in doing so, they also blasphemed the Man Christ Jesus, who is God over all, blessed for ever,—and have thus been left so many centuries without an atonement for their sins, and and have justly incurred the wrath of God to the uttermost, which they shall, at some future time, confess with godly contrition, in the language of Daniel:—“ We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy

name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which He doeth: for we obeyed not His voice." (Dan. 9. 5—14).

We now proceed to consider "the Israel of God," namely the Jewish nation, as believers in the only begotten Son of Jehovah,* not as under the present dispensation, when only one of a city and two of a family are the Israel of God, but

* The expression "*Israel of God,*" (Gal. 6. 16.) has almost universally been paraphrased by Christian commentators "*Gentile believers,*"

during that dispensation when "all Israel shall be saved,"—when they shall be turned to the Lord, and the veil shall be taken away from their heart, (2 Cor. 3. 16.) when the Lord, according to His gracious promise, will take them from among the heathen, and gather them out of all countries, and will bring them to their own land, and sprinkle clean water upon them, and give them a new heart, and put a new spirit within them, and cause them to walk in His statutes, and keep His judgments, and do them," (Ezek. 36. 22—28,); when they shall discover, like the two disciples, who met the Lord on their way to the village Emmaus, that they were "fools, and slow of heart to believe ALL that the prophets have spoken!" and they will know that Christ ought first to have suffered those things, and then to enter His glory. Then will they begin "at Moses and ALL the prophets," and expound unto themselves (for "the spirit of grace and supplication," shall have been poured upon them) "in ALL the scriptures the things concerning" Christ. (Luke 24. 13—27.)

which, no doubt, gave rise to the idea that wherever Israel is mentioned in the Old Testament it must mean believing Gentiles. I must confess that after a rigorous examination, I am led to reject the common interpretation of Gal. 6. 16. Our blessed Lord and His holy apostles never used the terms *Israel* and *Gentiles* except in their Old Testament sense. See Matt. 10. 5, 6. Acts 3. 12; 4. 8, 27; 9. 15; 13. 16, 17, 42. Rom. 9. 3—5, 30, 31; 10. 1, 21; 11. 13, 25. 2 Cor. 3. 13. Gal. 2. 14. Eph. 3. 1. Now it is contrary to all sound criticism to attach to a word in one solitary passage a sense which it *never* has in any other place. It is my humble opinion that the "Israel of God" means the faithful followers of the Lord Jesus Christ from among the literal Israel. We know that the church of Galatia was composed of Jews as well as of Gentiles, and some of the former taught justification by the works of the law, whom the apostle considered as "fallen from grace," and others stood fast in the doctrines of the Gospel, and taught justification through the redemption of Christ Jesus, whom the apostle designated "the Israel of God." Compare Rom. 9. 7, 8.

May the Lord, in His infinite mercies, pour upon each and every one of us His “Spirit of grace and supplication,” and impress our minds, whilst we are meditating on His sufferings, and the atonement which He made by those sufferings, with the essential importance of taking the WHOLE Scripture as our rule of faith, and looking unto Jesus as our All in All: that we may take heed to ourselves, not to treat slightly His doctrines, by neglecting His precepts and sacred ordinances—one of which, we shall, with the divine blessing, administer this day—thus virtually trampling under foot the precious blood of Jesus Christ, crucifying unto themselves the Son of God afresh, and putting Him to an open shame, which must inevitably bring upon us, as upon the Jews of old, the wrath of God to the uttermost. Father of all mercies, save us from such a catastrophe!

We proceed then at once to the consideration of the three following verses of the hymn before us, which the Israel of God shall celebrate:—

“ Surely they were our griefs which He bare,
 And our sorrows with which He burdened Himself;
 Yet we regarded Him plagued,
 Smitten by God, and afflicted.
 But He having been pierced on account of our transgression,
 Having been bruised on account of our iniquities,
 Our entire chastisement was put upon Him,
 And by reason of His contusions we were healed.
 All we, like sheep, have gone astray;
 Each of us turned to his own way;
 But the Lord caused to meet in Him
 The iniquity of us all.”

Literal Translation.

Thus will repentant Israel acknowledge their foolishness and ignorance, saying, as it were, The very circumstances which gave offence to us, and over which we stumbled and fell, namely His sufferings and humiliation, were in reality

the most powerful arguments for His divine mission—in accordance with Moses, the Prophets, and the Psalmist—and should have excited in us feelings of heartfelt gratitude towards Him, for the riches of His boundless mercy towards us! How impiously did we judge of the character of the Holy Sufferer! How were our eyes holden, that we should not know Him! We were not aware, that unless Christ died, the just for the unjust, all of us would have been lost to all eternity by reason of our sins, for in Adam we all died. We were in great error respecting all this; our eyes were dazzled with the halo, which was to surround our nation under our Messiah's reign, and thus we lost sight of our awful state without an atonement for our sins. We thought in our mad frenzy, that Jesus of Nazareth was justly punished for His own sins, when our forefathers raised their infuriated shouts, all at once, "saying, Crucify Him, Crucify Him!" We thought God had forsaken Him. It never occurred to our darkened understanding, that the Holy Jesus suffered so much because of our sins, even when Caiaphas, who was high priest in the same year that Jesus was crucified, declared, *not* of himself, but by the spirit of prophecy, that it was expedient for us that one man should die for the people, and that the whole nation perish not; we never imagined that it was the testimony of Jesus; it never came into our minds, that if He did not die we should all have perished in our sins. Oh, with what godly sorrow, and heartfelt contrition will Israel exclaim, as soon as the gospel of Christ shall become the power of God unto their soul's salvation,

"Surely they were our griefs which He bare,
And our sorrows, with which He burdened Himself."*

* The ancient Hebrew writers, who had no Christian controversy in view, interpret this passage in the same way. The following extra-

How readily will they be able to shew the things concerning Christ's sufferings, as "noted in the scripture of truth." The believing Israelite, or the Israelite of God, is well able to understand and appreciate the first prophecy concerning our Redeemer. Old truths come to his knowledge with extraordinary force. He admires God's unfailing mercy from the beginning of the world. He sees that no sooner had sin entered into the world, by our first parents' transgression, and death by sin; and so death passed upon all men, for that all have sinned; and thus became the enemies of God, and the allies of Satan;—for as soon as man transgressed, his nature became evil, and therefore was at peace with the evil one—I say, no sooner did Satan succeed in introducing sin into the world, and thus made the heart of men deceitful above all things and desperately wicked, and boasted that with undisputed supremacy he would ever after hold man in vassalage, than the very criminals were favoured with the cheering announcement, that enmity would be put between the victor and the vanquished, and that the former would not enjoy his victory undisputed, but that there were yet undeveloped arrangements which would bring about ultimate mastery in favour of the latter, through the Messiah, or "the God of peace who is to bruise Satan under our feet," (Rom. 16. 20); and the following prophecy, though a brief and solitary verse, opens to his mind the grand scheme of redemption, planned since the foundation of the world. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt

ordinary passage occurs in an ancient Hebrew work, entitled פסיקתא P'sikta:—

כשנראה הקב"ה עולמו פשט דו תחת כסא הכבוד והוציא נשמה המשיח אל רצה אהה להנרמאת ולגאול את בני אדם ששח אלשים אל הין לו איכ חסבל היסורי למדק עונם והוא זכרני אכן הלינו הוא נשא אל חסבל אותם בשמחה :

bruise his heel." (Gen. 3. 15). The believing Israelite discovers that the fact of Jesus being "a man of sorrows and acquainted with grief," despised by His own, denied, forsaken, and betrayed by friends, buffeted by temptation, convulsed by agony, lacerated by stripes, pierced by nails, crowned with thorns, is a fulfilment of the prediction that His heel should be bruised, for to all this infliction the old serpent, even the devil, instigated and prompted his seed. But why had the holy Jesus to submit to such indignities, but because of the guilt which our first parent incurred? so that all have sinned, and were consequently banished from the presence of our Creator, and abandoned to slavery to the enemy of our souls. Jesus by His sufferings, therefore, liquidated the vast debt we owed to God, by which He effected our redemption from the Satanic bondage. There was not a pang by which the Mediator was torn, and not a grief by which His soul was disquieted, which helped not on the achievement of human deliverance. Well then may Israel say:—

"Surely they were our griefs which He bare,
And our sorrows with which He burdened Himself."

Let us now refer to another passage in the Mosaic records, which indicates that unless some person took the curse of the law from us, all and each of us would have been eternally accursed. Read the following verse, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." (Deut. 27. 26).* Compare now that passage with another

* Though the word לכל *all* is no longer to be found in the original of the Hebrew text, and therefore printed in *italics*, it is still preserved by the Jewish commentators, even by those most hostile to Christianity, and who spent their life, I may add, in attempting to controvert the arguments of the first heralds of salvation. The

part of God's word, written by one who was "a pattern" to his nation which should hereafter believe in Christ to life everlasting. Hear the teaching of the Israelite of God, Saul of Tarsus, "For as many as are of the works of the law are under the 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. Christ hath redeemed us from the curse

following are Rabbi Solomon Jarchi's words on the passage in question:—

אשר לא יקום: כמן כלל את כל המצוות כלה:

Yet the Rev. Dr. Wall, Regius Professor of Hebrew in the University of Dublin, in his sermon (preached in the chapel of Trinity College, Dublin, on May 25, 1845), entitled "A prophecy respecting the divinity of our Lord, and His atonement for the sins of mankind, recovered from the corruption with which its meaning was perverted by the Jews of the second century," draws his principal illustration from the passage under consideration. The learned Professor observes, "For this purpose I select the 26th verse of the 27th chapter of Deuteronomy: "Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen." In this verse, as exhibited in our authorized Bible, you may perceive that the word *all* is printed in italics, to intimate that the original of it is now no longer to be found in the Hebrew text... ..There can be no doubt, then, but that the Hebrew term alluded to, on which the force of the Apostle's argument connected with the above passage mainly rests, was dropped from the sacred text by its Jewish transcribers, for the very purpose of defeating that argument; as a word on which so much depended, in the disputes carried on from the earliest ages of Christianity, could not have been left out through mere inadvertence." How very strange that one of the greatest Jewish controversialists should put in the word, in the 12th century, on which so much depended! It is to be regretted that the Regius Hebrew Professor did not pay more attention to Hebrew writers.

of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3. 10—13). The same Hebrew of the Hebrews tells us in another place, "Christ was once offered to bear the sins of many."

St. Peter, when exhorting his Hebrew Christian brethren to follow Christ's steps, speaks after this manner:—"Who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2. 22—25).

No less explicit is the royal Psalmist on the grand theme of Christ's atonement for our sins. Turn to the 40th Psalm. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt-offering and sin-offering 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. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation."

(verse 4—10). Upon which St. Paul thus beautifully comments in his Epistle to the Hebrews, who were, no doubt, conversant with the Old Testament Scripture:—"For 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 then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, he saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. 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." (Heb. 10. 1—10).

The Prophet Daniel, who was so exact in his dates, fixes even the year of Christ's suffering, and adds, "but not for Himself." "And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Dan. 9. 26).

Zechariah, whilst describing the extent of the Redeemer's kingdom, does not lose sight of His sufferings. Listen to his words, "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. As for Thee also, by the *blood of Thy covenant* I have sent forth Thy prisoners out of the pit wherein is no water." (Zech. 9. 9—11). How sweet, therefore, should the name of Jesus sound in a believer's ear! especially when he is able to confess, though with a contrite and sad heart—

"Surely they were our griefs which He bare,
And our sorrows with which He burdened Himself."

It is indeed musical in its sadness, and soothing in its sorrowfulness. It is a joyful sound!

"A sov'reign balm for ev'ry wound,
A cordial for our fears."

But though such was the leading theme of all inspired penmen, though Moses describes in very plain terms that it is *blood* alone which makes *atonement* for the soul, and constantly directs our attention by the rites and sacrifices of his economy to the just who died for the unjust—though the sweet Psalmist of Israel depicted so minutely the sufferings of the Messiah upwards of a thousand years before He actually appeared and suffered, in such touching terms as the following: "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver him: let Him deliver him, seeing He delighted in him. My strength is dried up

like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet." (Ps. 22. 6—8, 15, 16). Yea, even the reviling words which Christ's enemies would make use of concerning Him, were minutely predicted, such as the following: "All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto Him: and now that He lieth He shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Ps. 41. 7—9). Though Isaiah in his peculiar and brilliant style endeavours to rivet our attention, not only on the reigning Messiah, but also on the self-same suffering one, as we read in the 50th chapter of his prophecies, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back: I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting;" (verses 5, 6), and also in the whole of the chapter before us:—I say, though such was the theme of prophecy throughout all generations since the fall to the Advent of Christ, and the above passages should have been sufficient to attest that the suffering Jesus was the true Messiah; yet will Israel, with all those sacred oracles in their hands, have to confess with shame and confusion of face,

"Yet, we regarded Him plagued,
Smitten by God, and afflicted."

What powerful arguments might the book of Psalms have furnished them with of the divinity of the mission of Jesus, even after He was crucified! How should the Scribes and Priests have recollected that they have un-

^{ch. 22. Sec. 49.}
wittingly made use of the very words which David, in the spirit, put into their mouths. Read the Gospel record. "And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." (Matt. 27. 39—43). But our blessed Lord, willing as it were to convince them that their impious procedure had long since been predicted, called to their mind the very Psalm ^{118. 29} in which it was foretold that such would be their conduct; we read, therefore, in the 46th verse of the same chapter, "And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me?" Ps. 22. 1 How amazingly intense must have been their infatuation! How great their disregard of their own Scriptures! After all the mighty work too, that had been done, which made even the centurion tremble and greatly affrighted, and forced the confession from him, "Truly this was the Son of God." The chief priest and Pharisees, nevertheless, came together unto Pilate, "Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." (Matt. 27. 63, 64). With what heartfelt contrition, therefore, ought the repentant Israelites to exclaim:—

“ Surely they were *our* griefs, which He bore,
 And *our* sorrows with which He burdened Himself ;
 Yet *we* regarded Him plagued,
 Smitten by God, and afflicted.”

There is a great deal of genuine remorse in this exclamation, more than is apparent at first sight. The converted Israelite seems bewildered when contemplating the melancholy and unaccountable ignorance, which had for so long a period reigned in his mind. I can almost fancy I hear him say, “ Behold I called myself a Jew, and rested in the law, and made my boast of God, and professed to know His will, and approved the things that were more excellent, being instructed out of the *law* ; and was confident, that I myself was a guide of the blind, and a light of them which were in darkness, an instructor of the foolish, a teacher of babes, which had the form of knowledge and of the truth in the *law* ; and yet I myself became a cast-away. I refused to believe in Christ because of His humiliation and sufferings, and concluded that He was subjected to great and severe punishment by God for His sins. I regarded Him as an object of divine disapprobation ; or, in the words of the hymn :—

‘ Yet *we* regarded Him plagued,
 Smitten by God and afflicted.’ ”

Yes ! what Jew, who professes to rest in the *law*, and makes his boast of God, would think for a single moment to give utterance to a supposition that the bullock which was killed before the door of the tabernacle, and whose blood was sprinkled upon the altar round about, because of the priest’s transgression, (Lev 4.)—I say, what Jew would think even of supposing that the animal thus killed was visited with the punishment because of its own sins ? Did time permit us, we might go through in this way all the sacrifices ordered in the book of Leviticus, and appeal

to the common sense of any unbelieving Jewish brother who may now listen to me, in the words of a brother Jew, "Thou therefore which teachest another, teachest thou not thyself?"* If any one asked the leper for whom one *lev. x.* bird was killed—(to typify Christ's death for sin)—and another dipped in the blood of the slain one and sent loose into the open field—(to typify the risen Saviour for our justification, who entered by His own blood into the holy place)—I say, if any one asked the healed leper respecting those birds, would he not make use almost of the words of the Prophet, and say,

"Surely they were my griefs which they bare,
And my sorrows with which they were burdened."

What an appropriate expression for converted unbelievers, especially Jewish unbelievers, who boasted of "being instructed out of the law"—who refused to pay allegiance to Jesus, the Lamb of God, because He humbled *Himself* unto death! With what pathos should they acknowledge, when able to survey the book of Leviticus with an enlightened eye, that looks for Messiah and the Gospel in that extraordinary volume, which prefigures and symbolically represents the grand scheme of redemption—

"Surely they were our griefs which He bare,
And our sorrows with which He burdened Himself;
Yet we regarded Him plagued,
Smitten by God and afflicted."

How heart-rending! How base was our ingratitude for all the mercies that was shown towards us! How intense was our ignorance! How thick our darkness! How profane our blasphemy against that Holy Jesus, who graci-

* Rom. 2. 21. A good many unconverted Jews attended Glasnevin Church during the delivery of these Lectures.

ously condescended to bear our griefs, and to be laden with our sorrows ;

“ Yet we regarded Him plagued,
Smitten by God, and afflicted.”

Holy Father, attend to the prayer of Thy well-beloved Son, Jesus Christ. “ Forgive them, for they know not what they do.”

The second verse of our text, ⁽⁵⁾ I conceive to be the prophet's own inspired paraphrase of the first verse. ⁽¹⁵⁾ Any one having read the prophecies of the son of Amoz carefully and attentively, could not help being struck with the peculiarity of his sacred style. He generally first delivers Jehovah's message in beautiful, attractive, and captivating figurative language, bearing us with eagle-flight along with him ; and when he has riveted our attention on his glorious and unrivalled sacred hyperbole, he begins to interpret, as it were, his own parable. So that any one reading the book of the Prophet Isaiah with a sound critic's eye, stands in need of no commentary ; for he may easily discover both text and comment in that glorious volume. Read, for instance, on your return home, the 5th chapter of that book. He begins with a song touching God's vineyard ; and in the 7th verse, he tells us :—

“ For the vineyard of the Lord of hosts is the house of Israel ;
And the men of Judah His pleasant plant,” &c.

Read also the 55th chapter of the same book, which contains Jehovah's most gracious invitation for every one that thirsteth to come to the water of life, and so on ; then in the 3rd verse an explanation is given of the water and bread, in the plainest terms :—

“ Incline your ear, and come unto me :
Hear, and your soul shall live,” &c.

I have selected the above merely as specimens; the intelligent and prayerful reader will find that almost all the prophecies of the son of Amoz are dictated in similar style.

Our text for this morning is another instance of this beautiful peculiarity. The prophet, in the first verse, puts into the mouth of repentant Israel the melancholy but faithful confession, that they deserved to be put to continual griefs, but the Holy Jesus with amazing pity, did bear them instead—they deserved to be oppressed and crushed by reason of their richly merited sorrows, but the Son of God, through His boundless love and condescension, burdened Himself with them instead. Then in the second verse of our text Isaiah puts again into the mouths of “the Israel of God” the interpretation of the words “griefs” and “sorrows,” which is the following:—

“But He having been pierced on account of our transgression,
Having been bruised on account of our iniquities,
Our entire chastisement was put upon Him,
And by reason of His contusions we are healed.”

The ancient translators and paraphrasts of the Scriptures adopted Isaiah’s interpretation. Both the oldest translations have instead of “our griefs,” the words, “our sins.”*

* The following admirable paraphrase is given by Jonathan in his Targum:—

בגן על דוונא הוא יביע
וערמא ברליה שחבוקן

The first clause was evidently adopted by the LXX, which render it:—

Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει.

The profoundly learned Archbishop Magee, in his work on the “Atonement,” evidently followed too implicitly the opinions of Whitby, Lightfoot, &c., for if he had consulted the most ancient and celebrated

St. Matthew evidently quotes the first verse of our text, when relating the mighty works which Jesus performed at Capernaum, by casting out the evil spirits from those who were possessed with devils, and healing those who were sick, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. 8. 17). And this was in perfect harmony with Scriptural doctrines.—Be it recollected, that the maladies under which men groan, are the consequences of sin; and His removing of bodily disorders was emblematical of the spiritual diseases, which also He came to heal; and our Saviour manifested to the Jews His desire to teach them that there is palpable cause and effect as regards sin and sorrow, or sin and sickness. We are instructed to the same effect in the Gospel narratives. When Jesus "came into His own city, behold they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." (Matt. 9. 2). The scribes could not comprehend it, and mentally accused the great Physician of soul and body of blasphemy, "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or

Hebrew writer just quoted, he would not, in all probability, have come so hastily to the conclusion, "that the Jews themselves considered this passage of Isaiah as referring to bodily diseases." He would also have paused before he pronounced "the word ἀμαρτίας, which is now found in the Greek version of the 4th verse, to be a corruption which has crept into the later copies of the Greek." (See Vol. I. pp. 414, 415.) The passages from the Talmud, and other Hebrew writers, which the above mentioned Christian divines quote, seem indeed to refer to bodily diseases. But Jonathan is by far the greater authority in every respect. It is almost incredible to what amount scriptural interpretation has suffered, in consequence of the sad deficiency of Hebrew learning amongst Christian divines.

to say, Arise, and walk." (v. 4, 5). Consider also the interesting history of the impotent man, who had an infirmity for thirty-eight years, who was lying near the pool of Bethesda waiting for the moving of the water; but whom Jesus cured with a word. "Afterwards Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee." (John 5. 14). St. Peter evidently quotes the two last verses of our text, when he says, "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2. 24, 25). Take that view of the text and there is neither difficulty nor contradiction which some have fancied, and then attempted to remove or reconcile.* Saul of Tarsus, when he was

* "It must be owned that this passage of St. Matthew [8. 17.] has given great difficulty to commentators. His applying, what the prophet seems to say of *sins*, to *bodily infirmities*; and the *bearing* of the former, to the curing of the latter, has created no small degree of perplexity. Some have, accordingly, contended [See 'Calixt. Ernest. Schol. Proph. p. 230. Sykes' Essay on Christ. Rel. p. 231. Beausob., Rosenm. and Wakefield, in loc.] that St. Matthew has applied the prophecy merely in accommodation; in which case, he supplies no authority as to the precise meaning of the words of the prophet: others again, [See Hamm., Whitby, Le Clerc, and Lightfoot, in loc.] that the expressions admit that full and comprehensive signification, that will include both bodily and spiritual diseases, and which consequently received a twofold fulfilment: others again, [See Vitr. on Isai. 53. 4. and Raphel. Grot. and Doddridge, in loc.] that Christ might be said to have *suffered* the diseases, which He removed; from the anxious care and bodily harassing, with which He laboured to remedy them, bearing them as it were through sympathy and toil: and Bishop Pearce is so far dissatisfied with all of these expositions, that he is led to concede the possibility, that the passage in Matthew is an interpolation."—*Archbishop Magee's Atonement*, vol. 1. p. 413.

brought into covenant with his God and Saviour, lays great stress on this important doctrine. There is scarcely an epistle of his, in which this glorious dogma does not prominently appear. When he wrote to the Romans, and spoke of "Jesus our Lord," he adds, "Who was delivered for our offences, and was raised again for our justification." (Rom. 4. 25). When he prayed the Corinthians in Christ's stead to be reconciled to God, he says, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. 5. 21). When he was speaking to the Ephesians, and exciting their glowing gratitude to the Beloved in whom they were accepted, he says, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1. 7). Such was the experience and teaching of the fervent Paul; and such will be the rapturous acclamation of his countrymen, when they shall look upon Him and mourn, and with heartfelt remorse whisper to each other:—

"But He having been pierced on account of our transgression,
Having been bruised on account of our iniquities."

The burden of our sins was so exceedingly great, that unless He had taken it upon Himself, we should have been lost to all eternity; the weight of our transgression was so accumulated, that we could not escape being crushed under it, and we deserved nothing else but the wrath of God to the uttermost. But instead of that, we experienced God's mercies to the uttermost:—

"Our entire chastisement was put upon Him."

"The blood of Jesus Christ cleanseth us from all sin."

Though sin has so far affected us with disease, that "our whole head was sick, and the whole heart faint; from the sole of the foot even unto the head, there was no sound-

ness in us, but wounds, and bruises, and putrifying sores ;” yet the Lord who forgiveth all our iniquities, hath likewise healed all our diseases :

“ And by reason of His contusions we were healed.”

In the two first verses of our text, we behold Christ in the capacity of an Almighty and most affectionate Physician, who, in order to save His patients, by some extraordinary process, transferred their maladies to Himself; as well as the “Lamb of God which taketh away the sin of the world,” even the “all-sufficient sacrifice.” As for “the blood of bulls and goats, it was not possible that they should take away sins,” nor could we remove them by any offerings we could bring. Rather, therefore, than we should perish for ever, Christ laid down “His own life a ransom for us ;” which furnishes us with a view of the desperate state of mankind before Christ did so. No marvel that a converted Israelite should exclaim, when dwelling on that gracious scheme, “The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead.” (2 Cor. 5. 14). Yes, “dead in trespasses and sins.” What a terrific picture of man in his fallen state ! Totally subjected by sin, just as much as a dead corpse is to the grasp of death ; and the fallen sinner is as incapable of rising from his spiritual death, without the divine help of Him who is the “Resurrection and the life,” as Lazarus was, whose dead corpse was consigned to the grave, and tenanted it four days, until Jesus commanded him, saying, “Lazarus, come forth.”

In the last verse of our text, our state of helplessness and our relation to Christ are described in different words ; but the idea is still the same which ran through the first two verses :—

"All we, like sheep, have gone astray ;
Each of us turned to his own way ;
But the Lord caused to meet in Him
The iniquity of us all."

A common, but a very graphic and significant metaphor, teaching the folly, diversity, and universality of sin. How will Israel appreciate then the intense affection, and the heartfelt love Jesus entertained for them, when He said to His disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel." (Matt. 10. 5, 6). The words of Jehovah spoken by their prophets will be brought to their remembrance. "My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away on the mountain : they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them : and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers." (Jer. 50. 6, 7). For we are told by the same prophet, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping : they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (verses 4, 5). "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwellest between the cherubims, shine forth." "O Lord God of host, how long wilt Thou be angry against the prayer of Thy people ? Thou feedest them with the bread of tears ; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours : and our enemies laugh among themselves."

“Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved.” (Ps. 80. 1, 4—6, 19).

If any of you have taken a view of the state of the Jewish nation, both spiritual and temporal, since they rejected the Lord of glory, what a comprehensive description of it must he discover in the following concise inspired sentence!

“We have turned every one to his own way.”

We have all gone in the path which *we* chose. There was no union in the service of God; no common bond to unite us; we have not entered into the thoughts of God, nor endeavoured to follow His ways, but we went on the broad way of our own. We were like sheep which are scattered; which have no shepherd, which wander where they please, with no one to collect, defend, nor guide them. One would wander in one direction, and another in another; and of course solitary and unprotected, they would be exposed to the more danger. Such has been the state of the Jewish nation since they have rejected the Lord of Glory; they have been sifted among all nations like as corn is sifted, and every where they turn to their own way; they have neither king, nor prince, nor a sacrifice, nor the Ephod. “How boundless is God’s mercies towards us,” may Israel now say, “He sent His only begotten Son to take upon Himself our griefs, and to carry our sorrows; in other words, to be pierced because of our transgressions, to be bruised for our iniquities, and put the entire chastisement we deserved upon Him, that we might be healed by His contusions; in short,

‘The Lord caused to meet in Him the iniquity of us all.’”

There is here an excellent antithesis. In ourselves we are scattered; in Christ Jesus we are collected together; by nature we wander and are driven headlong towards de-

struction ; in Christ we find the way by which we are led to the gate of life. Yes,

“ The Lord hath caused to meet in Him the iniquity of us all.”

He was the subject on which all the rays, collected on the focal point, fell. These fiery rays which would have fallen on all mankind, diverged from divine justice to the east, west, north, and south, were deflected from them, and converged in Him. So the Lord hath caused to meet in Him the punishment due to the iniquity of ALL.* How unsearchable are God’s judgments ! O, dearly beloved, lift up your hearts with thanksgiving to your heavenly Father, that you are already made acquainted with your state by nature, but are also aware that the Lord is good and merciful. O be thankful that you belong to a Church which will never allow you to forget it, even if her ministers should prove faithless, and her watchmen give an uncertain sound ; her liturgy will keep alive in your mind, that you are by nature children of wrath and disobedience ; you are directed by our beloved Church to make the following confession, “ Almighty and most merciful Father ; we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done, and there is no health in us.” May the Lord enable you to feel the force and truth of the confession, that you may be meet recipients of His redeeming love in Christ Jesus, who made a full, perfect, and sufficient sacrifice for the sins of all.

I wish to call your attention, in conclusion, to the effects this doctrine should produce. There does not live a man

* Adam Clarke.

to whom David's confession is not applicable, "Behold I was shapen in iniquity; and in sin did my mother conceive me," (Ps. 51. 5); and who has not added the guilt of actual transgression. I am anxious, very anxious, to impress your minds with the *all important Scriptural truth*, that we cannot be reconciled to God, unless we are interested in the expiatory atonement, wrought out by the sufferings and death of Christ. This is a truth acknowledged by all orthodox professors of Christianity of every name. It is, therefore, of infinite importance for each and every one of us to inquire, as to the habitual effect this doctrine has upon our minds. We cannot look calmly at the grave, or contemplate the final judgment without dismay, unless we depend implicitly and strongly, on the expiatory atonement, and trust in the mercy of God as manifested through Christ Jesus. Dearly beloved, bear with me, while I give utterance to a strong conviction. I am convinced that there are some in this congregation, who are not habitually impressed with these things. My friends, necessity is laid upon me to tell you—for woe be to me if I keep silence on the subject—that without it, you have no prospect of salvation, and you perish everlastingly. It is an awful message—God grant that it may produce fruits unto repentance! Yes, without it you perish everlastingly! And what is that? It is that the soul, formed capable of everlasting happiness, shall, through the endless ages of eternity, endure the tortures of hell, instead of participating in the glories of heaven. You hear of this from the pulpit, you think of it in retirement, and conversation often suggests it; but let not conscience sleep, till you daily become more concerned, and place your dependence on God for eternal salvation. Sinful we all are, and can be justified, sanctified and saved only by the merits of the expiatory atonement. May we all learn to use the glorious doctrine of the

Atonement, as the basis of hope, and the motive to holiness, that none of us at last may occupy the strange and fearful position of men for whom a Saviour died, but died in vain. I appeal to you now, whose minds have been impressed with the doctrine of the Atonement. Are you interested in the expiatory atonement wrought out by the sufferings and death of Christ? Are you? Surround then the table of the Lord, spread before you. It was ordained and instituted by Christ Himself, in order that His followers may shew forth His death till His coming again. Slight not then this sacred ordinance, but draw near with faith, and feed on Him in your heart by faith, with thanksgiving. There the Spirit of God will convince you of sin, awaken your confidence in the Saviour, and will enter into a covenant with you. Amen.

LECTURE IV.

ISAIAH liii. 7.

“He was oppressed, and He was afflicted,
Yet He opened not His mouth :
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So He openeth not His mouth.”

WHEN Providence brings us in contact with unbelievers, and the subject matter of our conversation happens to be—which indeed it should always be—the truth as it is in Jesus; and when we urge that faith in Jesus Christ strengthens our faith in the law and the prophets; (for certainly nothing can stamp inspiration on the Mosaic records and prophetic writings with greater effect, than the history of Jesus of Nazareth;) our unbelieving friends—who exhibit far greater *credulity* by the *rejection* of Christianity than we by the *reception* of it—affirm that an impostor who professed to be the Messiah could easily contrive to establish a correspondence between himself and the person whom the ancient prophets described as Israel's Redeemer. We own there is one incident, and only one, in the history of Jesus, which at first sight

might furnish ground for such a supposition, namely His entry into Jerusalem, "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me." "And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon," (Matt. 21. 1, 2, 6, 7); which is a fulfilment of one of the prophecies of Zechariah, "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." (^{Zech.} Matt. 9. 9). We own, I say, that this one prophecy could be managed to be accomplished by a pretender Messiah. There could have been nothing easier than to have arranged that his entry into Jerusalem should answer to the prophetic prediction. It would be beside our present subject to prove to you that in the fulfilment of this very prophecy, there was a display of superhuman knowledge. But it consists with the subject under review to show, that though the above prediction might have realized a fulfilment by a deceiver, still it does not invalidate the argument for Christ's divinity from all the other prophecies which were accomplished in Jesus of Nazareth. Almost all the predictions referring to the Messiah are of things over which no pretender could have had any control. It would be too ridiculous, for instance, for a sceptic to say, that the pretender, before he was born, contrived that his birth should take place at Bethlehem. The circumstances attending the death of Jesus could not have been preconcerted by a deceiver. Read at your leisure, for instance, Matt. 26. 15. 27. 3—7, and compare it with Zech. 11. 12, 13. Again compare Matt.

26. 67, John 19. 1, with Isaiah 50. 6; Luke 23. 33, with Ps. 22. 16; Luke 23. 34, with Ps. 22. 18; Matt. 27. 39, 41, 43, with Ps. 22. 7, 8; Matt. 27. 46, with Ps. 22. 1, and Matt. 27. 34, with Ps. 69. 21. Those passages, though few in number, will convince you, and ought to convince every one, that the predictions were not to be fulfilled by the actions of the party himself, but by the actions of others. It is hardly necessary to add, that an impostor could have no influence whatever in making others so act as seemingly to accomplish prophecy, however determined he might be on the fulfilling it himself.

Furthermore, if an impostor had endeavoured, in the days of Jesus of Nazareth, to pass himself off as the predicted Messiah, and, consequently, had attempted to establish a correspondence between his own history and prophecy, he would certainly have taken the national expectation as the just interpretation of prophecy,* as all the pretenders indeed have attempted to do: as for instance, Theudas, Judas of Galilee, the two brothers, Asinæus and Anileus, Jonathan, Bar Cochab, Moses of Crete, Julian, Mahomet,† Sabthi-Zevi, and numberless

* Josephus assigns their interpretation of prophecy as a reason for their engaging in war with the Romans. The following are his own words:—"What did elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how, about that time, one from their country should become governor of the habitable earth. The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination."—*Book 6th of his wars, chap. 5.*

† When Mahomet made his appearance, about A.D. 620, the Jews crowded about him, taking him as their Messiah, to which character he first pretended. They followed him for some time, till, according to some, they saw him eat camel's blood; when they abandoned him.

others, who made their appearance in accordance with our Lord's declaration.* "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24. 24, 25). But behold Jesus of Nazareth!—I am anxious to impress upon your minds the grand and important distinctive features between Him and the impostors.—He took upon Himself the form of a servant, He made Himself of no reputation, He made Himself

"A man of sorrows, and acquainted with griefs,"

though He well knew, that such procedure would excite against Him the dislike of all around Him. But He was no impostor; He came not to exalt Himself, but to *abase Himself*, that *fallen man* might be *exalted*. He taught His disciples accordingly. "Behold," said He unto them, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put him to death: and the third day He shall rise again." (Luke 18. 31—33).

No pretender, however powerful or artful, could have produced by his own ingenuity, the striking and extraordinary correspondence which may be traced between Jesus of Nazareth and the mysterions personage, who was the theme of Moses, the Psalmist, and the Prophets.

But the real state of the case is, that he could not help but acknowledge the Messiahship of Jesus, which the Jews did not appreciate.

* See Appendix F.

For, as we said before, there are minute particulars in prophecy respecting that mysterious individual, over which that individual could have had no control; and we fearlessly affirm that no pretender, taking prophecy as his guide, and endeavouring to fulfil it in his life, could have succeeded in effecting, even in appearance, one thousandth part of those numerous, striking, and minute accomplishments, which are to be traced in the actions, passion, and death of Him, over whose head was inscribed, "Jesus of Nazareth, King of the Jews."

Who is the impostor, be he ever so wise, ever so cunning, and ever so contriving, that could have managed to have fulfilled so minutely the delineations of God's servant contained in the chapter before us? yea, we may add in the text before us? Before we proceed with the exposition of our text, it will be necessary to say a few words respecting the design of Christ's manifestation in the character depicted in this chapter, and more particularly that part of the chapter which we have taken for our consideration this morning.

The design, wherefore our Saviour was manifested, at His first coming, in this character, may be briefly stated to be this. The world after the fall presented a scene somewhat resembling the valley of Ezekiel's vision, a scene of ruin, havoc, and desolation; as in the valley of death, the winds of heaven, and the storms of winter had bared and bleached the bones of the slain; so in the valley of spiritual slaughter, the dead souls of God's fallen creatures were exposed to the storms of wrath, to the winter of ruin.—Angels might have asked in pitying doubt, "Can these dry bones live?" can these dead souls be quickened? And no doubt these messengers of God's love might have been told of some scheme of substitution whereby God's justice might be satisfied, and His mercy manifested. But then came the question—a question

similar to that, which, of old, Isaac asked of his father—“Behold the fire and the wood; but where is the lamb for a burnt offering?” and then would God the Father reply, as Abraham of old did, “God will provide Himself a lamb for a burnt offering.” And as of old, Abraham approved his faith towards God, by not “withholding his son, his only son,” when God claimed him as a victim, even so has God approved His love to the sinner, in that “He spared not His own Son but gave Him up for us all.” And while angels wondered and waited for the development of this scheme of marvel and of love—“Lo,” saith the Son, “Lo, I come to do thy will, O God!” and then did Jehovah reveal, in the face of astonished heaven, “the great mystery of godliness, God manifested in the flesh,” saying, “Behold the Lamb of God, that taketh away the sin of the world,”—the Lamb which God has provided for a burnt offering.

In order, however, that this Lamb of God’s providing should be available for man’s relief, it was necessary that that Lamb should be *smitten*—that He should be *sacrificed*; and therefore was this *sacrifice fore-ordained*, “before the foundation of the world,” though not *made manifest* until these last times. Adam hath caused death by the fall; and this punishment would have been inflicted, to its full and eternal extent, upon the commission of the first trespass, were it not for the provisions of the *covenant of Grace*, ratified in heaven, whereby the Son of God was pledged to give Himself as “a sacrifice for the sins of the people,” and also to fulfil the conditions of this new covenant, even a perfect obedience to the divine enactment, an unswerving conformity to the divine law, and thus to work out a righteousness, not for Himself, but for as many as were to experience the benefits of His redemption.

From all eternity, therefore, was He the Lamb, slain

in the councils of heaven! *Virtually*, the sacrifice was offered as soon as the creature transgressed, and yet spared, through the operations of the covenant of grace; *typically*, the sacrifice was offered in every victim, whose blood was shed upon the altars of the faithful; and *actually*, the sacrifice was offered when Calvary beheld the spectacle of woe—even the incarnate Son of God bound and bleeding, and dying on the cross!

Such, then, was the object and design of this manifestation of mercy! Such was the sacrifice whereby the object was to be accomplished! Such was the scheme of redemption, displaying a miracle of wisdom and of love, of which the fountain can only dwell in the mind and in the heart of the Eternal. Oh, what a miracle of love is here manifested! “Greater love,” saith the Saviour, “hath no man than this, that a man lay down his life for his friend;” but who can fathom the love of God, in that, “when we were yet sinners,” He sent His Son to save us! Who can fathom Christ’s love to the ruined, in that, “when we were yet enemies,” He came to die for us! His was a love high as that glory which, for a time, He resigned—deep as that abasement to which for a time, He submitted. Truly, when considering this scheme of mercy, well may every heart exclaim with the Apostle, “Oh the depth of the riches, both of the *wisdom* and the *knowledge*,” and well may we add, of the *love* “of God!” “How unsearchable are His judgments, and His ways past finding out!” Reflect but for one moment upon that dignity which He originally possessed; reflect on the humiliation, the sufferings, the death to which He submitted; reflect on the object of these sufferings, and of that death—that *ruined sinners* might be *saved*; and reflect still further, on the character of those for whom He endured all this—that not only were they *ruined*, but also *rebellious*; and when you have surveyed

the whole, then well may you exclaim with the Apostle, "Herein is love, not that we loved God, but that He loved us!" Well may you long to be "able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge;" and, having understood the mysteries of that love, then be it yours to adopt the Apostle's conclusion, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again," (2 Cor. 5. 14, 15).

Having made these few preliminary remarks, we shall now be able to enter into the spirit of the sacred text before us. In considering the preceding verses, we observed, *first*, Israel's objections against Christ crucified—the preaching of which was and is, till this very day, as declared by St. Paul, "to them that perish foolishness," and proved to "the Jews a stumbling-block;" which, I think, I have clearly shewn unto you to be contained in the second and third verses in the chapter before us. Last Sabbath I endeavoured to point out to you from the contents of the 4th, 5th, and 6th verses, Israel's godly sorrow for Christ's sufferings, which must take place as soon as they shall turn unto the Lord, and the veil shall be removed from their hearts, and the Spirit of grace and supplication be poured out upon them, and they shall look upon Him whom they have pierced; and mournfully with bitter remorse and contrite heart, acknowledge,

" Surely He had borne our griefs,
And carried our sorrows, &c."

We illustrated our view on those passages by referring to several predictions in the Old Testament which were foretold to the same effect. And in the text now under

review, Israel seems to comprehend that which angels desired to look into, but could not, even the covenant between the Eternal Father and His Eternal Son, for the redemption of mankind : a subject, which is at present almost lost sight of amongst the Jews, and alas ! very few Christians have correct ideas respecting it.

There are, indeed, few passages in the ancient writings of the Hebrews, which shew plainly that their writers had an idea of an eternal compact between the Father and the Son respecting our redemption. Those passages are certainly now mixed up with fables, still they evidence that the Scriptural doctrine of the economy of redemption is not altogether obliterated from the pages of Jewish books. The following remarkable passage occurs as a quotation from one of the most ancient writers, in an old book called Yalkut Shimoni—a commentary on the Old Testament. It is part of an exposition on Isaiah 60. After stating that the *Light* is the *Messiah*, and that Satan trembled at His very sight, and that God announced to Satan his final overthrow by the Messiah, the passage continues to run thus :—“ The Holy One—blessed be He*—began to stipulate with Him [the Messiah]. He said to Him, The sins of those who are treasured up beside thee, will bring thee under a yoke of iron, and make thee like this calf, whose eyes are dim, and will torment thy spirit with unrighteousness ; and because of transgression, thy tongue will cleave to the roof of thy mouth. [Ps. 137. 6.]. Dost thou accede to this ? Messiah rejoined before the Holy One—blessed be He—Lord of the universe, Perhaps this trouble is for many years. The Holy One—Blessed be He—said, By thy life and the life of thy head, A week have I decreed upon thee, (Dan 9. 27). If it grieve thy soul, I will expel, or afflict thee

* The general appellation for God in Rabbinical writings.

now. He replied before Him, Lord of the universe, with heartfelt gladness, and with heartfelt joy, I take this upon myself, on condition that not one of Israel shall perish: and that not only those that are alive shall be saved in my days, but also those that are hid in the dust. And not only the dead shall be saved in my days, but also those dead, who died from the time of the first man until now; and not these only,.....but also all that is in thy mind to create and have not been yet created. Thus I consent, and on these terms I take this office upon myself.* So that if the Jews were to examine carefully their own ancient writings, on which they lay very great stress, they would even now perceive that the Messiah must have *first suffered* and *then enter into glory*, agreeably to the contract (if I may so express myself) between the Father and the Son; even according to their own expounders of the law. They would at once see the force of the expression made use of by a disciple of Gamaliel in his epistle to the Hebrews—and only in his epistle to the Hebrews, for they “being instructed out of the law,” could easily comprehend it—“Jesus was made a SURETY of a better testament.” (Heb. 7. 22).

* התחיל הק"ב בה כתנה עמו א"ל הללו שגנוזים אצלך עונותיהם עתידים להכניסך בעול ברזל ועשיי אותך כעגל הזה שכהו עיני ומשנקין את רוחך בעול ובעונותיהם של אלו עתיד לשונך להרבק בחכך רצונך בכך אמר משיח לפני הק"ב רבונו של עולם שמא אותו צער שנות רבות הם א"ל הק"ב חייך וחיי ראשך שבוע גזרתי עליך אם בנפשך עצבה אני מורדן מעכשו אמר לפני רבונו של עולם בנילת לבי ובשמחת לבי אני מקבל עלי ע"מ שלא יאבד אחד מישראל ולא חיים בלבד ישעו בימי אלא אף אותם שגנוזים בעפר ולא מתים בלבד ישעו בימי אלא אף אותם מתים שמתו מימות אדם הראשון עד עכשו ולא אלו בלבד אלא אף נפלים ישעו בימי ולא נפלים בלבד אלא אף למי עלתה על דעתך להבראות ולא נבראו כך אני רוצה בכך אני מקבל:

To as many of us, however, as Christ has already proved to be both the power of God and the wisdom of God, we are even now able, by the searching of the Scripture, and the assistance of divine tuition, to know in some degree the eternal counsel of Jehovah Jesus respecting this fallen and ruined world; and the text for our consideration this morning seems as the master-key to the ark which contains the title deeds of our redemption. There is no adequate word in the English language to express the full meaning of the first word of our text, which the original conveys, without circumlocution. The English version has it, "He was oppressed," but this rendering gives me by no means the idea of the original. The celebrated Bishop Lowth seems to have got hold of the right idea intended in the original text, and he therefore translated, "It was exacted." Yet I must confess, that even this translation does not give us the full force of the Hebrew expression. The word is generally used in the Hebrew language in reference to creditor and debtor, when the former—in the event of the fulness of time of payment—resolves to take decided and rigorous steps to exact his due from the latter, even by severe tortures and oppression. All this is expressed in a single word of the original. The following literal translation may perhaps give a more correct idea of the import of our text:—

"He was rigorously demanded to pay the debt,"
 And He submitted Himself,
 And did not open His mouth.

* נגש בממון : כמו נגש את הכסף : לא יגוש את רעהו :

Rabbi David Kimchi in loco.

"Exigebatur debitum."—*Vitringa.*

"Exactionem sustinuit, vel solutio exacta fuit."—*Michaelis.*

"Exigitur debitum, et ille ad diem respondit."—*Dath.*

Like the Lamb was He led to the slaughter,
 But as a sheep before her shearers is dumb,
 And did not open His mouth."

The Bible is in truth, and indeed, a wonderful book. Its every verse comprehends a great deal, even single words being as mines of truth, in which, if you patiently dig, you will find stores of instruction. Dearly beloved, I conjure you to be very careful in reading that glorious book, that you pass not over parts, as though they might be unimportant. The single word וְנָנָה—or, as I have literally translated it into English,—

"He was rigorously demanded to pay the debt,"

pictures to our minds the state of our first parents immediately after the fall, when they, with their whole posterity, were condemned in accordance with divine justice—to eternal death and destruction, unless for them,

"Some other, able, and as willing, pay
 The rigid satisfaction, death for death."

We are reminded of the force of Isaiah's inspired and glowing description of God the Father's unwillingness that the sinner should die. "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him, and His righteousness, it sustained Him." (Is. 59. 16). We are then reminded of the "Ransom," even the Son of God, who graciously came forward voluntarily, saying, "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." Both the above quotations, I conceive to have been most beautifully and graphically paraphrased by the most eminent Christian Bard in the following lines:—

“ Say, heavenly powers, where shall we find such love ?
 Which of you will be mortal, to redeem
 Man's mortal crime, and just, the unjust to save ?
 Dwells in all heaven charity so dear ?
 He ask'd ; but all the heavenly quire stood mute,
 And silence was in heaven ; on man's behalf,
 Patron or intercessor, none appear'd,
 Much less that durst upon his own head draw
 The deadly forfeiture, and ransom set.

* * * * *
 * * * * *

Behold ME then ; me for him, life for life
 I offer ; on me let thine anger fall :
 Account me man ; I for his sake will leave
 Thy bosom, and this glory, next to thee,
 Freely put off ; and for him lastly die,
 Well pleased. On me let death wreak all his rage !”*

Such knowledge of God's redeeming love is indeed too wonderful, but not to those whose minds are reflected from the mirror of Revelation ; for the subject is the theme of

* Milton's Paradise lost, Book 3. One would almost be inclined to think that the Poet had taken a leaf from the ancient book Zohar. The following is to be found in the second volume of that extraordinary book, (Amsterdam edition, A.M. 5566. or A.D. 1804.) fol. 212. col. 1.

בננתא דעדן אית היכלא חדא דאקרי היכלא דבני מרעין
 כדון משיח עאל בההוא היכלא וקארי כל מרעין כל כאבין כל
 יסוריהון דישראל ייתון ; וכלהו אתיין עליה ; ואלמלא דאיהו
 אקיל מעליהו דיש ונמיל עליה לא הוי בר נש דיכיל למסבל
 ייסוריהון דיש על עונשי דאורייתא הה"ד אכן חליינו הוא
 נשא ונו

Also a little lower down on the same page,

וד דהו ישרא בארמא קדישא בארמא סלחנן קרבנן דהו עברי הו מסלקן כל ארמין מרעין
 וסורי מעלמא : השתא משיח מסלק לן מבני ילמא :

How very much like the lines,

Behold ME then ; me for him, life for life
 I offer ; on me let thine anger fall," &c.

many prophecies, the centre of all our hopes; and no sooner are sinful men's eyes opened than he beholds wonderful things out of God's law. No sooner does Christ dwell in his heart by faith, and he is rooted and grounded in love, than he is able "to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." The Jews, therefore, who as unbelievers rejected the claims of Jesus as the Messiah, in consequence of His humiliation, shall no sooner see Jesus come in the clouds of heaven, than they shall wail because of Him, and shall acknowledge that His great sufferings were, because,

"He was rigorously demanded to pay the debt,
And He submitted Himself,
And did not open His mouth."

The theme of Redemption, dearly beloved, is of all subjects the most worthy of the Christian's meditation. Let us, therefore, dwell for a short time on this most endearing subject, and I pray God that it may be the means of stimulating us to continual watchfulness and prayer, that we may be able to say with the great Apostle, that "Christ Jesus is made unto us wisdom and righteousness, and sanctification and redemption."

Redemption, dearly beloved, may be viewed under a twofold aspect. First: As the result of a power which Christ exerted. Secondly: As the fruit of a price which He paid. On the one hand, dominion may be usurped; and for the overthrow of that dominion, it is necessary that power should be opposed to power. On the other hand, a dominion possessed of right may be exercised righteously, and this righteous dominion may be offended; and for the propitiation of this offended authority, a ransom must be paid.

Now, in both of these lights, had the Lamb of God to

Victory
Ransom

Victory
 work out salvation for fallen men. Satan had usurped an unrighteous dominion over the sinner, and the Saviour overthrew Satan by His might. God's law, again, had asserted a righteous claim to man's obedience, and man had contemned its authority; and to the violated honour of this Law had the Saviour to make satisfaction. The former, as I have said, the Saviour conquered by His power; the latter He reconciled by a price. When, therefore, the Saviour came to redeem His people from the power of sin, He entered into a deadly contest with the great enemy of souls. By "His obedience unto death," He baffled all the temptations, and frustrated all the plans of the adversary. All his venom and malignity were concentrated against the Divine Redeemer; and when He died, all the enmity of sin, all the power of Satan, were overthrown. Others conquer by a life of triumph—He conquered by a death of anguish and ignominy; for on the cross, "He overcame principalities and powers, and made a show of them openly, triumphing over them in it." Death, who had struggled with, and wounded the heel of the glorious Redeemer—death himself fell exhausted in the conflict, and effected his own discomfiture and downfall. "Through death," St. Paul instructs the Hebrew Christians, "Christ Jesus destroyed him that had the power of death, that is, the devil." (Heb. 2. 14). How was the serpent crushed by the Saviour's fall! "O death! where is thy sting?" must have been the theme of angel's song and seraph's lyre. Death, in grasping that mighty prey, paralyzed himself; in breaking down this temple, Satan demolished his own throne. Yes, dearly beloved, it was by dying, that Christ finished the achievement which, from all eternity, He had covenanted to undertake; it was by dying that He reinstated fallen man in the position from which he had been hurled. For by submitting to death, Christ broke the spell of numberless

generations, dashing away the fetters, and opening the graves, of an oppressed and rifled population. Let us strike a joyful strain, with notes of gratitude and praise, "O grave! where is thy victory?" Amid the mysteries of the tomb, the career of the Saviour was one of signal success. For when Christ had died, and descended into the grave, and returned without seeing corruption, then was it made possible that every child of Adam might be emancipated from the dominion of evil; and, in place of woe and shame, which sin procured as the heritage of a man, there was the transcendently glorious brightness of purchased immortality graciously offered to the acceptance of the children of our race. What a glorious truth! "Christ rose again for our justification!" He burst forth from the grave with all the might and majesty of a conqueror, arrayed in the spoils of victory, and bearing the treasures of redemption, as trophies of His triumph. Let the redeemed of the Lord now say, "O give thanks unto the Lord; for He is good; because His mercy endureth for ever." Let them shout with joy,

"O death! where is thy sting?
O grave! where is thy victory?"

For Christ has made good His gracious declaration :—

"I will ransom thee from the power of the grave;
I will redeem thee from the power of death:
O death, I will be thy plagues;
O grave, I will be thy destruction." (Hos. 13. 14.)

Let us all with one accord now lift up our hearts to God,
and raise the exulting anthem :

"Thou hast ascended on high,
Thou hast led captivity captive;
Thou hast received gifts for men;

Yea, for the rebellious also,
 That the Lord God might dwell among them.
 Blessed be the Lord, who daily loadeth us with benefits,
 Even the God of our salvation." (Ps. 68. 18, 19.)

The Redeemer of mankind soared on high, and in accordance with His gracious promise, He sent the Comforter, even the Holy Spirit, who inspired His disciples with zeal for the promotion of their Lord and Master's victories, and for mortal man's salvation; they went forth proclaiming through the universe, that death was abolished, and the ruined redeemed, and the gates of heaven thrown open to the rebel and the outcast. The triumph was complete, in the amplest magnitude of signification. And even now are heaven, and hell, and earth, together raising a united testimony to the completeness of those triumphs, which the Prince of Peace has achieved. Heaven gives its testimony by the myriads of its grateful worshippers; hell bears witness to the greatness of the triumphs of Jesus by sin's bruised head, and death's broken sting, and despair's rifled chambers; and earth bears her record by her thousands of rejoicing believers, who are looking and hoping for the day when they also shall be made conquerors through Him that loved them.

Thus, then, did the Lamb of God accomplish the overthrow of Satan; and this is one of the elements of that redemption, whereby "He took away the sins of the world." But when the justice of Jehovah appeared, claiming satisfaction for a violated law, the Saviour resisted not its demands. He acknowledged that the claim was righteous, or in the words of our text,

"He was rigorously demanded for the debt,
 But he submitted Himself,
 And opened not His mouth."

He offered a ransom, in order to redeem us from the

curse of sin, and purchase our salvation; yea, He offered Himself; His body and His soul as a sacrifice. When He appeared, therefore, to make atonement for the sinner, all the transgressions of a wicked world were imputed to Him. "He bore our sins in His own body on the tree." In our stead He assumed them as His own.—How great must have been our Redeemer's agony, when He felt Himself laden and bowed down by that load which His righteous soul abhorred—when He felt that "all" the "sin"—the future as well as the past—of His people clung to Him.

" But He submitted Himself,
And opened not His mouth."

Thus will the children of Judah and Ephraim—weeping and mourning over their then felt great ingratitude and wickedness in rejecting Jesus as the true and only Redeemer, in consequence of His humiliating sufferings—cry aloud, and proclaim the wonders of His grace, that He was a vicarious sacrifice.—He did not suffer for His own sin, but He voluntarily offered to pay a ransom for us—who had forfeited life and deserved nothing else but eternal death—in order that we might have life in Him, and this engagement He was called upon in the fulness of time to discharge. Yes,

" He was rigorously demanded to pay the debt,
But He submitted Himself,
And opened not His mouth."

It is wonderful, how the converted Israelite is able to enter into the meaning of the Mosaic or Levitical economy. When Saul of Tarsus was a disciple of the "Pharisee, named Gamaliel," and a mad persecutor—according to his own account—of the infant Church of Christ, he could discover nothing in the book of Leviticus to convince

him that Moses wrote of Christ. He could not see that the Paschal Lamb, by the sprinkling of whose blood the children of Israel were delivered from destruction; or the Lamb that was daily sacrificed for the sins of the people, was designed to direct our attention to “the Lamb of God that taketh away the sin of the whole world;” namely to the *Just* who died for the unjust. No sooner, however, did the Lord Jesus manifest Himself from heaven to Saul—as He will do one day to the whole nation of Israel, to whom this Benjamite was a pattern—than the scales, as it were, fell from his eyes, and he was able to behold and appreciate the beauties of the sacrificial economy. Read carefully his epistle to his Hebrew Christian brethren. Also St. Peter, who was emphatically called the Apostle of the circumcision, calls attention, it appears, to the typical character of the Mosaic ordinances. For when he presses on our attention the necessity of cultivating holiness, he enforces it with the following argument :—“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1. 18, 19). The same view—for it is the only true view—will the Israel of God, as a nation, entertain of the typical character of the Lamb so often referred to in the Pentateuch. Therefore when they shall be able to comprehend the mystery of Christ’s voluntary substitution—as expressed in the first part of our text—they will illustrate it by an allusion to the Levitical law; for Israel proceeds to say,

“ Like as THE LAMB was He led to the slaughter.”

Our attention is naturally turned to the innocent lamb which God had provided as a substitute for the child of

promise, even Isaac. Isaac was the representative of the whole Jewish nation, as well as a type of Christ, and it would appear to every reader of the history of that remarkable trial, that had not God provided "a lamb for a burnt offering" instead of Isaac, there would have been an end of the Jewish nation. Indeed, before Isaac was born, Abraham himself was apprehensive that he would leave no posterity to inherit the promises. "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." (Gen. 15. 2, 3). But Abraham soon learnt that God was faithful to His promises; he had occasion to know by experience, that what is impossible with men is possible with God. (Gen. 17. 17). He was taught the doctrine of a vicarious atonement; he knew that the Lord could be just and yet the justifier of the sinner, by transferring the threatened punishment to an innocent and guiltless victim, of which the lamb was an emblem. He could therefore confidently say to the representative of the myriads of His descendants, "My son, God will provide Himself a Lamb;" which was no doubt a type as well as Isaac himself, of the Lamb of God, which was "slain from the foundation of the world." It is curious that some of the Rabbies should say, that the ram (Gen. 22. 13.) was created and appointed for this purpose, in the first six days of the creation.* However, the ram has done nothing to deserve to be slaughtered.

Furthermore, our attention is naturally turned to the Paschal Lamb, as we have already stated, by the sprinkling of whose blood Abraham's seed were delivered

* מוכן היה יכך מששת ימי בראשית:
Rabbi Solomon Jarchi in loco.

from the destruction they so richly merited; whilst that Lamb was innocent. Again, we are forcibly reminded of the daily sacrifice for the sins of the people. I say, we are *forcibly* reminded of the *daily sacrifice*, because, this *daily sacrifice* shews us that we must have a *'continual* substitute; and the children of Israel were thus *daily* taught the doctrine of the vicarious Atonement. But we are also forcibly reminded of the insufficiency of those sacrifices, because they must needs be offered up daily. And this expression seems to be the ground-work of a converted Israelite's argument when dwelling on the Book of Leviticus: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself." (Heb. 7. 26, 27). Again: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God." (10. 11, 12).

I say again, dearly beloved, be careful in reading the Holy Bible, that you pass not over parts, as though they might be unimportant. Neither rest satisfied with the primary meaning and the obvious application. Holy writ has a *hidden* sense as well as an *open*; and to them who seek for the same with prayer, many a beautiful import is even now disclosed, which would never be suspected by the careless or cursory observer.*

* The most learned amongst modern Jewish Rabbies are free to confess, that the book of Leviticus is unintelligible to them. When the author was a pupil of Rabbi Nathan, a celebrated Rabbi in the north of

In our text for this morning, we discover another instance of Isaiah's peculiar style, namely of explaining his own predictions, immediately after he delivered them; which we have briefly noticed in our last discourse on the chapter before us. I conceive the second part of the verse under review, to be nothing else but an inspired and most sublime paraphrase of the first part, uttered by the same sanctified and purified lips of the son of Amoz, whose mouth one of the seraphim touched with a live coal from off the altar. (Is. 6. 6, 7.) The text, as it were, is,

“He was rigorously demanded to pay the debt,
But He submitted *Himself*,
And opened not His mouth.”

The explanation or paraphrase, as it were, is,

“Like the Lamb was He led to the slaughter,
But as a sheep before her shearers is dumb,
And He opened not His mouth.”

What a beautiful and graphic description! We can almost see here the meek and patient Redeemer led along by an infuriated multitude; He offered no resistance, but “submitted *Himself*” to Him that judgeth righteously. The holy Jesus knew the demand was just; He was,

Poland, his preceptor told him that he spent 20 years over that book, but he made very little progress as to the correct import of that extraordinary code. The posthumous works of another celebrated Rabbi have lately been published in Russia, in which the author avers that the book of Leviticus must remain unfathomable till the coming of Messiah. A young Polish Jew, who has read the New Testament, gives his reasons for the Rabbi's perplexities about it, “because he had not read the writings of Rabbi Saul, the disciple of Rabbi Gamaliel, nor the writings of Rabbi Simon!” See Appendix G.

therefore, perfectly silent and composed. Jesus knew that He had all power at His disposal. He might have destroyed His enemies with the breath of His lips, as He will assuredly one day do. (Is. 11. 4; Rev. 2. 16; 19. 15.) Yet He submitted Himself as quietly and gently, as though He had no power. Yes,

“But like as a sheep before her shearers is dumb,
And He opened not His mouth.”

The Mediator never opened His mouth to *revile* or *complain*. It was only opened to *bless* those who cursed Him, and to *make intercession* for His enemies and murderers.

Both Jews and Socinians have made great efforts to get rid of the real doctrines of this chapter, and no wonder, for it is directly opposed to their heterodox theology. They have attempted to apply this chapter to various persons. Time will not permit me at present to examine all their ideas respecting it;* but I may just mention one person, who is supposed to be the subject of it. Many of the Jewish Rabbies suppose that *Jeremiah* was the theme of the 53rd chapter of Isaiah, which view the learned Grotius seems to think the only right view. Now, true it is that *Jeremiah* was remarkable for piety, zeal, and faithfulness, and on that account, was much hated and persecuted; still he is very far from answering the character of this prediction. He says of himself, that he bore his sufferings very ill. He cursed the day of his birth; he remonstrated with God for giving way to the treachery of His people; he prayed that he might see God's vengeance on them; and was very unwilling to die. It would be well for every Jew, or disciple of Grotius, who entertains such a view of the chapter before us, just to compare our text with Jer.

* See Appendix H.

12. 1—4; 20. 12—18; and let him then say whether Jeremiah's character was at all like that described in the text:—

“Like as a sheep before her shearers is dumb,
And He opened not His mouth?”

No, dearly beloved, Jesus, and only Jesus, is the theme of this chapter and of this text. Read His history in the Gospels, and see whether there is anything wanting to substantiate the correctness of our assertion; yea, even His most virulent and venomous enemies, in their blasphemous accounts of the Holy One of Israel, bear testimony to the truth, that Jesus was altogether such an one as described in our text:—

“Like as a sheep before her shearers is dumb,
And He opened not His mouth.”*

And thus suffering, the Man Christ Jesus has not merely set before us an open door of access unto the Father's presence—not merely has He purchased salvation for as many as believe, but He has actually purchased themselves. “Souls were the hire,” which He laboured for; He has bought them at full value. He has paid for them the full price. “With His own blood has He purchased His Church.” So that as aforesaid, God could not be a just God, if He pardoned the unrighteous; now God cannot be a just God, if He refuse to grant a free pardon and a gracious welcome to all those whose salvation has been purchased by the blood of sprinkling. Thus, then, Christian brethren, is the Lamb of God, the author and finisher of our redemption; upon the cross He achieved it—when He was lifted up as a sacrifice between earth and heaven;

* See Appendix I.

to the one offering satisfaction—to the other, publishing salvation. “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.” (1 Pet. 1. 10, 11).

“Salvation! O the joyful sound!
’Tis pleasure to our ears.”

Yea, there is a *salvation* in His name; for He is *Jesus*, the Saviour of His people from their sins. There is *salvation* in His acts; for He has come as the surety, and by the sacrifice of Himself, He has averted the wrath of His Father—by the price of His blood He has purchased their redemption from the penalty of sin; while, as the Lion of the tribe of Judah, He has combated and conquered all the enemies of the soul, and gained the deliverance of His people from the plague and pollution of their trespasses. There is *salvation* in His words; for they are words of mercy, and His promises are full of tenderness. “I,” saith He, “even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.”

“Salvation! O thou dying Lamb!
To thee the praise belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues.”

In conclusion, dear brethren, I cannot give you a more beautiful practical conclusion from our foregoing meditations, than that already given by St. Peter. “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the

revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." (1 Pet. 1. 13—21).

LECTURE V.

ISAIAH liii. 8, 9, 10.

“ He was taken from prison, and from judgment :
 And who shall declare His generation ?
 For He was cut off out of the land of the living :
 For the transgression of my people was He stricken.
 And 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.
 Yet it pleased the Lord to bruise Him ;
 He hath put Him to grief :
 When thou shalt make His soul an offering for sin,
 He shall see His seed,
 He shall prolong His days,
 And the pleasure of the Lord shall prosper in His hand.”

TO have a proper understanding of the words I have just read, it will be necessary for us to trace the footsteps of our blessed Lord and Master among the crooked and perverse generation whom He came to save,—we must follow Him to Gethsemane, to the Judgment-hall, and to Calvary.—We must, as it were, behold His agony and bloody sweat, His cross and passion—we must be spectators of the tribunal and judgment seat before which the Saviour of the world, the Judge of all things, stood.—

There is something awfully strange in the whole scene, enough to overpower angelic understanding—for even angels, before the fulness of time came, had vainly striven to look into those mysteries of redemption. Behold the Roman Governor seated on his tribunal—look at his agitated countenance; his visage betrays his feelings; he cannot conceal them. What is all this consternation and dreadful dismay? Lo! before the judgment seat, in meek, but majestic silence, stands Immanuel—the Prince of Peace, who had done no violence, neither was any deceit in His mouth, but whom an infuriated populace, with most fiendlike expression of rage and scorn flashing from their countenances, demand to be crucified.

Yet observe, amidst all this rage, the celestial expression, which beams over the countenance of the “man of sorrows,”—a meekness, which no insults can ruffle; a compassion, which no provocation can extinguish; a peace, which no sufferings can disturb.

Watch the chief priests and elders, and all the council, fiends in human form, seeking false witness against Jesus, to put Him to death. Listen to the accusations brought against Him—but He openeth not His mouth.—The miserable and wretched traitor, repenting of his satanic scheme, bringeth back “the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood.” Pilate “knew that for envy they had delivered Him;” and to crown all, “when he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him.” No wonder that Pilate could not pass one single syllable of judgment against Jesus—no wonder that Pilate should ask His impious accusers, who cried, “Crucify Him,” “Why, what evil hath He done?” No wonder that the Governor should be lost in astonishment

and dismay, and that he should be induced to exert all his influence to release Him. But listen again to the infuriated shouts, which rend the clouds and peal to the skies; hearken to their satanic insinuations, "If thou let this man go, thou art not Cæsar's friend."

Let us for a few moments dwell on the character of the Roman Governor; it may serve as an important lesson, teaching us the importance of right and equitable principles. Certain parts of Pilate's conduct gave rise to many disputes amongst expounders of Holy Writ, but all seem to concur in condemning him on the whole, in consequence of his procedure, which shews that he acted with palpable injustice. He was a weak as well as a wicked person. Having irritated and disgusted the Jewish people, over whom he was appointed ruler, by extortion and cruelty, he feared lest their complaints should cause him to be deprived of his office; and therefore, he dared not to oppose their will, even when conscientiously convinced, that by doing so he would act in direct opposition to justice and equity. You cannot help observing, throughout the whole account of Pilate's dealing with Christ, that he was perfectly satisfied as to the innocence of Jesus, and the malice of His accusers. Every interrogation seemed to have corroborated his conviction that there was no fault in Him, and made him more anxious to procure His release. And when at length he yielded, and gave up Jesus to the will of His inveterate enemies, it was avowedly because he was overborne by the cry for His destruction, and in no degree because he was persuaded of His being worthy of death.

We search in vain for a similar scene to that exhibited when Pilate surrendered up Jesus into the hands of His enemies. He passed no judgment of condemnation against Jesus, but on the contrary, wishing to show by a most significative action his firm belief in the innocence

of Christ, Pilate "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." What an extraordinary scene! Here we have an instance of that false and detestable liberalism, which sacrifices conviction and principle for the sake of wicked expediency. The judge acquits the just one, and at the same time delivers Him to death. He wishes to have no share in the murder about to be committed, though it could not be committed but by his order or concurrence. Alas! for liberal consistency. Pilate is not the only man, who whilst sinning against conscience, has discovered some excuse, in extenuation of his conduct, thinking that he would be able to do things which with men are impossibilities—to do a wicked deed, which should produce a just consequence. They are God's prerogatives, and only God's, to make good come out of evil, and the wrath of man to praise Him; but not of inconsistent man.

But how remarkably striking was the testimony given to our Lord! The Holy and Just One was to be "numbered with the transgressors," and consequently to die as a malefactor: but we search in vain for a parallel in historical annals—whoever died as a malefactor, before or since, with the judge's verdict in his favour of his being a "just person?" But Jehovah, who moves in a mysterious way, has thus ordered, that the enemies of Christ should testify that "He had done no violence, neither was any deceit in His mouth." The son of perdition, who betrayed Him, would bring no accusation, and hanged himself through remorse, when he saw Him condemned. The Roman Governor, who "delivered Him to be crucified," appeared as a witness for His innocence, declaring—though consenting to His death—that "He had done no violence, neither was any deceit in His mouth."

Before I proceed with the exposition of our text, I

would call your attention to the greatness of Pilate's guilt; and impress upon your minds, that his bearing testimony to our Redeemer's innocence, does by no means diminish the heavy guilt which he had incurred by his being accessory to His death. Indeed, so far as Pilate is concerned, it is very evident, that what makes him immeasurably guilty, is the consciousness, which he did not strive to hide, of the perfect innocence of Christ. Had the Roman Governor had his doubts, had he felt, that, though appearances were in favour of the Nazarene, there were circumstances with which His accusers were better conversant, and of which they were better judges than himself, and which might perhaps warrant His condemnation, there would have been some extenuation in Pilate's favour, for his yielding to the clamours of the priests and the people. But not a syllable of the kind can be alleged. Pilate was as convinced and as certain of Christ's innocence as of his own existence: he had not the remotest suspicion that Jesus might be guilty of anything which deserved death; and therefore, in suffering Him to be crucified, he sealed his own condemnation, and registered his own verdict as wilfully unjust; having by his previous villainy and vices, and bad conduct, so placed himself in the power of the Chief Priests, Scribes, and Pharisees, that, in spite of the upbraiding of conscience, he must join them in carrying into effect their murderous design against the Holy and Just One.

Having made these few preliminary remarks, we may now be able to enter fully into the spirit of our text. A text, which has embarrassed all commentators, philologists, and critics, and I must confess that it is my humble opinion, that a Christian Minister—without a good knowledge of the original text—may strive in vain to furnish his congregation with the full benefit of the instruction this chapter contains.

This chapter, as I have already stated, is a hymn dic-

tated by the Holy Spirit for Israel's future celebration, when

“Their songs shall be of Jesus' love,
Who left the ethereal courts above,
To bear their guilt and shame.”

It is, therefore, peculiar in its diction and style, which are exceedingly lofty and sublime. The veil of the temple seems to have been drawn aside, though not yet rent asunder, and the brightness of redeeming love—which the “light of the world” has in fulness of time introduced into the dark world—shone forth with a more brilliant glory than it had ever appeared before to the son of Amoz in vision. With the aid of the original, therefore—which is the very best commentary of the Old Testament a Christian minister can use, when expounding to his flock the word of life—I proceed to read our text in the most literal sense of the Hebrew, which runs thus :—

“Without restraint, and without sentence was He taken away,
And who can speak of His habitation?
But He was cut off from the land of the living,
Because of the transgression of my people—
Because of the stroke that should have been to them.
And His grave was assigned with the wicked,
But He was with a rich man after His death,
Because He had done no violence,
Neither was any deceit in His mouth.
But the Lord was pleased in His being bruised,
He put Him to grief.
Verily, if He make Himself a sacrifice for sin,
He shall see a seed,
He shall prolong days,
And the pleasure of the Lord shall prosper in His hands.”

You perceive, of course, that our text, when translated strictly literally, conveys altogether different ideas from

those suggested by reading the English version ; especially the first verse of our text. And I must confess, that that verse, as the authorized version has it, is enough to baffle any interpreter. In fact, there is not, perhaps, another verse in the whole Bible, which has been more variously rendered by Biblical expounders.*

Now, it must have struck you—as it did me, on my reading for the first time the New Testament—that there is hardly a single sentence in the whole of this chapter, on which you do not find a comment, or a parallel to it, in the Gospel narrative. But you look in vain for a comment on, or a parallel to, the first verse of our text, according to the present English reading. The passage is indeed quoted

* The first clause has been thus differently rendered by the following :—

LXX.—“ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη.”

Syriac.—כִּן הַבּוֹשִׁיחַ וּכִן דִּינָא אֲתֵדְבֵן

Jonathan in his Targum.—מִסֹּרֶךְ וּמִשׁוֹרְכֵנוּ יָקֵב גְּלוּתָא

Jerome.—“De angustia, et de judicio sublatus est.”

Döderlein, Dathe.—“Post angustias judicii ad supplicium rapitur.”

Zwinglius.—“Indicta causa citraque judicium tolletur.”

Leo Juda.—“Absque dilatione citraque judicium raptus est.”

Jewish Span.—“De detenimiento y de juicio fuè tomado.”

Luzzatto.—“On l'emportait (on le tuait) sans autorité souveraine, et sans justice, c'est-à-dire : on pouvait le tuer impunement.”

Coverdale.—“He shall be had awaie, his cause not herd, and without any judgment.”

Noyes.—“By oppression and punishment He was taken away.”

Lowth, Tingstad, and Jones.—“By an oppressive judgment He was taken off.”

Barnes.—“From confinement and a judicial sentence was He taken away.”

Henderson.—“Without restraint and without a sentence He was taken away.”

The last seems to me the most correct, and I have adopted it ; but there are many more conflicting translations of this single sentence.

in the Acts of the Apostles, as being the place of scripture which was read by the Eunuch—who “had come to Jerusalem to worship.” (Acts. 8. 26—33.) But, in the first place, I am inclined to think that it was the *Hebrew* Scripture which the Ethiopian read. Having gone “to Jerusalem for to worship,” he must have managed to read it, though perhaps, without understanding it. Philip, therefore, fairly put the question to him, “Understandest thou what thou readest?” St. Luke, however, writing for Gentiles, and relating therefore the circumstance in the *Greek language*, quotes verbatim the translation of the *Septuagint*.*

Again, in the second place, even as it is quoted in the *New Testament*, it does by no means lead us to suppose, that Jesus was in prison. He was indeed *bound* and placed under a *guard*, and was thus secured, but never incarcerated, as one would be inclined to conclude from the text, according to its present translation. Moreover, no judicial sentence ever passed upon Jesus. It was because of the excited and wicked populace demanding the death of Jesus, that Pilate impiously consented to it, and delivered Him to be crucified; but not under any form of law, which the following expression implies:—

“He was taken from prison and from judgment.”

But read the text according to the literal translation, and we find at once a comment on it in the Gospel history

* We are thus deprived of the original Hebrew of our Lord's first address to Paul. It was in the “Hebrew tongue” that he was warned against his prosecution,—in the words, “Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.” (Acts 26. 14—18). As also of St. Paul's beautiful address to his brethren, which obtained great attention on account of its being delivered “in the Hebrew tongue.” (Acts 22. 1—21).

of our Lord's suffering. We shall, therefore, now simply proceed to expound our text, line by line, according to the original.

"Without* restraint, and without sentence was He taken away."

Instead of preventing or restraining the Jews from carrying into effect their murderous purposes against our Lord, Pilate "delivered Him to their will."—Instead of pronouncing a formal sentence upon Him, the Governor, occupying the judgment seat, declares Him a "just man," and yet, "delivers Him to be crucified." This is in perfect harmony with, or rather a continuation of, the preceding verse:—

"Like the LAMB was He led to the slaughter," ✻

harmless, guiltless, and helpless, there being no one to remonstrate or prevent the Lamb's being slaughtered. God had ordained thus, and thus it was accomplished. The prophet proceeds to describe the melancholy and most pitiable condition of the King of kings at that critical moment. Not only did the Gentile judge not interfere in using his authority to prevent such a wicked and unprecedented perpetration, but also His brethren after the flesh forsook Him and denied Him; no one uttered a syllable in His defence as soon as He was taken to the judgment seat, which the Psalmist was instructed to describe—long ere the awful scene happened.—"My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth." (Ps. 38. 11—13). He was thus, as it were, an outlaw; He had no home, whose

* The preposition בְּ , or its abbreviation בִּ , has very often a *negative* signification, as is well known to every Hebrew student.

inmates, who would certainly be His relations, might interfere at all hazards, on such a desperate occasion, to prevent His being put to death without a proper investigation. But,

“As for His dwelling place, who can speak of it?”

The comment on this line you will find in Matt. 8. 20 :—
 “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.” The same word which is rendered in our text “generation,” occurs in Isaiah 38. 12, where it is rendered “age,” as also in Ps. 49. 19, where it is rendered “generation.” But almost all philologists have properly substituted in the two last places, “habitation.” I am at a loss to account, why they did not substitute the same proper word in our text, especially as all acknowledge that it “is by no means easy to fix the right meaning” of the text as it reads at present, namely,

“And who shall declare His generation?”

Whilst the literal translation, which I have suggested, removes all difficulties at once, and throws a great deal of light on the chapter before us.*

“But He was cut off from the land of the living,
 On account of the transgression of my people,—
 On account of the stroke that should have come upon them.”

* The words in Isaiah 38. 12, are the following :—

דור נסע ונגלה מי פארל רע

On which Rabbi David Kimchi, as well as Aben Ezra, remarks :

דור: פירוש מנור; וכן מור בארל' רשע; אמרו כי מנור בשלם הוא נסע ממני:

Lowth renders it :—“My habitation is taken away, and is removed from me, like a Shepherd's tent;” which rendering has been adopted

The converted Israelites rehearse, as it were, all the sufferings of their Messiah in their order, and take care to acknowledge after each species of suffering, that He suffered the Just for the unjust. In the verse now under review, they reach the culminating point in their description of His sufferings, namely, the unjust death in which they terminated; and calling to mind, as it were, Daniel's prediction, "And after three score and two weeks shall Messiah be cut off, but not for Himself," they immediately add,

"But He was cut off from the land of the living,
On account of the transgression of my people,—
On account of the stroke that should have come upon them."

repeated see, b.

by Gesenius, Rosenmüller; and copied verbatim by Barnes. Hender-
son translates it thus:

"My habitation is plucked up, and removed from me,
Like the tent of a Shepherd."

The words in Psalm 49. 19, are,

הנא שִׁדְרוֹ אֲבוֹתָי

Upon which Mendelshon in his *באר* observes,

וּשְׁמֵם יָדָה כְּמוֹ דָדָה - מְלֻשָּׁן דָּוִד נִסַּע וְנִלְוָה:

Dr. Julius Furst, one of the most learned Hebrew philologists of the day, says,

דָּוִד אֲבוֹתָיו הָיָה הַקָּבֵר

One can well understand why the Jewish theologians did not render *דָּוִד* in Isaiah 53. 8, "*habitation*." Their object was wilfully to misinterpret the whole of the chapter, and finding a passage in the New Testament (Matt. 8. 20.) so strikingly explanatory of it, they would naturally conceal its real meaning, and do as they have done with many more passages in their own Scripture, sacrifice their philology to their prejudices. But how Christian divines, who wrote on Biblical criticism, and Hebrew Poetry, and who attempted to recover "Prophecies respecting the divinity of our Lord, from the corruption of the Jews," &c. (See p. 45), should overlook such an important expression, one is at a loss to understand. It is to be regretted that Christian divines are not better acquainted with Hebrew learning.

The word rendered in the authorised version "For," should have been "But," as in 1 Sam. 10. 19 ; or "Truly," as in Joshua 2. 24 ; or "Surely," as in Ruth 1. 10.

I will only add in reference to this verse, that its misunderstanding created endless controversies amongst Jews and Christians. The former, who were supported by Socinians and Rationalists, contended that this chapter cannot refer to a single individual, and therefore not to Christ, because they translated the last line simply "They were stricken;" supposing it to refer to some collective body as the sufferers, either the people or the prophets. The Christians again, on the authority of the Syriac version and Jerome's, translate it as in the English version, "He was stricken." Now I am free to confess, that there is not sufficient ground for considering the pronoun to be singular; on the contrary, I admit that it is a plural pronoun, but the admission does not afford either the Jews or the Socinians and Rationalists the least shadow of evidence that the object of this chapter is any collective body. They seem either intentionally or really not to know the peculiarity of Hebrew Poetry,^x of which the verse before us is one of the finest and most sublime specimens. And the only correct translation, I venture to say, as a Hebrew of the Hebrews, is the one I have given of it, namely,

"On account of the stroke that should have come upon them,"*

^x * It is a well known fact to all Hebrew Scholars, that in Hebrew Poetry, whose beauty is very much enhanced by the parallelisms, where the same preposition should be employed in both members, it is generally omitted in the second, which gives a peculiar elegance to the verse ; as for instance in Job 12. 12,

בְּיָשִׁים חֲכָמָה
וּבְאֶחָד יָמִים תְּבוּנָה

which puts an end to all the difficulties which Christians fancied, and to all the objections unbelievers urged. It convinces us more than ever of the redeeming love of our Saviour Christ; it convinces us that all that He did,

where the preposition ב is omitted in the second member; but it is of very frequent occurrence with the מ , of which I will give a few examples. In Gen. 49. 25, we have a specimen of this kind in the following:—

מֵאל אֲבִיךָ יִשְׂרָאֵל
וְלִמְ(מ)ֵי שְׂדֵי יִרְבֵּךָ

Many specimens of this kind are found in the book of the Prophet Isaiah, besides the one which has been considered above, and of which I will mention one, viz. Is. 30. 1.

לַעֲשׂוֹת עֲצָה לֹא מִנִּי
לְהִנָּסֵךְ מִסִּבָּה לֹא(מ)ֵי רִחִי

Which Aben Ezra Kimchi and Mendelshon call,

מִשְׂרָח עֲצָמוֹ וְאַחַר עֲמוֹ:

And accordingly, the last מ is omitted in Isaiah 53. 8. Jewish theologians *would* not see, it appears, the peculiarity, and Christian divines *could* not see it in consequence of their defective knowledge of Hebrew literature. I shall, therefore, put down the Hebrew of that verse, as it should be read, and humbly invite the consideration of all Hebrew Scholars to it.

מֵעַז וּמִמִּשְׁפַּח לֵחַד
אִתָּה דוֹרוֹ מִי יִשְׁחָח
כִּי נִגְדָה מֵאַרְץ חַיִּים
מִפִּשְׁעֵי עַמִּי
לִמְ(מ)ֵי נִגְעֵי לִמֹּד

This verse is unrivalled in elegance in the whole of Isaiah's writings.

Gesenius seems to have been a great Hebrew Scholar in theory, but was not able to put his own theory into practice. The following are his own words in his *Lehrgebäude*, p. 838.

“Im poetischen Parallelismus wird nicht selten eine Praeposition, die im ersten Gliede ausgedrückt worden, im zweyten dann ausgelassen und hinzugedacht.”

Why did not Gesenius apply the rule he taught to the above verse? But Gesenius was a Rationalist, and unwilling to believe that this

and all that He endured, from the hour that He wept a helpless babe in Bethlehem, till the hour^{cut off} that He ex-
 claimed on Calvary, "It is finished," was done and en-
 dured, that salvation might be wrought out for guilty men.
 Oh, what a magnificence does it give to the work of our
redemption, that for its achievement God, in our nature
 had thus to travel in the greatness of His strength!
 Great must have been the work, that required "Immanuel,

chapter referred to *Jesus of Nazareth*. He applied it to "*ein Collect-
 irun der Propheten*," and worked himself into a belief that the plural
 form of the pronoun וְהוּא warrants such an application; he was there-
 fore, easily satisfied with the construction put upon it by his pre-
 decessor Rosenmüller. Had he but applied his own rule above referred
 to, when reading the verse under review, he would have had no cloke
 for his infidelity. This mistake of the great Gesenius should convince
 the heads of the Universities, that grammatical rules only will never
 give any one a good idea of the genius of the language. This is
 mentioned, because of the supposed encouragement which is given to
 Hebrew learning, by offering premiums for the best answers in Hebrew
 Grammar, and the first 8 or 12 Psalms. The latter are frequently
 learnt off by heart for the examination, from "Bythner's *Lyra Pro-
 phetica*." It is certain, that so long as the Hebrew Bible does not
 become a class book in the Universities, and as long as the Bishops do
 not insist on a competent knowledge of Hebrew from candidates for
 Holy orders, so long will Biblical knowledge be at a low ebb amongst
 Christian divines. It is idle to say, that so many books have been
 written by distinguished Hebrew Scholars, and they have explained
 every text in the Bible so well, that their works might supply the
 deficiency of the young minister. This is contrary to fact, and the
 verse under review bears witness to the fallacy of such a supposition.
 Neither Vitringa, nor Walton, nor Lightfoot, nor Whitby, nor Lowth,
 nor Horsley, &c. have thrown any light on it. It is the original Hebrew
 alone which explains itself, and therefore a good knowledge of the
 sacred language is indispensable to every Christian minister especially.
 For, surely, he who undertakes to explain to others God's revelation,
 ought thoroughly to understand, without the medium of an interpre-
ter, the terms in which that revelation is conveyed.

God with us," to undergo the malignity of a conflict so severe; overwhelming the weight of that wrath, which none but He could bear; inconceivable the malignity of sin, when the blood of God's own Son was the only channel through which pardon could flow to the sinner; fearful the breach between man and his Maker, when none but He could effect their reconciliation; and not one announcement of pardon could have reached our desolate world, had not He who was God's fellow and equal bowed His head to the sacrifice, and poured out His soul unto the death.

We proceed now with our consideration of the ninth verse of this most extraordinary chapter.

"And His grave was assigned Him with the wicked,*
But He was with a rich man after His death."†

The predictions which relate to Christ, the Lamb of God—the chief corner stone—the Builder and Founder of the Christian Church—are so numerous, and so minute, in this chapter—as well as in other parts of God's word—that they could not possibly have been dictated by any, but by Him, to whom all things are naked and open, and who worketh all things after the counsel of His own will. The most *insignificant* circumstances of our Lord's death, are pointed out with as much accuracy as those which were most *important*. If we reflect but for a moment on the peculiar circumstances which attended our Saviour's last hours, we shall have reason to exclaim with Moses of

* The Hebrew word *רשע* is used here, as it is very frequently in other parts of scripture, *impersonally*, as in the German *Man gab*, or in the French, *On avait ordonné*.

† The preposition *ב* has the same signification here, as it has in *במתו*, Lev. 11. 31; as also in *במנוח*, 1 Kings 13. 13; and as in *במנוח*, Esther 2. 7; and in many other places.

old, "The secret things belong unto the Lord our God." (Deut. 29. 29). Or with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Rom. 11. 33—36). What could be more unlikely than that Jesus should be crucified, when crucifixion was not a *Jewish* but a *Roman* punishment? and yet David predicted that such would be the case centuries before Rome was founded. 15. 27

Again: The fulfilment of David's prediction was so brought about, by the Jews themselves, contrary to their own *law* and *tradition*. The *law* expressly forbade them to take a heathen as their king, for the following are the words of their Master Moses, whose disciples they averred they were: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me: Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from *among thy brethren* shalt thou set king over thee; thou mayest *not set a stranger* over thee, which is not thy brother." (Deut. 17. 14, 15). The Jewish *tradition* again pronounced the most severe anathema against any and every one who should deliver a Jew to a heathen magistrate. But in this case, that the word of God may come to pass, they regard neither law nor tradition, but deliver Jesus to the judgment of Pilate, and call upon him to pronounce sentence. After this remarkable fulfilment of an extraordinary prophecy, that He was really put to death according to the Roman law, what could be more unlikely, than that, if He were

crucified, He should not have His legs broken, when such was the usual way of hastening the end of those, who were crucified, and they who were crucified with Jesus, were actually so treated? But thus said the Lord of Hosts, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. 55. 10, 11). His servant Moses foretold 15 centuries before, that "a bone of Him should not be broken." ~~Ex~~ 12. 46.

What more insignificant, than that the soldiers should *part His garment*, but *cast lots for His vesture*? yet that, with a great number of other incidents equally minute, was circumstantially predicted.

"His grave was assigned with the wicked,
But He was with a rich man after His death."

Oh, how strikingly was the above fulfilled—to the very letter—in Jesus of Nazareth! The Jews, though they reached the culminating point of their great wickedness, and filled up the measure of their sin, by the unjust death to which they put the Lord of Glory—unjust, not only in the sight of the omniscient God, but also in the sight of men, as we have already shown; yet they were not satisfied with His cross and passion, but having accused Him of blasphemy, they would adhere to it to the last, and accordingly destined Him to have the ignoble interment of blasphemers; in accordance with the Jewish law, as it is recorded by the Jewish historian, Josephus. "He that blasphemeth God, let Him be stoned, and let him hang upon a tree all that day, and then let him be buried

in an ignominious and obscure manner.”* But Jehovah always manifested most palpably that Jesus was innocent, that He was holy and just; and though He took upon Himself all the sins of a wicked world, and bare them in His own body on the tree, and endured all the penalty merited by the sins of a world lying in wickedness; yet He Himself had done no violence, neither was any deceit in His mouth. And when Jesus had drunk the vinegar, be it recollected, that He cried out, “It is finished,” so that His adversaries could do nothing more. He had made on the cross a full, perfect, and sufficient sacrifice for the sins of the whole world; and as soon as they nailed Him to the accursed tree, they had done all they were permitted to do—and God the Father immediately interposed, not allowing them any mastery whatever over the body of the sacrifice, which belonged “wholly to the Lord;” and He therefore appointed one to take charge of the same, which He also foretold; and accordingly we read: “When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus’ disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.” (Mat. 27. 57—60). For it was decreed not only that His burial should not be “ignominious and obscure,” but that it should be an honourable one; as it was predetermined by the divine counsel of the Almighty, in the words of our text, that He was to be “with a rich man after His death;” which furnished another striking attestation, that Messiah was cut off, “but not for Himself,” which also tended to convince

* Antiquities, L. 4. c. 8. 6.

His murderers, that they were fighting against God, in assigning His grave with the wicked.

“Because He had done no violence,
Neither was any deceit found in His mouth,”

He was neither a *malefactor* nor a *blasphemer*; He was neither guilty of murder and robbery,—as those malefactors on His right and left, or as Barabbas;—nor of blasphemy, of which the Jews accused Him—as the word of the living God foretold, seven centuries before,

“Because He had done no violence,
Neither was any deceit found in His mouth.”

What a powerful proof is the interment of Jesus to the inspiration of the Scriptures, as also to the correctness of the Apostles in referring the chapter before us, to Christ and to Christ only. How could a false prophet, seven hundred years before the event occurred, conjecture of one who was to be executed as a malefactor, and with malefactors, and who would in the ordinary course of events, be buried with malefactors; how could an impostor venture to conjecture that he would be rescued from such an ignominious burial by the interposition of a rich man, and buried in a grave designed for a man of affluence, and in the manner in which the wealthy are buried? And in whom was such an apparently contradictory prophecy accomplished, but in Jesus of Nazareth, who announced Himself as the “Servant of the Lord,” the “Saviour of the world,” the Eternal Son of the Eternal Father, the

* Bishop Lowth had no reason whatever to substitute “*Although*” for “*Because*,” nor was Barnes, who adopted the Bishop’s translation of the word $\alpha\lambda\lambda\omicron$ correct in saying that “the *sense* here demands that interpretation.”

Redeemer who came "to Zion and unto them that turn from transgression in Jacob," (Is. 59. 20) ; the Deliverer who will come again out of Sion, "and shall turn away ungodliness from Jacob." (Rom. 11. 26), Let the unbelieving Jew only think and reflect for a little while on the interment of Jesus of Nazareth, and then be asked the reason why did this happen, and he will be obliged to account for it in the words of our text :—

"Because He had done no violence,
Neither was any deceit found in His mouth."

The Jew knows well enough that the Lord Himself ordered a despicable burial to the wicked, (Jer. 22. 19, &c.) and as a matter of course, it would have been supposed, since He was *put to death* with wicked men, that He would naturally have been *buried* with them ; but instead of that, His dead body was buried with the greatest respect ; it was wound up in a clean linen cloth, and laid in a new tomb, a tomb hewn out in a rock ; such as a rich man would use ; and where it was designed that a rich man should be laid ; and moreover He was buried with spices ; His body was embalmed with a large quantity of myrrh and aloes, "about a hundred pounds weight," in the mode in which the rich and honourable are usually buried. Let the Jew but think for a moment, let him but spend a moment's gaze on the cross of Calvary, and behold Jesus crucified with a malefactor on His right hand, and another on His left ; and that no sooner did He give up the Ghost, than He was "with a rich man ;" and the Jew will be obliged to exclaim, "Truly ! Jesus was the very person of whom our Prophet Daniel spoke, 'And after three score and two weeks shall Messiah be cut off, but not for Himself.'"

We shall now briefly proceed with the consideration of the last verse of our text.

“But the Lord was pleased in His being bruised,
 He put Him to grief.
 Vercily, if He make Himself a sacrifice for sin,
 He shall see a seed,
 He shall prolong days,
 And the pleasure of the Lord shall prosper in His hands.”

Hitherto the prophet dwelt minutely on the sufferings of Christ exclusively; but from this verse commences the prediction respecting His ultimate glory and triumph. In the beginning of the verse, however, Isaiah provides us with an answer to an objection, which has been often raised “against the satisfaction of Christ,” namely, “that the doctrine of His being appointed to suffer for the sins of the world, represents God as being indifferent whether He punished the innocent or the guilty.” The most learned Bishop Butler,* in his own peculiar way of reasoning, shews “the extreme slightness of all such objection,” and justly remarks, that “all who make them do not see the consequence.” But the prophet teaches us the doctrine of our Lord’s *voluntary* substitution of Himself as a victim to expiate human guilt, which sets completely at nought such an objection. Whatever man may have had to do with the death of Jesus of Nazareth, it was, nevertheless, the result of the gracious purpose of God, as we have shewn in the preceding discourse on the same chapter. St. Peter’s first sermon after the outpouring of the Holy Ghost was to the same effect, “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked

* Analogy of Religion, &c. Part 2. chap. 5.

hands have crucified and slain," (Acts 2. 22, 23), calling to their minds, as it were, the doctrine of the chapter before us. Read carefully St. Peter's discourses and epistles, and I doubt not but that you will be struck with the many direct and indirect allusions to the 53rd chapter of Isaiah.*

Jehovah was pleased at Messiah's "being bruised;" not because the all merciful God has the least pleasure in wretchedness and misery, or delights in oppression. But it was because the Son of God "made Himself of no reputation, and humbled Himself, and became obedient unto death." He had voluntarily submitted Himself to those sorrows which were necessary to shew the evil of sin; and in view of the great object to be gained, namely, the eternal redemption of His chosen. The Father was pleased, therefore, that the Son would subject Himself to such great sorrows in order that His creatures, the work of His hands, might be saved. Again, He was pleased, because these sufferings would tend to illustrate the divine perfections, and display the justice and mercy of God. The gift of a Saviour, such as Jesus was, evinced boundless benevolence; His sufferings in behalf of the guilty shewed the holiness of His nature and law; and demonstrated that He was at the same time disposed to save, and yet resolved that no one should be saved by dishonouring His law, or without expiation for the evil which had been done by sin. It must be confessed, however, that ere Jesus took upon Himself the curse of the law, God's justice was made known unto the children of men, in the boldest and most unqualified language, as in the following places:—"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity

* See Appendix J.

of the fathers upon the children unto the third and fourth generation of them that hate me." "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." "For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God." (Exod. 20. 5; 34. 7, 14). "For the Lord thy God is a consuming fire, even a jealous God." "(For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.." (Deut. 4. 24; 6. 15). "And Joshua said unto the people, ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins." (Josh. 24. 19). "God is jealous and the Lord revengeth: the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." (Nahum 1. 2, 3). All which declarations tell us that God's attribute of *justice* can overlook no iota of offence, and dispense with no tittle of punishment. Yet, had we been left without a practical exhibition of the workings of His justice, we should have been inclined to limit and restrict the meaning of the passages just quoted. We should in all probability reason from *human enactments* to *divine*, and finding that the former are almost always far more severe in the *threatening* than in the *exaction*, we might have concluded that the latter might, ultimately, exhibit the like inequality. But now, should such an unholy thought obtrude itself into the chambers of our souls, we go at once to the cross of

Christ. We gaze on the illustrious and mysterious victim, stooping beneath the amazing burden of human transgression. We then put the question to ourselves, whether the agonies and bloody sweat of the garden, and the terrors of the cross, and passion of the man Christ Jesus, furnish not a sufficiently thrilling demonstration, that God's justice, when it takes in hand the exaction of punishment, does the work thoroughly; and that God's ways and thoughts are not as man's, for God's justice is as strict in its works as it is stern in its words. In the same way correct and practical views of the truths of God's mercy, God's faithfulness, God's holiness, and God's wisdom, are only to be obtained from the consideration that Jesus the Son of God "having been pierced on account of our transgression, having been bruised on account of our iniquities, our entire chastisement was put upon Him." Jehovah was pleased, therefore, that all His holy attributes are vindicated by the dying love of His well beloved Son.

Once more: He was pleased, because these sorrows would result in the pardon and recovery of an innumerable multitude of lost sinners, and in their eternal happiness and salvation. The whole work was one of amazing love. No wonder, therefore, that God, the fountain of love and mercy should look with complacency and delight on such an act of immeasurable loving kindness. Yes, God the Father helped forward, if I may so express myself, the afflictions of the Holy sufferer. "He put Him to grief." Who can venture to describe the bitter grief which the Eternal Son of God, who was in the bosom of the Father from all eternity, and who was moreover one with the Father felt, when He was at last abandoned by that Father, which drew from His soul the most pathetic and heart-rending appeal:—

אלי אלי למה עזבתני

"My God, my God, why hast thou forsaken me."

I say who dare even attempt to describe the awful grief to which Jesus must have been put, when the Father left Him to Himself—the second person in the Holy and glorious Trinity, who spake thus of Himself under His name of *Wisdom*. “The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” (Prov. 8. 22—30). And when He clothed Himself in humanity, though He plainly taught His disciples that “He and His Father were one,” He was left to Himself on the cross between two malefactors, and insulted by a wicked mob, who mocked Him saying, “He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.” (Ps. 22. 8). Yes, the Father Himself “put Him to grief,” that the vials of wrath, which our sins had incurred, should not be spoiled of any of their scalding drops, ere emptied on the surety of our alienated tribes. Well might the angels—who veil their faces in His presence—draw back confounded, and the heavens, which were created by Him, be darkened, and the earth, which was consecrated by His hallowed footsteps, reel at that awfully mysterious spectacle. But it was on the cross that all was

finished, that all that was written concerning Him was fulfilled, a full, perfect, and sufficient sacrifice was then made, and a door of restoration to the favour of God for the children of Adam opened. Jehovah was, therefore, pleased at the sufferings of His Son, which would only last for a moment, but which would terminate in the salvation of millions; yea, He even “put Him to grief,” in order that He might gather His scattered sheep into His fold again; and encompass them with everlasting happiness, for which He created them.

Christ having thus accomplished the conditions of the agreement which existed from all eternity between the Father and Himself; the prophet with singular harmony directs our attention to the consequences of His obedience, which are the following:—

“Verily, if He make Himself a sacrifice for sin,
 He shall see a seed,
 He shall prolong days,
 And the pleasure of the Lord shall prosper in His hand.”

I would first observe that the Hebrew word דָּן , which is simply translated in the English version if, is by no means to be taken here as a particle of doubt; on the contrary it expresses the certainty of what is affirmed. It was justly remarked by one of the most learned critics of the day that, “In such cases דָּן has all the native force of its derivation from דָּן , which convey the idea of firmness, security, certainty,” &c.* I consider, therefore, his rendering the most correct one, and have accordingly preferred it to the rendering in the common version.† The idea seems to be this: since the Eternal Son has accomplished the conditions of the agreement on His part, namely the taking upon Himself

* Henderson in loco. † See Appendix K.

teach us in the very plainest terms the doctrine—already referred to—of our Lord's voluntary substitution of Himself as a sacrifice to expiate human guilt. No less explicitly is the second clause illustrated both in the Gospel narrative and in the Epistolary doctrines.

“He shall see a seed,” evidently means the true Church of Christ, or all faithful believers in His Holy name, who are born again through the instrumentality of His Gospel; for we are informed in the Gospel according to St. John, that “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1. 12, 13). And to this agree the words of Peter and James: “Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.” (James 1. 18). “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1. 22, 23). When the beloved disciple, therefore, dwells upon the influence of a Saviour's love, in yielding us the fruition of that more than earthly luxury—the luxury of loving others as ourselves—he speaks after the following manner: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.” (1 John. 3.

1—3). Christians are, therefore, designated in the East, by the beautiful epithet מילאד אלמשיח *Milad Almasheech*, "The family of the Messiah."

This expression is full of the sweetest consolation to God's children, whom He "ordained to everlasting life," and whom the Son of God purchased with His most precious blood.

The expression, "He shall prolong days," evidently refers to the *humanity* of our Lord, to which the Son of God—by the mysterious coalition of the Godhead and Manhood—imparted *immortality*; and to this agree the words of our Lord to His beloved disciple, "Fear not, I am the first and the last: I am He that liveth, and was dead; and behold I am alive for evermore. Amen." The Hebrew commentators generally interpret the words '*length of days*,' to mean *eternal life*. Thus is the 4th verse of the 21st Psalm translated by Jonathan in his Targum,* and on which passage a later Jewish commentator observes, "He asked life of Thee, i. e. that Thou wouldest prolong His life in this world. *Length of days* for ever and ever, means the life of the world to come."† The Psalm referred to is considered by almost all Jewish commentators to refer to the Messiah.§ I will only mention one passage more

* חיי עולמא שאל מן דינתא ליה נגרא דיומא לעלמי עולמי :

† היים שאל מן שחורין לו ימים לעולם הזה: אחד ימים עולם ועד חיי העולם הבא :

Rabbi David Kimchi in loco. See also Mendelshon's נאד on the last verse of the 23rd Psalm.

§ " בעשן יחדי מן משיחא ובשוקקן כמה זקן לודא :

Jonathan's Targum on the 1st verse of Psalm 21. Rabbi Solomon Jarchi candidly confesses respecting this Psalm

רבוזט שחורו על מן המשיח

but adds according to his usual mode of treating scripture referring to Christ,

ונבוי דבר שחורו עד על רוד לחשובת המינים :

from the Book of Psalms, in illustration of the clause under review, namely the 17th verse of the 72nd Psalm. "His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." This Psalm also has almost the unanimous concurrence of the ancient Hebrew writers, as referring to the King Messiah.*

The objections raised by the Jews and Socinians against the doctrines of Christianity—which they fancy the 10th verse of the 53rd chapter of Isaiah furnishes them with—are not at all formidable, nor do they display much knowledge or candour on the part of those who made them. This is neither the time nor the place to examine them. They have been investigated and ably refuted by Archbishop Magee, and by the learned Dr. M'Caul.†

As for ourselves, we have a cloud of witnesses that this verse refers to Christ the Lord, and is in perfect and beautiful harmony with the whole chapter, and with other parts of Holy Writ. It is the same thing Daniel beheld, as he himself told us. "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." (Dan. 7. 13, 14). It is the same thing in which Nathan instructed David. "He shall build an house for my name, and I will stablish the throne of His kingdom for ever. But my mercy shall not depart away from Him, as I took it from Saul, whom

* Jonathan on the first verse has it,

לכה ריך ללמא משיחא הב:

† See Appendix L.

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." (2 Sam. 7. 13, 15, 16). The same strain is heard from the chords swept by the sweet singer of Israel. "The Lord said unto my Lord, sit Thou at my right hand, until I make Thine enemies Thy footstool. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec." (Ps. 110. 1, 4). We believe in the truth of all these passages, and many more referring to the same glorious theme ; and we behold, therefore, by faith, with St. Stephen, "the heavens open, and the Son of Man standing on the right hand of God." Yes, all this we believe, on the authority of God's Holy Word, and believing we rejoice ; for it is the Christian's blessed privilege to anticipate to reign with his Master for ever and ever ; for believers in Christ are to be like Christ Himself.

Our text concludes with a brief but emphatic reference to the eternal purpose of Jehovah, which the Son of God would effect : namely,

"And the pleasure of JEHOVAH shall prosper in His hands."

It was God the Father's good pleasure to make man in His own image, after His own likeness, that the creature might be capable of holding converse with the Creator, and so pleased was He with the work of His hands, after man was created, that when He reviewed His glorious creation on the sixth day, He pronounced it "VERY GOOD." But alas ! the creature soon apostatised, and was induced by the wiles of the old Serpent to break the divine precept of his Maker—a precept evidently given for the creature's happiness—and the Creator, who is holy and just, "drove out the man" from His presence. But His purpose remained unchanged, and whilst He is untainted in His holiness, unbending in His justice, unchanging in

His truth, He is also abundant in mercy and compassion ; and His chief delight became then to save sinners. “ He hath sworn and will not repent, that He has no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live.” “ For the Lord will not cast off for ever : but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men.” (Lamen. 3. 31, 32, 33). He did accordingly “ devise means that His banished be not expelled from Him.” (2 Sam. 14. 14). And for the accomplishment of His will towards the human race, He entered into a covenant with His well beloved Son. The latter taking upon Himself man’s guilt, and submitting to the utmost rigour of the penalty, He restored as many as believe in His name, and avail themselves of the redemption offered for them, to the favour of the Almighty, and enabled them once more to hold communion with their heavenly Father, for which purpose He created them ; and thus does “ the pleasure of the Lord prosper in His hands.” “ For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus ; who gave Himself a ransom for all, to be testified in due time.” (1 Tim. 3—6). When the Son of God exhorts His disciples to set their affections on the things above and not on the things beneath, He beautifully alludes to His Father’s eternal *pleasure*. The following are His sweet consoling words : “ But rather seek ye the kingdom of God ; and all these things shall be added unto you. Fear not, little flock ; for it is your Father’s good pleasure to give you the kingdom.” (St. Luke 12. 31, 32). St. Paul, with his usual powerful demonstration, alluded to it in his Epistle to the Ephesians. “ Having predestinated us

unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." (Ephes. 1. 5). And in accordance with this demonstration, he couched his petition in behalf of the Thessalonians. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." (2 Thes. 1. 11, 12). Glorious things are spoken of God's people. "The Lord taketh pleasure in them that fear Him:" "The Lord taketh pleasure in His people," are the repeated declarations in His Holy Word. Oh! dearly beloved, lift up your hearts to God, and pray earnestly, fervently, and unceasingly, that He would count each and every one of you worthy of His calling, and fulfil in you all the good pleasure of His goodness, and the work of faith with power. It must be by faith in the Son of God alone, that we can be counted worthy of God's calling. For all declarations respecting man's redemption and restoration to God's favour, are indissolubly connected with Christ, in every respect. The fact is, that the whole creation sprung into existence for His sake. Well might the four and twenty elders "cast their crowns before His throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created," (Rev. 4. 11.) and therefore its prosperity must be entirely ascribed to Him, and to Him alone, by whom, and for whom all things were created, and who moreover purchased it with His most precious blood.

How marvellously has this gracious and godly pleasure of saving fallen man prospered, even under this dispensation—the dispensation of the Gospel of Christ. Before the incarnation of the Son of God, salvation was confined

to one nation only, and comparatively few of that nation experienced the saving efficacy of divine grace. But since that time, the middle wall of partition was broken down, and salvation began to be offered to every nation, tongue, and kindred; and great was the prosperity of that Gospel. It proved, in a very short time after its promulgation, the power of God unto salvation, to the Jews first indeed, but also to Gentiles without number; and it continues ever since to make great progress in every part of the world, notwithstanding all the oppositions of wicked men and wicked angels. There is not a day, an hour, a moment, wherein He is not beholding with delight the prosperity of His divine pleasure. The dark corners of the world are enlightened, the weak established, the mourners comforted, and all the host of the redeemed prepared for glory. Oh! every detail of the progress of the Gospel as narrated in the Acts of the Apostles—every record of the success of missionary enterprise since that time to our own day—every district in the pagan world heretofore engulfed in impenetrable obscurity—which has now been illuminated by the instrumentality of Christian men, who have proclaimed the everlasting Gospel amongst its inhabitants, and thus enabled the people who sat in darkness, even gross darkness, to see a great light, the light which is to lighten the Gentiles—and the Sabbath bell summoning from scattered cottages a smiling population, linked together by friendship, and happy in all the sweetness of domestic charity—I say every minute detail or incidental notice, of the progress of the Gospel, attests the truth of the prediction with which our text concludes, namely,

“And the pleasure of JEHOVAH shall prosper in His hand.”

But we do not believe, that the progress which Christianity is now making under the Gospel dispensation, is

at all commensurate with the prediction. We must refer its full accomplishment onward to the times and days which shall break on this creation, such as have never visited it since man rebelled against his Maker. We look forward to a time when the whole material system shall be splendidly renovated—when the creature itself shall be “delivered from the bondage of corruption”—when animate and inanimate nature shall reach one general jubilee—when the whole of the habitable globe shall be inhabited by “a holy priesthood, a peculiar people.” We look forward to a time when the whole world shall be filled with the knowledge of Jehovah Jesus—when the whole globe shall be mantled with righteousness and peace—when God’s will shall be done on earth as it is in heaven—when all error, all false doctrine, and all superstition, and all opposition shall be known no more—when the sun, in his circuit round our globe, shall shine upon no inhabitants but those of worshippers of God and His Christ, and behold no spectacle but that of a rejoicing multitude, walking in the love of the Lord our God. We look forward to the promised period, when Israel shall chant the beautiful hymn under consideration—after having uttered the predicted welcome, “Blessed is He that cometh in the name of the Lord” (Mat. 23. 39.); when the long trodden down Jerusalem, Judea’s capital, shall once more become a royal diadem in the hand of her God, and “an eternal excellency in the whole earth,”—when she shall send forth her missionaries in every direction to preach the “one Mediator between God and man”—whose sound shall be heard on every shore—and the east and the west, and the north and the south, shall re-echo the peal, and all nations and tribes and kindred shall join in the celebration of the praises of the “King of kings and Lord of lords.” In short, we look for the “new heavens and the new earth,” which Isaiah described in his most fervid strains, (Is. 65. 17),

and upon which St. Peter gazed with delight, (2 Pet. 3. 13), and which the beloved disciple beheld in mystic vision on the Isle of Patmos, (Rev. 21. 1, 27); when the mysterious "tree of life"—which was denied to fallen man, (Gen. 3. 22)—shall re-appear and be enjoyed by those who shall be clothed with the garments of salvation, (Rev. 2. 7. 22. 2, 14); when "the former things shall no more be remembered, nor come into mind," when Jehovah Himself shall rejoice over the regenerated earth, and over His people all righteous—when He shall again see everything that He has made, and pronounce it VERY GOOD. Oh! then, and not till then, shall there be a complete fulfilment of the prophecy under investigation. Then, when this burdened and groaning creation shall have been freed from the slaves and the objects of the wicked one, and the Church of the living God shall reign, with its Bishop, over the tribes and provinces of a renewed earth; then in the completeness of the triumph of righteousness, shall be the completeness of the prediction. Men, angels, and arch-angels, shall then tell out aloud, in language of rapture and admiration, the wonders of God's grace, and bear their testimony, that if ever prophecy were fulfilled to the very letter, it is that with which our text concludes,

"And the pleasure of JEHOVAH shall prosper in His hand."

In conclusion, I would address you in the words of St. Peter: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

LECTURE VI.

 ISAIAH liii. 11, 12.

"He shall see of the travail of His soul, and shall be satisfied :
 By His knowledge shall my righteous servant justify many ;
 For He shall bear their iniquities.
 Therefore will I divide Him a portion with the great,
 And He shall divide the spoil with the strong :
 Because He hath poured out His soul unto death :
 And He was numbered with the transgressors :
 And He bare the sin of many,
 And made intercession for the transgressors."

We have selected this chapter for exposition during the last Lent Sabbaths, the meditation and consideration of which we deemed peculiarly suited to the solemnities which were then observed by the Christian Church ; and we should have finished the exposition of the whole chapter on the Sunday before Easter, were we not then called upon to take part in promoting an object near and dear—I trust I may safely say—to all our hearts. An object in which every genuine Christian must, through the constraining love of Christ, take an heart-felt interest, and to which he will therefore yield his warmest support, inasmuch as it is a subject connected with Christ's last command on this earth—namely, to co-operate with the "London Society

for Promoting Christianity amongst the Jews," in their zealous exertions to accomplish their holy desire to erect a Church—a pure Christian Church—in that very place where the Son of God laid down His life a ransom for sinners, where He rose again from the dead, that sinners might be justified, in that very place to which He commanded His disciples to *begin* proclaiming His blessed and holy Gospel.*

However, there is nothing to prevent us from finishing our exposition on this hallowed day; and I must confess that it is my opinion, that these two last verses, which form our text for this morning, are more fitted for contemplation after Easter than before. We commemorated, last Sabbath, Christ's resurrection. We then declared unto you the glad tidings of great joy, "how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee." (Acts 13. 32, 33). We dwelt, I trust, with hallowed and sacred delight upon the complete victory which our champion had thus achieved, and the glory which He had consequently secured. Our thoughts have been exercised on the deep principles of everlasting truth involved in that stupendous fact. A fact which involves the infinite perfections of God, and the eternal destinies of man. We have studied to shew you, with as much perspicuity and clearness as we

* The author called the attention of his congregation on that Sabbath, to a petition then in course of signature to Lord Aberdeen, respecting the prohibition of the building of the Anglican Episcopal Church at Jerusalem, when he preached a sermon bearing on the subject. It must be a cause of unfeigned gratitude to every Christian, to know, that through the blessing of God, the petition had the desired effect.—See *Jewish Intelligence for November 1845*.

could, from this chapter, that the reason why Christ took our nature into union with the divine, was that He might effect its reconciliation to its offended God. We pointed out to you the inevitable necessity, in order to this, that the surety should suffer and die; we proved to you that the claims of justice on the sinful could not have been otherwise satisfied. And the Son of God willingly submitted to the endurance: "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 8.): which made it expiatory of the sins of the world. Justice and mercy met: for when the Redeemer had breathed His soul into the hands of His Father, the sinful nature was reconciled, and the human race placed within the reach of pardon. Accordingly, we endeavoured to show you on Easter Sunday, that the RESURRECTION was justly expected quickly to follow the CRUCIFIXION of Christ. We endeavoured to convince you that Justice could not detain our surety in the grave, when the claims, which He had taken on Himself, were discharged. Hence we demonstrated that the Resurrection of Christ was both the proof and the consequence of the accomplishment of the mediatorial work: He could not have risen had He not exhausted the penalty incurred by man; and when He rose, God may be said to have announced to the universe the sufficiency of the ransom, and His acceptance of it as an atonement for the sins of the world. We state, therefore, once more, that the fact of Christ's resurrection involves the infinite perfections of God, and the eternal destinies of man. If He had remained in the grave, and His flesh had seen corruption, we could only have regarded Him as a man like one of ourselves. We could never have considered Him as a substitute, whose vicarious sufferings had been effectual on our behalf; for so long as He had been still "holden in death," we must have felt that He was a

debtor to justice, and that therefore, those whom He represented could not have been released. But by this resurrection our nature was pronounced emancipated from the dominion of evil; and, in the place of the woe and the shame which transgression had merited as man's heritage, there was the beautiful brightness of a purchased immortality offered for the acceptance of our race; and the gates of heaven were thrown open to the rebel and the outcast.

Our text, then, speaking respecting the things of Christ after His resurrection, is, therefore, a more fitting subject for contemplation, after the celebration of that stupendous event. For this chapter does not only predict our Blessed Lord's incarnation, sufferings, and death; His atonement, mediation, and resurrection: but it also predicts the effects of His Gospel, after He is lifted up, and the extension of His kingdom throughout the world.

May the Lord Jehovah Jesus, who is alone able to apply His holy word to our soul's salvation—grant to each and every one of us, “according to the riches of His glory, to be strengthened with might by His Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” (Eph. 3. 16—19).

It will be necessary for us, before we shall be able to consider our text, to take a retrospective glance of the verse preceding it. For the 10th and 11th verses are closely connected, or rather the latter is resumptive and confirmatory of the former. We stated, on the Sabbath before last, that the 10th verse commences with the prediction respecting Christ's ultimate glory and triumph. One cannot help observing, that the Holy Jesus, in the days of

His humiliation, must have derived unspeakable pleasure from His private contemplation of the last three verses of this chapter. Their contents could not have been otherwise but encouraging to our adorable Redeemer. For while His intense sufferings were not concealed from His view, the contemplation of which was well calculated to make Him "exceeding sorrowful even unto death," and might well cause Him to exclaim in the weakness of His flesh, "Father, if it be possible, remove this cup from me;" so neither were His glorious triumphs hid from Him. What warm emotions of delight and joy must have filled His tender loving heart, when He meditated on the following glorious declaration:—

"Verily, if He make Himself a sacrifice for sin,
He shall see a seed,
He shall prolong days,
And the pleasure of the Lord shall prosper in His hand."

We can thus fully enter into the spirit of the Apostle's description of "the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of God." (Heb. 12. 2).

Now, in our text, the prophet prosecutes the idea of the reward to be enjoyed by the Messiah, as the result of His painful sufferings. But here again are we compelled to call forth the original to our assistance, in order to obtain the full benefit of the instruction our text contains.

Not only have the translators of the common version mistaken the construction of 11th verse, but also the translation of the first word of the same. They evidently meant to express,

"He shall see [the fruit] of the travail of His soul,"

but they had no authority for inculcating such a meaning

even according to the construction they put upon it; for if they were correct in their construction, then the text would imply that

“He shall see [a part] of the travail of His soul.”*

I proceed, therefore, to read our text according to its strictly original import.

“After the trouble of His soul,†
 Shall He see [the seed],
 Shall He be satisfied [with long days].
 By the knowledge of Himself shall He justify :
 The RIGHTEOUS ONE is my servant for many .
 For He shall bear their iniquities.
 Therefore will I apportion Him with the many,
 And He shall divide the spoil among the strong ones,
 Because He poured out His soul unto death,
 And was numbered with transgressors,
 And bare the sin of many,
 And made intercession for the transgressors.”

We shall now, according to the plan we pursued in our former discourses on this chapter, proceed to expound our text line by line. It begins,

“After the trouble of His soul,
 Shall He see,”

that is, the “seed” promised Him when He made Himself a sacrifice for sin. He was to realize that promise

* Dr. Henderson is perfectly correct in his remark, that “the verb רָאָה cannot be construed with כֵּן in the sense of *seeing of*, i.e. ‘the fruit of,’ which our common version expresses. Such construction would imply that only a *part* or *portion* should be seen.”

† “The preposition [כֵּן] is rather used in the sense of *after, from the time of*, as in Ps. 73. 20, כִּדְמִיּוֹת בְּדַמְיָי ‘as a dream after one awakes.’”
 —Henderson in loc.

after the trouble of His soul was over. And to this agree the words of the Prophets, who "testified *beforehand* the sufferings of Christ, and the glory that should follow." (1 Pet. 1. 10, 11). As also the words of our Lord Himself, as it is written, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12. 32).

Any one who studies carefully our adorable Lord's biography, when on this earth, before the crucifixion, must be struck with the accuracy and minuteness of the prediction of our text. Christ did not see any seed, any progeny of believers, before the great trouble of His soul was over. When He was with His disciples before His sufferings had been finished, He had many times occasion to upbraid them because of infidelity; they were anything but His seed then; some were evidently of the seed of the serpent, of the generation of vipers. "O faithless generation! how long shall I be with you? how long shall I suffer you?" were His repeated remonstrances with them. After our Blessed Lord celebrated His last supper on this earth; He, nevertheless, on coming to the Mount of Olives, addressed them thus: "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." In the garden of Gethsemane they could not watch with Him even one hour. When He was on the point of laying down His life for a world dead in trespasses and sins, His professedly most attached friends betrayed, deserted, and denied Him. But no sooner was His career of sufferings, and troubles, and vexation finished, than He began to see His seed. Joseph of Arimathea and Nicodemus, who were, in His life time, afraid to be known as the disciples of the despised Nazarene, came boldly forward soon after His crucifixion, to pay homage to His dead body; and Christ had more faithful followers in the course of forty days after His resurrection

than He had professing followers in the three years and a half that He laboured personally amongst the children of men. We read of three thousand souls being added on one day by the preaching of that disciple, who, in his Master's life time denied Him. On another occasion we read of five thousand souls being converted by the preaching of the same Apostle. And in the course of a few years, Judea was overspread with Christian communities. Jerusalem alone—the very place in which the Lord of glory was crucified and put to an open shame, and in which the absurd report was circulated, that “His disciples came by night and stole Him away,” while the soldiers slept, in order to throw discredit on the overpowering fact of the resurrection—I say, this very place numbered in a few years many myriads of believing Israelites,* besides great numbers of the Gentiles. How faithful then was the promise to Jesus!

“After the trouble of His soul
Shall He see *the seed.*”

Hath He said and will He not perform? What multitudes of different nations, and kindreds, and tongues, and people, have heard the word of the Lord Jesus, and believed, and were saved! Look back on the impure Romans, the licentious Corinthians, the sensual Ephesians, the ignorant Philippians, the idolatrous Thessalonians, who embraced the truth as it is in Jesus in the days of the Apostles. Behold with the eye of faith the spirits of the just made perfect—look at the souls under the altar; observe the mansions of Paradise peopled from our world, and you will appreciate the prediction of our text,

* Θεωρεῖς, ἀδελφεῖ, πόσαι μυριάδες εἰσιν Ἰουδαίων τῶν πεπιστευκότων.
Acts xxi. 20.

that after the trouble of our Redeemer's soul was to be over, He was to see a seed, and innumerable progeny of believers.

But as we have observed before, that the complete fulfilment of the prophecy has not taken place as yet, so do we now. The great triumph which the Gospel of Christ has already achieved, is after all a partial one. In fact, in a certain sense, the trouble of our beloved Redeemer's soul is not over yet. So long as this earth is the abode of the prince of the power of darkness; so long as professing Christians act contrary to the precepts of their Lord God; so long as the name of Jesus is blasphemed amongst unbelievers, in consequence of professing believers' inconsistencies; in a word, so long as the Son of God is crucified afresh, and put to an open shame; so long will the trouble of Christ's soul not be over. But we look forward to the strict fulfilment of God's intentions, which are comprised in the following beautifully emphatic and gracious words: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory" (Is. 45. 22—25); which words St. Paul quotes, after dilating on the trouble of the soul of Jesus, in the following expository manner: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2. 9—11). Yes, dearly beloved, we look

forward to that glorious and truly happy period, when true Christianity, in unsullied purity, shall be established on this earth, when God's kingdom shall come, when His will be done on earth as it is in heaven, when sin and Satan shall be for ever banished from every corner of this globe. Then it is that the multitudes of the ransomed ones shall rehearse in melodious raptures the long predicted triumph,

"After the trouble of His soul
Shall He see the seed."

How fervent then should be our prayer for that long looked for period! How earnestly should every Christian join David in his prayer: "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish in the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." (Ps. 68. 1—3).* The whole of this Psalm refers to that time.—With what heartfelt sincerity should we re-echo the prayer of Isaiah for the advent of that event. "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the water to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence." (Is. 64. 1, 2). Dearly beloved, it is our bounden duty to pray for those things which promote the honour of Christ, and

* The prayer used by the Psalmist is the same which Moses used in the wilderness—which was a type of this dreary dispensation—when the ark, which was a type of Christ, set forward. See Num. 10. 35, 36.

the everlasting felicity of His people. But never shall the trouble of Christ's soul be over, and the glory and honour of our adorable Lord complete, until those things which Moses, David, Isaiah, Zechariah, Paul, Peter, John, and many other holy men of old prayed for. As long as their prayers remain unanswered, iniquity shall abound, yea, and even increase more and more; until then wicked men will deny and blaspheme the Lord that came to save them; His few humble disciples shall be persecuted, contemned, scorned, and evil spoken of; so much so, that their heart shall begin to fail them, and make them ashamed to confess themselves as the seed of Christ. This our blessed Lord foresaw, as He Himself tells us, "And because iniquity shall abound, the love of many shall wax cold." (Matt. 24. 12). As also, "When the Son of man cometh, shall He find faith on the earth?" (Luke 18. 8). But as soon as the trouble of our Redeemer's soul shall be altogether over, when sin and Satan shall be no more, when the old serpent and his seed shall be destroyed; when Christ, the BRANCH, shall slay the wicked with the breath of His lips; then shall be fulfilled the words of the Evangelical prophet, "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 fating 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." (Is. 11. 6—10). Then shall

He see His seed—a great multitude which no man shall be able to number, of all nations, and kindreds, and people, and tongues. Then shall come to pass—in the strictest sense—the saying of the aged Simeon, who spoke as he was moved by the Holy Ghost, that the Holy child Jesus should be “A LIGHT TO LIGHTEN THE GENTILES, AND THE GLORY OF HIS PEOPLE ISRAEL.” Then shall He be satisfied with the length of days promised to the Messiah in the 10th verse of this chapter; as also in other parts of God’s holy word. There is a striking parallel passage to this in the 91st Psalm. Read with me the last verse of that Psalm: “With long life”—literally, as you may observe in the margin, “With length of days”—“will I satisfy Him, and shew Him my salvation.” That the whole of the 91st Psalm refers to Christ or the Messiah, is admitted both by Jews and Christians, and even Satan himself knew it, for he cited the 11th and 12th verses when he dared to tempt our blessed Saviour. (Matt. 4. 6).* Daniel in his mystic vision also foresaw the “length of days,” or eternal life which Christ’s humanity would be endued with. Turn to the 7th chapter and the 13th and 14th verses of his book. “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.” Here you have the SON OF MAN entrusted with “an everlasting dominion,” or in other words, satisfied with length of days.

* See also Bishop Horne in loco.

The verb שבע, "He shall be satisfied," implies *abundance*. It means to *be supplied to the full*, so much so that the person who is predicated as such, does not wish for any more of the same sort of gratification. And this I conceive to be precisely the import of Christ's *satisfaction*. I may perhaps make my view on this expression much clearer, by referring you to a passage in St. Paul's first epistle to the Corinthians. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (1 Cor. 15. 24—28). It seems to me that St. Paul had this expression of our text in view, namely, that Christ shall be satisfied with His reward, having the heathen for His inheritance, the uttermost parts of the earth for His possession; Satan, the great usurper, being destroyed, so that he can deceive the nations no longer; God's will being done on earth as it is in heaven; every knee bowing to Jesus of THINGS IN HEAVEN, AND THINGS IN EARTH, AND UNDER THE EARTH; EVERY TONGUE CONFESSING THAT JESUS CHRIST IS LORD; in a word, ALL His enemies being made His footstool; and, therefore, He shall be satisfied, and deliver up the kingdom to God the Father, "that God may be ALL IN ALL."

Dearly beloved, how fervently should we pray for the hastening of that glorious period! Oh, what a different world shall ours then be from what it is now! We believe

on the authority of the word of God, that the world itself shall have its resurrection; nature shall have its regeneration, its true, beautifying, restoration. "Behold," says He, that sits on the throne, "I make ALL things new." A theme, according to St. Peter, which has occupied the attention of men of God since the commencement of the world. Dear brethren, we imitate the inspired Peter, and we say to you as he said to the Jews of old, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3. 19—21). Then it is that Christ shall be satisfied; then, when He shall gaze on the renovated creation, when He shall behold the numberless number of its ransomed inhabitants, when He shall see it with new, untold, inconceivable beauty—the beauty of redeeming grace. Christ shall be satisfied when beholding the glory which shall then be brought to God in consequence of that new covenant established between heaven and earth, in the salvation of untold myriads of immortal souls, in the spread of His kingdom far and wide as creation's utmost bounds.

We must reluctantly leave this enchanting subject, on which we might, with great advantage, dwell much longer, for,

"So vast the theme, it might inspire
An angel's song, a Seraph's lyre."

But leave it we must, that we may go on with the consideration of the remainder of our text.

The prophet proceeds to account for the multitude of

believers in Christ, or in other words, for the multitude of His seed which He is to see. For

“By the knowledge of Himself shall He justify.”

The evangelical prophet had evidently respect to the predictions referring to the Millennial period; as he himself has already proclaimed a time when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea;” or in the words of another Prophet, “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab. 2. 14); or as Jehovah Himself foretold by Jeremiah, in describing the blessings of the new covenant, that “all shall know Him, from the least of them unto the greatest of them,” and then the reason assigned is just the same as that given by Isaiah, in the clause under review, “for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31. 34).*

“By the knowledge of Himself,” means, By such a knowledge of Christ, as produceth faith and obedience; namely, a spiritual acquaintance with Him and His propitiatory sufferings. And to this agree the words of our Saviour Himself, in His parting address to His disciples. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17. 3). Compare this with St. Paul’s sermon in the synagogue of Antioch: “Be it known unto you, therefore, men and brethren, that through this man is preached unto

* The above passages are interpreted by ancient Jewish commentators to refer to the days of the Messiah. The following are Rabbi David Kimchi’s own words on Habakkuk 2. 14:—

כי תמלא הארץ לדעת את כבוד ה' אלהי שפדשנו אותו לענן זה יותר נראה שידה ענינו
 לשדוד בנימי המשיח כמ"ש בנבואת ישעיהו כי תמלא הארץ דעה את ה' כמים לים מכסים
 וזה בנימי המשיח כמו שהוא ענין הפרשה וכן אמר בנבואת ירמיהו כי כלם ידעו אתי
 למקצתם ועד גדולם:

you the forgiveness of sins : and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13. 38, 39). As also with his epistle to the Philippians : "Yea doubtless, and I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (3. 8, 9). The same view was taken by St. Peter, on the prophecy before us, as will be seen by a reference to the introduction of his second epistle. "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge* of Him that hath called us to glory and virtue." (2 Peter 1. 2, 3).

Dear brethren, if you desire to be justified in the sight of a Holy Omniscient God, you must become fully acquainted with Christ the Lord, with His plan of salvation, with His doctrines, and with the terms of His religion, that you may know what to do in order to be saved—otherwise you can never be regarded or treated as *righteous* in the sight of a heart-searching God. This is the import of the words of the prophet,

"By the knowledge of Himself shall He *justify*,"

or "shall He make righteous." I conceive the 11th Article of our holy religion to be a beautiful comment on Isaiah's words, which is the following :—"On the justification of man.—We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings : Where-

fore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.”

This is not the only place where Isaiah speaks of our being accounted righteous in God's sight by a vital *knowledge* of Him. He spoke to the same effect in the 45th chapter of his book. “Surely, shall one say, In the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.” (verses 24, 25). Nor is Isaiah the only prophet who predicted the mode of fallen man's justification before God. Jeremiah, when fortelling the kingdom of the Righteous Branch on this hitherto polluted globe, adds, “In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, 'The Lord our Righteousness.'” (Jer. 23. 6). A passage which has been applied by almost all ancient Jewish commentators to the days of the Messiah;* and which St. Paul had evidently in mind whilst writing all his epistles, as such expressions as these plainly shew: “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” (1 Cor. 1. 30, 31).† I make no apology for having quoted so many Biblical passages, as I am daily more and more convinced, that Scripture is its best interpreter, and I am anxious to impress this upon your minds, that when you are studying *this* sacred volume

* קרא ישראל קרא המשיח בזה השם י"י זקנו לש שבמו יחד זקן י"י לנו קום המד לא יסוד:
—*Rabbi David Kimchi in loco.*

קרא המנוח שם המשיח יחד זקנו לחיותו אבנתי אל שנשיג זקן השם על ידו:
—*Rabbi Joseph Albo in his book Ekarim, part 2nd. chap. 28.*

† Compare 2 Cor. 2. 21; Rom. 3. 20, 25; Eph. 2. 8, 9; Gal 2. 16; Titus 3. 6, 7; Phil. 3. 8, 9, &c. &c.

by yourselves, and find a passage which you do not well understand, the best commentary you could employ on such an occasion, is comparing Scripture with Scripture.

“The **RIGHTEOUS ONE** is my servant for many.”

The expression לרבים “for the many,” evidently means the *many* that were made sinners by the offence of the first Adam; that is, the whole human race; for all have sinned, all have fallen, and for all those the **RIGHTEOUS JESUS** “took upon Him the form of a **SERVANT**.” St. Paul must have referred to this expression when writing to the Romans, as it appears by a comparison with the following verses, “But not as the offence, so also is the free gift. For if through the offence of one, *many* (οἱ πολλοί) be dead, much more the grace of God, and the gift by grace, hath abounded unto many,” (εἰς τοὺς πολλοὺς). “For as by one man’s disobedience, *many* (οἱ πολλοί) were made sinners, so by the obedience of **ONE** shall *many* (οἱ πολλοί) be made righteous.” (Rom 5. 15, 19). So that as the οἱ πολλοί of the Apostle means those that have sinned, so the רבים of the prophet means those for whom Christ died, who are no other than those who have sinned. Seeing as I do before me several learned men, amongst whom are some divinity students, I scruple not to bring these critical remarks before you, which, I am aware, would have been out of place, if all my hearers were of the lower classes.

The epithet צדיק “**THE RIGHTEOUS ONE**” is a term applied by the ancient Jewish divines to the **Son of God**; as you will perceive from the comparison of the following two of the many passages found in the book of Zohar. “It is better for a man to have a ‘neighbour that is near than a brother far off,’ that is, the middle pillar,

who is the Son of God.”* In the next page of the same book we find the following:—“On what does the world subsist? [The answer is], Upon one pillar, the name of which is, The Righteous One, as it is written, ‘But the Righteous One is an everlasting foundation.’”†

The misconstruction of the clause under review gave rise to the hazardous opinion that the text was corrupted, and the word צדיק interpolated—an opinion which Gentile Christian divines commonly arrive at when they are at a loss to understand a text; ‡ but it is also an opinion fraught with no small measure of mischief: and it ill becomes those, who advocate inspiration for the Old Testament, to open such a wide door of retreat for deism and infidelity, which they certainly do, by such a system of scriptural interpretation. I must confess I often tremble for such critics, remembering the words of St. Peter.§

The reason assigned why the “RIGHTEOUS ONE” is designated “*Servant*,” is the following:

“For ||He shall bear their iniquities,”

that is, the iniquities of the רבים, or *oi πολλοι*, or *the many*. Now compare this for a moment with our Lord’s advice to His disciples, when He and they were going up to Jerusalem:—“But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and

* והבן ליה להאי בר נש שכן סרוב סאח רחוק ואדורו עמקא דאמצינותא ואדורו בן יד:
 † על מה העולם עומד על עמוד אחד ששמו צדיק שסאמר וצדיק יסוד עולם:

Zohar vol. 2, fol. 115, col. 2; fol. 116. col. 1. Amsterdam edition, A. M. 5566. A. D. 1806.

‡ See pp. 45, 55, 56, 99—103. § 2 Peter 3. 16. See Appendix M.

|| The ׀ in ושמעו is causal.

whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20. 25—28). St. John, the beloved disciple, when relating the verdict of Caiaphas, (who said that it was expedient that one man should die for the people, and that the whole nation perish not,) adds as he was moved by the Holy Ghost, "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." (John 11. 51, 52). Mysterious arrangement! mysterious condescension! Love so great, so transcendently great! The first Adam, our common parent, was created in the image of God, and was therefore honoured with the unspeakably glorious relationship of his Creator, so that he was called "the son of God;"* and had not Adam disobeyed, we, his descendants, would have enjoyed the same relationship. But in consequence of the foul stratagem of the old serpent, our first progenitor was driven out from the presence of God, and kept at a distance, servant-like, until the Son of God took upon Himself our form, which was "the form of a servant," so that the RIGHTEOUS ONE became the servant for the many, and endured their penalty, by which He reinstated us in our original position, and made us His friends. "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15. 14, 15). Nay more, we have become *Christ's brethren*,

* Luke 3. 38.

“sons of God,” and fellow-heirs with Christ, the Lord of glory.

In the last verse of this chapter, Jehovah announces, as it were, the exact reward of His Son, in consequence of the mighty victory which He attained.

“Therefore I will apportion Him with the many.”

“The many,” who were reconciled to God by faith in the Lord Jesus Christ. And that they were all given to the Messiah, He Himself is witness. Read the heart-cheering words, which He Himself breathed: “And this is the Father’s will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.” (John 6. 39). He therefore tenderly calls them His sheep. “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.” (John 10. 27—29). O, with what abundance of joy, joy unspeakable, should the believer’s heart be filled at the contemplation of this grand scheme of redemption! Not only are our sins removed and our conscience purged to serve the living God, by the blood of Christ: but we are made Christ’s inheritance. Yea, Jesus purchased us with His own precious blood. How precious must man then have been in the sight of God, that he was thought worthy to be redeemed by the blood of the Eternal Son! How superior must he have been considered in the estimation of the Creator to angels! For them no atonement was made; they were not considered a gift rich enough for the co-equal and co-eternal with the Father. But “the many,” the human race, were apportioned to Him. Hear how St. Paul exhorts the elders of Ephesus at Miletus, respecting Christ’s people.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.” (Acts 20. 28). But what is most heart-cheering, and passeth understanding, is the fact that the inheritance is reciprocal; whilst the redeemed become the heritage of the Redeemer, the Redeemer becomes the inheritance of the redeemed. Thus does the same Apostle teach the same Ephesians in the epistle he addressed to them. “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.” (Eph. 1. 11—14). Well might St. John say, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1 John 3. 2). What incentives to holiness and godliness! Hear the words of St. Peter: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, [or literally, as in the margin, ‘a purchased people’]; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” (1 Pet. 2. 9, 10). “Behold, then, what manner of love the Father hath bestowed upon us,” who by reason of our manifold sins and wickednesses, have well deserved the epithets of “generation of vipers,” “seed of evil doers,” and many

other such like, whose portion is everlasting perdition ; but through our Lord's suffering in our stead, we are apportioned to Him, and thus become the people of God.*

But this is not all. We are, moreover, favoured with the following delightful information :

“ And He shall divide the spoil among the strong ones.”

The spoil which He was to win in His spiritual conflict, in which He was to engage ; and which, according to military custom, the General or Captain distributes amongst the heroes who fought under His banner. The language is metaphorical. The Christian's career is very often represented in God's Holy Word, under the metaphor of a warfare. Thus the Son of David is called “ a leader and commander to the people,” (Is. 55. 4.), or as St. Paul calls Him, “ the Captain of their salvation.” (Heb. 2. 10). As they who have enlisted under His banner, and “ quit themselves like men,” fighting “ the good fight of faith,” and enduring cheerfully all the hardships of the campaign are called “ good soldiers of Jesus Christ.” Like faithful warriors, they do not entangle themselves with the affairs of this life ; that they may please Him who hath chosen them to be soldiers, (2 Tim. 2. 34) ; but they strive to fight a good warfare, and they expect the rewards of victory, when they have vanquished all their foes. Let us refer to a few passages of Scripture, in order to ascertain the nature of the conflict and the conquest. This our earth, which was created by God Himself, and, as a matter of course, was very good, Satan usurped by seducing our first parents into disobedience. Satan became the prince of this world. Man, the noblest of God's creatures, by yielding to the tempter, became his friend, his ally, and his servant. Man's nature became evil, and at peace with the great enemy of his soul, who has achieved so fatal a

* See Appendix N.

victory over him. God at once announced mortal war against the old serpent, the devil ; which shall terminate in his utter destruction. And not only would God fight against him, but the very human race, whom he had just induced to join him in rebellion against heaven, and whom he thought to hold with an undisputed supremacy in vassalage, would also be wrested from his grasp, and he would not be allowed to enjoy his conquest over them unassailed, and moreover that very race would fight against him. For the All-merciful God graciously promised to "PUT ENMITY" in man's heart which became "deceitful above all things, and desperately wicked." So that in the first prophecy, (Gen. 3. 15.) there is nothing less than a description of an incessant combat, of which this earth shall be the platform, and which shall end in the complete discomfiture of the old serpent and his seed. And no one, who is conversant with other predictions contained in this sacred volume, can fail to find in this brief and solitary verse the announcement of those very conflicts and conquests, which form the theme of Isaiah's noble verse, and the subject of Ezekiel, Daniel, and St. John's sublime delineations ; namely, that this globe would be wrested from the grasp of the apostate angel, with the inhabitants thereof; the usurper would be destroyed, and the whole habitable earth would become the Temple of the living God. To this agree the words of all the prophets. It is not necessary to refer to all ; we may, however, refer to a few of them. Begin with the Prophet Isaiah. "And He saw that there was no man, and wondered that there was no intercessor : therefore His arm brought salvation unto Him ; and His righteousness, it sustained Him. For He put on righteousness as a breast-plate, and an helmet of salvation upon His head : and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly He will repay, fury

to His adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (59. 16—20). Now read also a passage in the book of the Prophet Malachi. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (1. 11). Turn now to a passage or two in the book of the Revelations. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God; saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." (11. 15—17). "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." (17. 14). "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon

white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth : and all the fowls were filled with their flesh." (19. 11—21).

But Christ has graciously promised to divide the spoils which He was to take from the hold of the great ENEMY "among the strong ones," among those who fought a good fight in His cause, and have finished their course keeping the faith, (2 Tim. 4. 7), laying hold on eternal life, (1 Tim. 6. 12), and who were enabled by God's grace to wax valiant in that fight. (Heb. 11. 34). All such faithful soldiers and servants are to be the recipients of the spoil. The Psalmist speaks to the same effect : "Thou hast ascended on high, Thou hast led captivity captive ; Thou hast re-

ceived gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them." (Ps. 68. 18). And thus not only does Christ trample Satan under His feet, but the soldiers of the cross are to do the same. Of this the seventy disciples had a foretaste. We read in the Gospel according to St. Luke, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you." (10. 17—19). Of this, St. Paul assured the Christians at Rome, in the words, And the God of peace shall bruise Satan under your feet shortly." (Rom. 16. 20).

The uttermost parts of the earth were promised to the Son of God as His inheritance (Psalms 2 ; 72 ; 89 ; &c.) But His people are to be fellow heirs with Him. The following gracious declarations are found in our Lord's Sermon on the Mount : "Blessed are the meek : for they shall inherit the earth. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven." (Matt. 5. 5, 10). This seems to be the grand import of the new song, which was put into the mouths of the four beasts and the four and twenty elders :—"Thou art worthy to take the book, and to open the seals thereof : for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth." (Rev. 5. 9, 10). Christ is to be seated on the WHITE THRONE, to judge the earth in righteousness ; so are to be His faithful followers, whom Jesus thus addressed, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye

may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22. 28—30). Turn also to His address to the angel of the Church in Thyatira: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give them the morning star." (Rev. 2. 26—28). The passages which have respect to this glorious theme are too numerous to be quoted in the space of time generally allotted for a discourse of this kind. However the few to which we have referred are sufficient to convince us that there are great, unspeakably great, and glorious things in store for the truly faithful. But, brethren, they must fight for those precious things. They must never forget their position upon earth, which is that of combatants, of beings engaged in a tremendous and desperate struggle, but to whose view is held up a vast recompense of reward.

It has been already stated, that the metaphor employed in our text is derived from human warfare, as it is elsewhere derived from the public games so famous in antiquity. St. Paul delights to liken himself and other followers of Christ to the competitors in a race, to the opponents in wrestling. And just as those who entered the lists in the public games were animated by the prizes which success was to procure, they had the honoured garlands in sight: if disposed for a single moment to slacken, they had but to turn their eyes to the coronets, and they pressed with new vigour towards the goal. So should it be with Christians, the spiritual competitors; for it is also their privilege to know, that if they are faithful to the end, their spiritual contest will issue in an exceeding and eternal weight of glory! St. Paul contrasts the respective rewards of the worldly wrestler with

that of the *spiritual*. He says, "Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain." (1 Cor. 9. 24). The Apostle appeals, as it were, to the common sense of the Corinthian Christians; as much as to say, "Shall we be languid in our exertions? A paltry recompense will animate the wrestlers, or the runners, to concentrate all their exertions in order that they may win the garland or the coronet. Shall we, then, with such an exceeding and eternal weight of glory before our view, grudge the toil or spare the effort, which may enable us to win the 'crown of life.' 'They do it to obtain a *corruptible* crown, but we an *incorruptible*.'" (1 Cor. 9. 25).

There must be a determined enmity in the hearts of Christians against Satan and his works. They must be always on the alert; clothed in the whole armour of God. Truth must be the *girdle* of their loins—Righteousness must be their *breastplate*—the Gospel of peace must be their *greaves*—Faith must be their *shield*—the Word of God must be their *helmet* and their *sword*. And in accordance with Jesus' commandment, they must be watchful in prayer, yea, they must pray without ceasing; or, in St. Paul's words, "Praying always with all prayer and supplication in the spirit." (Eph. 6. 10—18).

Dearly beloved, if you are really anxious to flee from the wrath to come, and to be found amongst those who shall reign with our Lord for ever and ever, you must lose no time, but at once enter the battle-field, arrayed in the divine panoply depicted by the brave Christian soldier, St. Paul, that you may be strong in the Lord, and be able to stand fast in the faith, and quit you like men. (Rom. 16. 13). For it is only such that shall be entitled to a part and lot in the spoil of the Redeemer, as it is written:—

"And He shall divide the spoil among the strong ones."

may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22. 28—30). Turn also to His address to the angel of the Church in Thyatira: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give them the morning star." (Rev. 2. 26—28). The passages which have respect to this glorious theme are too numerous to be quoted in the space of time generally allotted for a discourse of this kind. However the few to which we have referred are sufficient to convince us that there are great, unspeakably great, and glorious things in store for the truly faithful. But, brethren, they must fight for those precious things. They must never forget their position upon earth, which is that of combatants, of beings engaged in a tremendous and desperate struggle, but to whose view is held up a vast recompense of reward.

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that of the *spiritual*. He says, "Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain." (1 Cor. 9. 24). The Apostle appeals, as it were, to the common sense of the Corinthian Christians; as much as to say, "Shall we be languid in our exertions? A paltry recompense will animate the wrestlers, or the runners, to concentrate all their exertions in order that they may win the garland or the coronet. Shall we, then, with such an exceeding and eternal weight of glory before our view, grudge the toil or spare the effort, which may enable us to win the 'crown of life.' '*They do it to obtain a corruptible crown, but we an incorruptible.*'" (1 Cor. 9. 25).

There must be a determined enmity in the hearts of Christians against Satan and his works. They must be always on the alert; clothed in the whole armour of God. Truth must be the *girdle* of their loins—Righteousness must be their *breastplate*—the Gospel of peace must be their *greaves*—Faith must be their *shield*—the Word of God must be their *helmet* and their *sword*. And in accordance with Jesus' commandment, they must be watchful in prayer, yea, they must pray without ceasing; or, in St. Paul's words, "Praying always with all prayer and supplication in the spirit." (Eph. 6. 10—18).

Dearly beloved, if you are really anxious to flee from the wrath to come, and to be found amongst those who shall reign with our Lord for ever and ever, you must lose no time, but at once enter the battle-field, arrayed in the divine panoply depicted by the brave Christian soldier, St. Paul, that you may be strong in the Lord, and be able to stand fast in the faith, and quit you like men. (Rom. 16. 13). For it is only such that shall be entitled to a part and lot in the spoil of the Redeemer, as it is written:—

"And He shall divide the spoil among the strong ones."

The word which is translated in our text "the strong," is also used by Daniel, (8. 24.) when describing the fearful onslaught of the "king of fierce countenance," and the disastrous consequences. In Daniel the word is synonymous with "holy people," or literally, "people of saints." "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people." (Dan. 8. 24).* So that the strong ones must be at the same time a holy people, or a people of saints.

We can but briefly notice the remainder of our text. In fact it does not require more than that, inasmuch as it is only a repetition of former announcements. The Prophet is so full of the amazing love of the Son of God, in laying down His life as a ransom for the sins of men, in order to reconcile the sinful creatures to their offended Creator, that He once more resumes the subject, and sums up the whole in the following brief declarations:—

" Because He poured out His soul unto death,
And was numbered with transgressors,
And He bare the sin of MANY,
And made intercession for the transgressors."

Dearly beloved, you may well exclaim, "Who could have witnessed the transactions, which have taken place in the judgment-hall and on Calvary, and not have been convinced that Jesus of Nazareth was THE PERSON spoken of in this chapter?" There we behold Jesus, who could have asked His Father for twelve legions of angels to fight for Him, or might have spoken to Pilate, which would have had the effect of His release—as Pilate himself said, "Speakest thou not to me? Knowest thou not

* אֵת עֲצוּמֵי יְהוָה סָלַח are the words of Daniel; and וְהוּא עֲצוּמֵי יְהוָה סָלַח are the words of Isaiah. Appendix O.

that I have power to crucify, and have power to release thee?" But the Holy Jesus came for the express purpose of laying down His life a ransom for lifeless sinners; He, therefore, rejoined to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." (John 19. 10, 11). How beautifully harmonious with the words of Isaiah in our text!

"Because He poured out His soul unto death."

"Therefore," said the good Shepherd, "doth my Father love me, because *I lay down my life*, that I may take it again. No man taketh it from me, but *I lay it down myself*. *I have power to lay it down*, and I have power to take it again." (John 10. 17, 18). So that the scene in the judgment-hall bore testimony that Isaiah spake thus of Jesus of Nazareth; who voluntarily and unreservedly exposed Himself to death in our room; which the original words of the text forcibly express.*

We might suppose our Saviour to say, "Does the exhibition in the judgment-hall fail of convincing you, that the son of Amoz spoke of me in his 53rd chapter? then follow me to Calvary; you will there behold me, 'crucified between two malefactors,' one on my right hand and another on my left, in accordance with a clause in the same chapter, namely,

"And He was numbered with transgressors." "

St. Mark was forcibly struck with the minute fulfilment of this prophetic record, as we find in his Gospel a particular reference to it. Turn to the 15th chapter: "And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, **THE KING OF THE JEWS**. And with Him they crucify two

* The original words are הִשָּׁה לְמֹת נַשָּׂא: which are almost the same in signification with *ἑαυτὸν ἐκένωσε*. Phil. 2. 7.

thieves; the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors." (25—28). But the prophet takes also care to account for such an awful performance, and gives a brief but comprehensive reason, why the Holy and Just One had thus submitted to such an ignominious death; he therefore adds,

"And He bare the sin of many."

The melancholy spectacle should indeed have recalled to the minds of the spectators their awful state under the law. How should they have begun at Moses and all the prophets, to investigate the things concerning their Messiah, and read in Jesus on the cross, the words of Isaiah, "And He bare the sin of many!" So did St. Paul. Read with me a passage in his epistle to the Galatians. "For as many as are of the works of the law are under the 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. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (3. 10—13). This expression is also made use of by him in his epistle to the Hebrews, in the following passage, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (9. 28).*

* The incidental way in which St. Paul introduces the words, is a striking proof not only that he, but the Hebrews to whom he wrote, received the modern Christian interpretation of the passage."—*Dr. M'Caul's answer to Israel Avenged, by Orobio.*

Moreover, in order to show that He alone was the theme of this important chapter from the beginning to the end, He interceded in behalf of His murderers, to convince them, as it were, that He was the Mediator of whom Isaiah spake at the end of this important prophecy. He prayed therefore on the cross, saying, "Father, forgive them; for they know not what they do;" to remind them, no doubt, of the last sentence of our text,

"And He made intercession for transgressors."

Oh! how should the *whole* congregation of Israel have exclaimed, "Of a truth Thou art the Messiah, the Son of the living God!" Oh, how should they have implored, with the dying thief, for mercy! I re-echo the words of a brother Jew of old, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." (Acts 28. 26, 27).

Dearly beloved, ye who have tasted that the Lord is good, ye who can say with the Apostle of old, that "Christ Jesus is made unto us of God, wisdom, righteousness, sanctification and redemption," rejoice, yea, again I say rejoice in the Lord. Your Intercessor liveth. He always liveth to make intercession for you. Rejoice, for "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8. 34). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7. 25).

The Hebrew word יְפִיץ, which we have rendered "He made intercession," is an instance of the imperfect or indefinite future, intimating that the intercession of the Messiah was not to be a transient act, or such an act as would be completed at the time of His death, but that it would consist in an action continuously carried on in future time.*

I have only time to make a short application of the subject. My dear brethren, these things preach I unto you, that ye sin not. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments." (1 John 2. 1—3). Amen.

* Henderson in loco.

A P P E N D I X.

A.

SCRIPTURAL interpretation has undergone a great many changes in the Jewish Church, since the birth of Christ. The variations may be, however, properly divided into four different periods, viz. The first period, from the time of Jonathan ben Uziel to Rabbi Solomon Jarchi. The second period, from the time of that Rabbi to the GLORIOUS REFORMATION. The third period, from the REFORMATION to the beginning of this century. And the fourth period, from the beginning of this century, or rather from the establishment of the "London Society for Promoting Christianity amongst the Jews," to the present day. A history of Jewish Scriptural interpretation might prove a most interesting work, as it might show how often their doctors and Rabbies varied their arguments and objections against Christianity. I must not, however, indulge at present in any extensive disquisition on this subject. Suffice it to say, just now, in reference to the 53rd chapter of Isaiah, that up to Rabbi Jarchi's time it was invariably interpreted as describing the sufferings of Messiah. But in consequence of frequent allusion being made to it, by Christian divines in their controversies with the Jews, which the Rabbies found inconvenient to answer; they determined to throw overboard all the former interpretations of that chapter, and palmed on it several new ones, all of which are exceedingly meagre and inconsistent.

To show, however, very briefly, that the modern Jewish exposition of that chapter is a novelty in Jewish theology, and a direct departure from the standard interpretation

of their fathers, I shall quote a few passages of their ancient Rabbies as illustrative of my assertion.

The first authority is that of the above mentioned Jonathan ben Uziel, who flourished about thirty years before the birth of our Lord. He paraphrases Isaiah 52. 13 thus, **הא יצלח עברי משיחא ירום ויסני ויתקוף לחדא**. There can be no doubt, therefore, that this ancient and justly celebrated praphrast considered the Messiah to be the object of the whole chapter. I shall next quote a passage from the Babylonian Talmud, which furnishes another testimony that the ancient Jews applied this remarkable chapter to the Messiah. In Tract Sanhedrin, fol. 98. col. 1. we read of a conversation held by Rabbi Joshua, the son of Levi with Elijah; in the course of which the former inquired:—**אימת אתי משיח א-ל זיל שיייליה לרדידה והיכא יתיב**—**אפתחא דרומי ומאי סימניה יתיב בני עניי סובלי חלאים** Rabbi Solomon Jarchi seems to have forgotten his *commentum* on Isaiah 53. when he was writing his commentary on this passage; for he remarks on the above Talmudic fable as follows:—

סובלי חלאים סנוגזים הוא נמי סנוגז דהתיב והוא מחולל מססעינו וכתוב ודלינו הוא נשא

How very inconsistent on the part of such a man as Rabbi Solomon Jarchi! How palpable that his object was wilfully to misinterpret that chapter from controversial motives.

Turn over the leaf in the same Talmudic Tract, and you meet with the following passage:—

אמר רב לא אברי עלמא אלא לדוד ושמואל אמר למשה ור יוחנן אמר למשיח מה שמו דבי ר' שילא אמרי שילה שמו שני עד כי יבא שילה דבי ר' ינאי אמרי ינון שמו שני יהו שמו לעולם לפני שמש ינון שמו דבי רבי חנינה אמרי חנינא שמו שנא אשר לא יתן לכם חנינה וייא מנחם בן חוקיה שמו שני כי רחק ממני מנחם משיב נפשי ורבנן אמרי חיורתא דבי ר' שמו שנא אכן חליינו הוא נשא ומכאובינו סבלם ואנחנו חשבנוהו ננוע מוכה אלהים ומעונו:

There is another extraordinary passage in Rabbi Shimon Hadarshan's commentary on the Bible, called *Yalkut Shimoni*, which is in fact a compilation of the opinions of his ancient predecessors. The following are his observations on Isaiah 52. 13.

הנה ישכיל עבדי זה מלך המשיח ירום ונשי וגבה מאד ירום
 מן אברהם שכתוב בו הרימותי ידי אל יי' ונשא מנשה שכתוב
 בו כי תאמר אלי שאהו בחיקך וגבה ממלאכי השרת שנאמ'
 ונביהם וגובה להם וכן אומר מי אתה הר הנדול שהוא גדול
 מן האבות: והוא מחולל מפשעינו מדוכא מעונותינו מוסר
 שלומינו עליו ובחבורתו נרפא לנו רב הונא בשם רבי אחא
 לשלושה חלקים נתחלקו היסורין אחד לדוד ולאבות ואחד לדורו
 של המרה ואחד למלך המשיח:

I could go on quoting passages without number, proving that the Christian interpretation of that chapter is in accordance with the ancient Jewish ones; but the limits of this small volume will not allow of many quotations; and there is the less need for it, since all the innovators, as *Rashi*, *Aben Ezra*, *Kimchi*, *Abarbanck*, *Alshech*, &c., acknowledge

* הנה ר'ל פה אחד קימו וקבלו כי על מלך המשיח ידבר

I have been often asked "How do the Jews explain this chapter?" As a general answer, therefore, I will quote at length Rabbi Manasseh ben Israel's exposition of it, as found in his *Conciliator*, which is in fact nothing more than a digest of the opinions of all the Jewish controversialists. He begins as follows:—

"As the intention is solely to show our interpretation of it, for its better elucidation, I shall copy the Text verbatim, with a paraphrase of my own, and then illustrate it by notes.

"1st. Isaiah prophecies the extreme felicity of Israel at the time of the Messiah.

* Compare also pp. 15, 43, 54, 73, 76. As also Appendix B.

"2nd. The astonishment of all the nations at seeing them rise from their low state to such grandeur.

"3rd. How the nations will perceive their mistake, acknowledging themselves to be the sinners, and that they (Israel) are innocent.

"4th. What their various sects will experience.

"5th. The patience of the people in supporting the troubles of the captivity, and the reward they will receive for their sufferings."

TEXT.

Isa. 52. 13. Behold, my Servant shall prosper (*also understand*); he shall be exalted, extolled, and raised very high.

14. As many were astonished at thee; his visage was so much disfigured more than man, and his form more than the sons of man.

15. So he will cause many nations to speak of him: kings will shut their mouths: for what has not been related to them they will see, and what they have not heard they will understand.

53. 1. Who hath believed our report? and upon whom hath the arm of the Lord been manifested?

2. He sprang up before him like a tender plant (or bough), and as a root from dry ground; he had neither form nor comeliness; and we saw him without an appearance we should covet.

3. Despised and rejected of men; a man of sorrows accustomed to disease; and as they hid their faces from him, despised, and we esteemed him not.

4. Surely he has borne our diseases, our sorrows he has suffered, and we esteemed him stricken, smitten of God, and afflicted.

PARAPHRASE.

Isa. 52. 13. Behold, my servant Israel will understand, he shall be exalted, extolled, and very high at the coming of the Messiah.

14. As many of the nations were astonished, O Israel, at the time of the captivity, saying, in truth, He is disfigured in countenance and form more than all mankind.

15. So in that time they will speak of thy grandeur, even kings themselves astonished will close their mouths, for they will see what had never been told to them, and they will understand what they had not before heard of.

53. 1. Had it been related (will the nations say) who would have believed what we see? Look upon what a vile people the arm of the Lord hath manifested itself.

2. He sprang up miraculously like a tender plant, and like a root from dry soil, for he had neither form nor comeliness; we saw him, but so disfigured that it did not seem an appearance we should envy him for.

3. Despised and rejected from the society of men, a man of sorrows, habituated to suffer troubles among us, we hid our faces from him, despised, and unesteemed.

4. But we now see that the diseases and troubles we ought in reason to have suffered, he bore and endured; and we, consequently, thought that he was smitten and afflicted by God.

5. And he was pained from our transgressions, crushed from our iniquities, our peace was a chastisement upon him, and by his stripes were we healed.

6. All of us, like sheep, have gone astray; we have turned aside every one to his own way, and the Lord hath made the iniquity of us all to meet upon him.

7. He was oppressed and afflicted; yet he opened not his mouth: he was carried like a lamb to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth.

8. He was taken from imprisonment and judgment: and his generation who shall declare? for he was out off from the land of the living, from the transgression of my people was the stroke upon them.

9. With the wicked his grave was made, and with the rich in their deaths; although he had committed no violence, nor was deceit in his mouth.

10. And the Lord was pleased to crush him; He afflicted him: if he should put his soul for a trespass-offering, he shall see seed, he shall prolong days, and the will of the Lord in his hands shall prosper.

11. From the trouble of his soul he shall see and be satisfied; by his knowledge he shall justify the righteous, he shall be my servant to many whose iniquities he shall bear.

12. Therefore will I distribute to him the many for his portion, he shall divide the spoil, because he gave up his soul unto death, and was numbered with transgressors: although he bore the sins of many and interceded for transgressors.

5. He suffered the diseases and pains we deserved for our sins, he bore the chastisement, our peace, and felicity merited, but his troubles seem to have been a cure for us.

6. The whole of us wandered like sheep, each followed his sect: and so the Lord seems to have transferred on him the sin of us all.

7. He was oppressed and afflicted: like a lamb, for us he was led to slaughter, and like a sheep before its shearers, being deprived of life and property, yet he was dumb, and opened not the mouth.

8. From prison and these torments he is already relieved; and who would have thought when he was banished from the Holy Land of this his happy age. For the wickedness of my people (each nation will say) this blow came upon them.

9. With malefactors he was interred, and suffered various torments for his wealth, without having committed crime, nor used fraud with his mouth.

10. But the Lord (says the prophet) was he who chose to disease and afflict him, to purify him: if he render his soul as an atonement he shall see his seed, enjoy length of days, and the will and determination of the Lord will prosper in his hand.

11. For the trouble his soul suffered in the captivity; he shall see good and be satisfied with days, with his knowledge my righteous servant Israel will justify many, and their burdens he will bear.

12. Therefore I will give him his share of spoil among the many and powerful of Gog and Magog, because he gave himself up to death for the sanctification of my name, and with transgressors was numbered: he bore the offence of many, even praying for those transgressors from whom he had received injuries.

Observations.

Chap. 52. 13. “Behold my servant shall prosper, &c.’ ‘Servant’ was one of the distinguished titles the Lord gave to Israel, as Isaiah says in another place, ‘And thou, Israel, my servant.’ Jeremiah, ‘Fear thou not, Jacob, my servant.’ Ezekiel, ‘And they shall dwell in the land I have given to my servant Jacob;’ and David, ‘An heritage unto Israel His servant.’ And as the prophet in this chapter praises the fidelity with which Israel, as faithful servants, were ever constant in the service of the Lord, suffering innumerable persecutions in this captivity; he therefore applies it to them here. According to which, the sole subject of this prophecy is the people of Israel; and that such is its true meaning, is infallibly proved by the connection of the preceding part of the chapter, where the prophet says, ‘Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised, nor the unclean. How beautiful upon the mountains are the feet of him who bringeth good tidings, who publisheth peace: the Messenger who bringeth good tidings, who publisheth salvation; who saith unto Zion, Thy God reigneth! thy watchmen shall raise the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion: break forth into joy, shout together, ye ruins of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem: the Lord hath discovered the arm of his holiness in the eyes of all nations; and all the ends of the earth shall see the salvation of our God: depart ye, depart ye, go ye out from thence, touch no unclean thing; cleanse yourselves, ye who carry the vessels of the Lord; for ye shall not go out in haste (as ye did from Egypt), nor go by flight: for the Lord will go before you; and your

gatherer will be the God of Israel,' and then continues 'my servant shall prosper,' &c.

"From this chapter to the end of the book, the prophet continues this proud subject, extolling that happy period, loaded with innumerable benefits; for he commences the next, 'Sing, O barren, thou that didst not bear.'

"This being established, it must be observed that the prophet, in the first verse, expresses this supreme state by four titles, שָׁכֵל 'Shall prosper or understand,' יָרוּם 'Shall be exalted,' נִשְׂאָה 'Shall be extolled,' and גְּבוּהָ 'and be very high,' which attributes, as Don Isaac Abarbane rightly argued, signify the four prerogatives and dignities the people of Israel enjoyed while in the Holy Land, which they subsequently lost by the captivity, but will again recover at the time of the Messiah.

"The first was that precise knowledge and profound wisdom, as Moses says, 'Keep them and perform them, (i.e. the precepts), for this is your wisdom and understanding in the sight of the nations * * * only this nation is a wise and understanding people;' a truth confirmed by innumerable writers, who acknowledge that all the learning of the Greeks and Egyptians was derived from the Jews: Justin, Clement of Alexandria, and Theodoret, assert that all the best philosophers and poets knew, was pilfered from the Holy Scriptures; for which reason they call Plato the Attic Moses, and the Athenian Moses. Clearchus, the Peripatetic, writes, that Aristotle gained the most of his learning from a Jew with whom he had much conversation; Ambrose, that Pythagoras was by origin a Jew, and, like a pilferer, robbed them of many things; Alexander Polyhistor, further, that he was a disciple of an Assyrian Nazarene, the prophet Ezekiel—from such a master was such a disciple. Lastly, it is certain that Orpheus, Plato, Anaxagoras, Pythagoras, the Milesian Thales, Homer, and many other most learned

men, derived their knowledge from the clear ocean of Moses, and the sages, and professors of his most Holy Law ; for according to the Psalmist, ' God revealed His words to them, a favour He did to no other nation.'

" The second was the kingdom of the house of David, which was the only empire He established ; for all other princes, as the Romans, the Turks, and many much more ancient, gained their empires by tyranny and force of arms, but the only instance when the Sovereign Majesty Himself granted it to mortals was to David, as the royal prophet says, ' I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build thy throne to generation and generation ;' ' With my holy oil have I anointed him.'

" The third was the grade of prophecy, a prerogative conceded to no other nation. Moses wished that he and the people of Israel should in that be different from all other nations, as he begged the Lord, ' Let me and thy people be separate from all the people that are upon the face of the earth,' which request was granted to him.—No prophet equalled him, nor did any other nation ever possess the gift of prophecy. And although Balaam, being a heathen, prophesied, it is well known to have been quite accidentally, as the history itself says ויקר אלהים את בלעם 'And the Lord *met* Balaam,' which was either for the purpose that the great glory of Israel should be acknowledged by a heathen, who predicted all their future successes, and their wonderful and prosperous end at the advent of the Messiah, or for the condemnation of the heathen, that they might not make it as an excuse that they had no prophet who could instruct them in what was right, Balaam being in high repute with them.

" The fourth and last prerogative, was the connection with the Divinity and the special Divine Providence ; for

although the Lord left all other nations to the protection of angels and the celestial powers, He took the people of Israel under His charge and particular government, as He said to Abraham, 'to be a God to *thee* and to *thy* seed after thee,' and by Moses, 'the planetsthat the Lord thy God hath partitioned to all nations under the whole heaven, but the Lord hath taken you;' Balaam, 'Lo, a people that shall dwell alone, and not be reckoned among the nations;' and again in Deuteronomy, 'the Lord's portion is His people, Jacob is the lot of His inheritance;' 'Happy art thou, O Israel, who is like unto thee, a people saved by the Lord;' the Psalmist also, 'Happy are the people who are thus, happy the people whose God is the Lord;' and Jeremiah, 'the portion of Jacob is not like them, for He is the former of every thing, and Israel is the staff of His inheritance, the Lord of Hosts is His name.'

"Who is ignorant, that, as unworthy ingrates, the Israelitish people have, in their captivity, lost all these prerogatives which they enjoyed while in the grace of the Lord; now, although for the present that precise knowledge is lost, there are no longer prophets; they live deprived of King and Prince, and the Lord has hidden His face from them, yet when for His honour He shall return, when He shall restore Israel to its former state, at the advent of the Messiah, the whole will again be recovered, as all the prophets with one voice testify. Isaiah admirably recapitulates it in these four words: for *ישראל* is derived from *שכל* 'understanding,' signifying, that then with profound and sublime wisdom they will perfectly understand. *ירום* 'shall be exalted,' is applicable to royalty, as *ירום אנג* 'and His Kingdom shall be exalted more than Agag's.' *נשא* 'shall be extolled,' alluded to prophecy, as it says, *משא דבר* 'the prophecy of the word of the Lord.' *ננה* 'be raised very high,' represents the union and connection

with the Divine Sovereign Majesty, whose title is the 'The Most High.' ”

He continues :—Verse 14. ‘As many were astonished at thee,’ &c. The prophet addressing his speech to the people, shews that in the same manner as the nations of the world wondered at their low estate and misfortunes, even going so far as to accuse them with being disfigured, having a form unsuitable to man, and unlike other mortals, so at that period will they be astonished at their prosperity and elevated state.” As he continues,—

“Verse 15. ‘So he will cause many nations to speak.’ &c. For seeing the sudden change in the fortune of Israel, rising to extensive empire from so low a state, all the kings of the earth will be surprised, and discourse on the subject; giving as a reason, that what had never been related to them of any nation, they will see in the people of Israel, whose grandeur none ever equalled, and what their false prognosticators had never told them, they will understand. Or

יִקְפְּצוּ מַלְכֵי כְּנָעַן פִּיהֶם ‘Kings will shut their mouths,’ speaking respectfully and properly of that people, whom they had previously known as captives, subject to the will of their imperious tyranny, as the prophet Micah also declares, ‘Like the days of thy coming out of Egypt will I shew him marvellous things; the nations shall see and be ashamed of all their powers, they shall put the hand on the mouth,’ &c.

Chap. 53. 1. ‘Who hath believed our report,’ &c. He explain the astonishment of the nations; they will say, ‘Who would have thought this novel prosperity of Israel which we now see, and that the arm of the Lord would manifest itself and act upon so low and degraded a people.’

Verse 2. ‘He sprang up before him like a tender plant.’ This springing up will be miraculous, and neither

ordinarily nor naturally, but wonderfully, like a plant from its early shooting up, and a root in dry soil, where it shortly before seemed withered; we see him in the same manner rise up, and resuscitate from the lingering sufferings of the captivity, we thought him divested of human form and beauty; as such we looked upon him, and we considered him of that description, so that we neither envied, nor made any account of him.

Verse 3. 'Despised and rejected of men,' this is, he was in that low state that we deemed him completely unworthy our society, considering it disgraceful to hold communion with him; which the same prophet also says in another place, 'Thus saith the Lord, the Redeemer of Israel, his Holy One, to him that is despised in soul, to him whom the nations abhor, to the servant of rulers, Kings shall see and raise themselves, princes shall bow because that the Lord is faithful, the Holy One of Israel,' &c.; and the Royal Psalmist, 'Thou makest us a reproach to our neighbours, a scorn and derision to those around us.'

He continues.—'A man of sorrows accustomed to diseases,' i.e. to suffer the calamities of the captivity, compared in the Divine words to diseases; as the said prophet says, 'In the day the Lord bindeth up the breach of His people, He will heal the stroke of his wound;' Jeremiah, 'Thy breach is mighty, thy wound painful, there are none who judge thy case for health, and there is no medicine of benefit to thee;' 'But I will restore health unto thee, I will heal thee of thy wounds, saith the Lord:' and in his Lamentations, 'Thy breach is great like the sea, who can heal thee;' and Hosea, 'Come, let us return to the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up.'

'As they hid their faces from him כַּמְנֵי (or from them), we despised, and we esteemed him not.' That is, we made as if we did not see him, not to act courteously towards

him, which arose from the light consideration we held him in : or from mistrust and bashfulness we kept ourselves out of sight. And there is no difficulty in the Israelitish nation being termed in this text אִישׁ 'a man' in the singular, as in the Divine words, when treating of Israel collectively, this individual term is frequently used as 'the people, the man (Heb. אִישׁ a man) of Israel.' 'And the men (Heb. אִישׁ a man) of Israel swore at Mizpah.' 'And Saul and the men (Heb. אִישׁ a man) of Israel gathered together ;' and in many other passages.

Verse 4. 'Surely he hath borne our diseases,' means, we, ourselves disbelievers, more justly merited the troubles and calamities this innocent people have suffered during the captivity ; for we were so blind, that we did not consider him wounded, smitten, and afflicted by God on our account, but that all this came on them for keeping themselves apart from what we considered the truth, in not admitting or joining with us in our religion.

Verse 5. 'And he was pained from our transgressions, crushed from our iniquities,' is as if it said, but it is quite the contrary, for it was not from God hating him, but our wickedness alone was the cause of his troubles. 'The chastisement מִיִּסְר (or discipline) of our peace was upon him,' as grief always accompanies pleasure, the chastisement of or the accompaniment of this happiness appeared to fall on him. Or when in the enjoyment of peace, enemies were wanting, we immediately turned our arms against this people, and what we established for the discipline and good government of our states, all redounded in resolutions against him, decreeing death, banishment, and confiscation of property, as experience daily shews. Or otherwise, the doctrine taught by our preachers was, that our tranquillity depended on our being irritated against him, and ultimately that we should find health in wounding him, but,

Verse 6. 'All of us like sheep have gone astray, we have turned aside, every one to his own way,' i.e. they will not only acknowledge the ill treatment and bodily inflictions they have made Israel suffer, but also their errors, attributing their wickedness thereto, each in his way, following a new sect, which is what the prophet Jeremiah says, 'Gentiles shall come to you from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'

'And the Lord hath made the iniquity of us all meet upon him,' that is, we ourselves have erred; they followed the truth, yet they suffered the punishments we deserved.

Verse 7. 'He was oppressed and afflicted.' 'We deprived them of their property as a tribute, and martyred their bodies with the most cruel tortures. 'Yet he opened not his mouth: he was carried like a lamb to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth.' The experience of this is seen daily, particularly in the cruelties of the Inquisition, and the false testimony raised against them to take the wool, and rob them of their property, as the Psalmist says, 'Thou hast given us (O Lord) as sheep for food,' and again, 'For thy sake are we killed every day; we are accounted as sheep for the slaughter,' patiently suffering daily these tyrannical acts and severe calamities.

Verse 8. 'He was taken from imprisonment and judgment.' These two words have each different meanings, as it is well known to those acquainted with the Hebrew language, for עוצר means 'kingdom, detention, or imprisonment,' and משפט is 'judgment, or punishment.' According to the first sense, it says,—This reduced and low people whom we considered almost void of human form, its origin was not vile, common, and of no renown, for it was composed of an opulent kingdom, and admirable senate, and tribunal of justice, (the Sanhedrin). 'And

his generation,' or the felicity he enjoyed in former times, now vanished from the Holy Land, 'Who shall declare' or relate?

Or, also, He is already released from prison, and freed from punishment, and who would have thought or spoke of the happiness of this generation and present time, when he was banished from the land of the living, that is, the land of promise, (as it is termed in the Divine words) 'I will walk before the Lord in the land of the living;' for our wickedness has been the sole cause of his expulsion from the country. It must be observed that the word למו here used, bears the same signification as להם 'to them,' as every one acquainted with the Hebrew Grammar knows. Therefore, it is evidently seen, that although the prophet speaks in the singular, and of a single people, it is of all the children of Israel.

Verse 9. 'With the wicked His grave was made, and with the rich in their deaths.' The nations continue, We have frequently condemned this people to death, and buried them with malefactors, and with the rich, במותי 'in their various deaths;' certainly, to take away their property, we raised against them innumerable false testimonies, and murdered them, without their having committed any crime, or there being any guilt imputable to them, except having accumulated wealth, as he continues, 'Although he had committed no חמס violence, nor was deceit in his mouth,' that is, allowing them to plunder him of property he had not stolen, and to be killed for the sanctification of the Lord, and not even verbally acknowledging any other religion.

Verse 10. 'And the Lord was pleased to crush him.' From this verse forward the prophet speaks in the name of the Lord, and relates the reason why these troubles are suffered, and the fruit to be hoped from them; and firstly says, that the determination and will of the Lord has been

to crush them, and render them infirm, diseased with such innumerable calamities, that, purified by those means, they may become worthy of so much felicity: so he continues, 'If he should put his soul for \square a trespass-offering, (or expiation) surrendering it in support of the law, or should he acknowledge himself guilty, and becoming repentant, 'he shall see seed,' that is, they shall multiply infinitely, as Ezekiel said, 'I will increase them men, like a flock (of sheep),' and Zechariah, 'And to the land of Gilcad and Lebanon will I bring them, and it shall not be sufficient for them,' and before them, Moses said, 'And he will do thee good, and multiply thee more than thy fathers.' He continues, 'He will prolong days.' This the prophet elsewhere confirms, 'as the leaves of the tree (that is, the tree of life) are the days of my people;' Zechariah, 'And every man with his staff in his hand from multitude of days, (old age).' Lastly, 'And the will of the Lord,' which is to oppress and afflict him with punishment for his greater glory, 'in his hand shall prosper,' for the intent and end to which they are directed will be attained. Or, it will say, 'The will of the Lord,' which is, that all who save themselves and come to His holy knowledge through his hand and means will prosper.

Verse 11. 'From the trouble of his soul he shall see and be satisfied,' means to say, at that happy period Israel will see an end to the trouble of his soul and be satisfied, different to the time Moses spoke of, 'Ye shall sow your seed in vain, for your enemies shall eat it,' because by enjoying everlasting peace and universal empire, they shall peaceably enjoy the produce of the Holy Land as Moses said; and Isaiah, 'The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn for food to thine enemies; and the sons of the stranger shall no more drink thy wine for which

thou hast laboured.' And Amos, 'And they shall plant vineyards, and drink the wine thereof, they shall also make gardens and eat their fruit.' Or it may say, for the troubles his soul suffered in the troubles and misfortunes of the captivity, he will see seed, and be satisfied with days, (of his existence).

'By his knowledge he shall justify the righteous, he shall be my servant to many,' that is, Israel termed 'a righteous people, a holy nation,' bringing them with fraternal love from their vain sects to the true religion, even while 'whose iniquities,' he shall bear patiently, suffering the tyrannies of their wickedness. Or otherwise he may say, At that time, my servant Israel will justify and make many nations meritorious, as the prophet Micah says, 'And many nations shall say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us his ways, and we will walk in His paths;' and Zechariah, 'Ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard God is with you,' whose iniquities he shall bear, for, being a more holy and religious people, a kingdom of priests, he will take charge of the spiritual administration, for the observance of the law; as Moses said to Aaron, 'thou and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary, &c.'

Verse 12. 'Therefore will I distribute to him the many, for his portion, he shall divide spoil with the mighty.' In this verse he treats on the last conflict, the prelude to Israel's felicity, that is, the war of Gog and Magog so extolled by the prophets, in which many nations will join (as stated by Jeremiah, Ezekiel, and Joel, with immense riches, of which the prophet Zechariah speaks, saying, "And the wealth of all the nations around shall be gathered together, gold, silver, and apparel in great

abundance;’ and in another verse, ‘Thy spoil (that is, what they despoiled thee of) shall be divided among thee;’ and Isaiah, ‘Ye shall eat the riches of the nations:’ these, then, are the many and mighty whose spoil the Lord promises they shall divide.

‘Because he gave up his soul unto death, and was numbered with transgressors, although he bore the sins of many, and interceded for transgressors.’ The prophet here attributes four merits to them, for which they justly deserve the reward of that felicity; and again, in form of a compendium, recapitulates the contents of the chapter.

1st. Because they delivered themselves up to death for the sanctification of the Lord’s name and the observance of the law.

2nd. Because they were reckoned among the wicked, patiently enduring being called heretics.

3rd. Having borne the sin of many, the wickedness and tyranny of others falling on their shoulders.

4th. Lastly, in observing the precept of Jeremiah, ‘Seek the welfare of the city whither I have caused you to be carried away captive;’ of which they are so tenacious, as constantly to pray for the health of the prince, and peace of the state wherein they reside, often for the welfare of those from whom they are experiencing persecution and injury, which is not only meritorious, but a convincing proof of the submission and resignation with which they bear the yoke of captivity, and the sufferings of its troubles, from the hand of the Lord.”—*Lindo’s translation, Vol. II. pp. 168—177.*

There is no need for a refutation of the above interpretation, as it is presumed the reader will peruse the *whole* volume, and furnish the refutation himself.

B.

There is another prayer used on the feast of Passover, containing a passage, which proves likewise, beyond all contradiction, that the ancient Jews attributed both the 52nd and 53rd chapters of Isaiah to the Messiah. The passage is as follows :—

ברח דודי עד שיפוח קץ מחוזה
 חיש ונסו הצללים מזה
 ירום ונשא וגבה נבזה
 ישכיל ויוכיח וגוים רבים יזה

David Levi in his translation of that Prayer Book into English, states in a note that this verse refers to “the true Messiah.” The same is stated in almost all the Jewish editions of that Prayer Book. In fact, there is no necessity for such a note, as Dr. M’Caul justly observes, “Every Jew who is in the habit of saying his prayers, knows that they are understood of the Messiah. Prayer ought to be the language of the heart * * * I expect from every Jew and Jewess who visit the synagogue during the feast of the Passover, and on the day of Atonement, to admit without hesitation, that Isaiah 52. 13 ; 53. 12, refers to the Messiah ; and can, I confess, feel but little respect for the religion of those who deny in controversy, what they admit to God in prayer. If any Jew chooses to adopt a peculiar opinion, and assert that this passage does not refer to the Messiah, his first business is to abstain from the synagogue worship, his second to enter into controversy, not with Christians, but with Simeon ben Jochai, Jonathan ben Uzziel, the compilers of the Talmud, and of the Jewish Liturgy, in short, with the whole Jewish people, who have asserted, and still publicly assert, that Messiah is the subject of the prophecy. Those who are willing to abide by Jewish antiquity, must confess that the present Christian interpretation is the true one, and therefore that

Messiah has been announced as an atonement for the sins of the people.”—*Dr. M'Caul's Answer to "Israel Avenged, by Don Isaac Orobio," pp. 34, 64.*

C.

During the conference held in Aldermanbury, London, between Jews and Christians, in the years of 1832, 33, 34, for the purpose of discussing the Evidences of Christianity; the former attempted to urge the often repeated and exploded objection of Rabbi Isaac, in his book *חזק אמונה* namely, that Jesus was not the son of David. The objectors may have been misled into the repetition of that argument, in consequence of the omission of a certain passage in the later editions of the Talmud, to the effect, that Jesus was closely allied to the Royal family. The passage is, however, retained in the older editions. I have now before me two copies, the Berlin and Frankfort Ondeodre one, (printed A.M. 5501, or A.D. 1741); and the Amsterdam one (printed A.M. 5405, or A.D. 1645.) In the former copy the passage alluded to is omitted, whilst it is retained in the latter. Though the passage itself is fabulous it may be worthy of quotation, as it will show that the objectors were not only ignorant of the Christian doctrines, but also of their own traditions. Here is the passage:—

בערב הפסח תלאוהו לישו והכרוז יוצא לפניו מ' יום יוצא ליסקל על שבישף והיסית והידיח את כל ישראל כל מי שיודע לו זכות יבא וילמד עליו ולא מצאו לו זכות ותלאוהו בערב פסח אמר עולא ותסברא בר הפוכי זכות הוא מסית הוא ורחמנא אמר לא תחמול ולא תכסה עליו אלא שאני ישו דקרוב למלכות הוה:

Tract Sanhedrin, fol. 43. col. 1.

D.

There is an extraordinary letter extant, which is stated by the monkish authors to have been written by Publius Lentulus, to the Emperor Tiberius, in the days of our

Saviour, which purports to depict our Redeemer's personal appearance. As this is the *only* legend of antiquity which pretends to describe the personal appearance of Jesus when on earth, it may be interesting to the curious, who are not already acquainted with it; I therefore transcribe it here.

“There has appeared a man here who is still living, named Jesus Christ, whose power is extraordinary. He has the title given to him of the great prophet; his disciples call him the Son of God. He raises the dead, and heals all sorts of diseases. He is a tall, well proportioned man; there is an air of serenity in his countenance, which attracts at once the love and reverence of those who see him. His hair is of the colour of new wine, from the roots to his ears, and from thence to the shoulders it is curled, and falls down to the lowest part of them. Upon the forehead it parts in two, after the manner of the Nazarenes. His forehead is flat and fair, his face without any defect, and adorned with a very graceful vermilion; his air is majestic and agreeable. His nose and his mouth are well proportioned, and his beard is thick and forked, of the colour of his hair; his eyes are grey and extremely lively; in his reproofs he is terrible, but in his exhortations and instructions amiable and courteous; there is something wonderfully charming in his face, with a mixture of gravity. He is never seen to laugh, but he has been observed to weep. He is very straight in stature; his hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the world.”—*Bib. Repos. Vol. 2. p. 368. See also Barnes in loco.*

E.

To this very day, the Jews residing in popish countries dare scarcely be seen in the streets during Lent, and

especially during Easter-week, in consequence of the many insults offered them. In many towns in Poland there exists a hateful custom amongst professing followers of Christ—fraught with no small degree of blasphemy—to bury a crucifix on the evening of Good Friday, and a guard is set to watch that it be not stolen by the Jews; on the following Sunday it is pretended that the self-same crucifix rose of itself from its hiding place, after which an address is delivered similar to the one quoted in the text. Great are the indignities, which are consequently offered to the poor Jews. This same season is equally a time of trouble to the house of Jacob in Russia. In the days of Alexander, Emperor of Russia, one of his subjects after leaving his place of worship, on a Good Friday, met a Jew in the street, whom he murdered in cold blood. He was interrogated concerning his savage procedure; to which he replied, that the Jew was a descendent of that nation who murdered his Lord. The affair reached the ears of the Czar, who ordered the murderer to be put to death, observing, that as the zealous christian, by his pious murderous rage, has, in all probability, obtained absolution of all his sins, it would be well for him to go to heaven (?) at once, for fear he might by some sin forfeit entrance there.

F.

“ Josephus says, that there were at that time (which was about fifty-seven or fifty-eight years after the nativity of Christ) many enchanters and deceivers, who persuaded the common people to follow them into the desert, where they promised to work miracles, &c. He says that the country of Judea was stored with such; so intent were they to find out their Messiah, and so persuaded that that was the time of His coming. The two brothers, Asineus, and Anileus, both weavers, had mighty successes, but were at last destroyed, and were the occasion of the destruction of many

of the Jews, who followed them about forty years after the birth of Christ. And about seventy-four years after, another weaver, one Jonathan, led many of the Jews after him into the wildernesses, where he promised to shew them signs and wonders."—*Leslie's Short and Easy Method with the Jews.* pp. 26, 27.

G.

The following is an extract from a letter which I have received from a young brother of mine, who is still in Poland, in reference to modern Jewish opinions on the book of Leviticus:—

הנה מתרעם הוא על אשר שחה עשרים שנה בים התלמוד למען הגיע תהום סודות תורת כהנים: ואחרי ככלות הכל הודיה ולא בוש אשר העלה הרס בידו: וזקנינו הישיש כאשר שבק חים לכל חי השאיר לנו דעתו אשר כל טוב טעם ודעת ספר ויקרא צפון יהיה עד ביאת המשיח: לו חכמו והשכילו והלכו לשתות מים ממקור חים: צמאם אז שברו והבינו את אשר קראו: מדרע לא מצאה ידם לקראת דברי ר' שאול תלמידו של רבן גמליאל הזקן ובפרט מכתבו אל העברים ואף גם לקח טוב השאיר לנו ברכה רבי שמעון כיפא וכו':

H.

“The great effort of the Jewish interpreters has been to ascertain to whom the passage can be made, with any show of probability, to apply. The great mass agree that it is not to be applied to the Messiah, and this is now the prevailing opinion among them.

“Among the more modern Jewish expositors who agree that the passage is not to be applied to the Messiah, the following opinions have prevailed.

1. The most commonly received opinion is, that it refers to the Jewish people. This is the opinion of Jarchi, Aben Ezra, Kimchi Abarbanel, and Lipmam. According to them, the prophecy describes the condition of the Jews in their present calamity and exile; the firmness with which

they endure it for the honour of God, and resist every temptation to forsake His law and worship ; and the prosperity, honour, and glory, which they shall obtain in the time of their redemption. In ch. 53. v. 1—10, the heathen are regarded as speaking, and making an humble and penitential confession, that they have hitherto mistaken the people of God, and unjustly despised them on account of their sufferings, since it now appears from their exaltation that those sufferings have not been inflicted on them on account of their sins.

2. Others take the appellation, "Servant of Jehovah," in the passage to mean the pious portion of the nation taken collectively, and regarded as making a kind of vicarious satisfaction for the ungodly. This class of interpreters among the Jews however has been small. They refer it to those among them who endure much affliction and suffering, but more especially to those who are publicly put to death. They mention particularly Rabbi Akiba, as one who suffered martyrdom in this manner. This interpretation retains indeed the essential idea of substitution, which runs through the passage, and it is not improbable that it is on this account that it has found so little favour with the modern Jews, since they reject with abhorrence the whole doctrine of vicarious sufferings as designed to make an atonement for others.

3. A few others among the Jews make the passage refer to an individual. Abarbanel, besides supposing that it refers to the Jewish people in general, suggests also that it may refer particularly to Isaiah. Rabbi Saadias Hagggaon explained the whole as referring to Jeremiah. Still the passage is so plain in its general meaning, the reference to the Messiah is so obvious, that the Rabbins have not been able with all their ingenuity to propose an interpretation that shall be entirely satisfactory to their nation. It has probably been the means of the conversion of more Jews

from the errors of their system to Christianity than any other portion of their Scriptures. We know that, as it was explained and applied by Philip, it was the means of the conversion of the Ethiopian eunuch. Acts 8. 27—40. And so Jo. Isaac Levita, a learned Jew, says it was the means of first leading him to the Christian religion. ‘I frankly confess,’ says he, ‘that this chapter first conducted me to the Christian faith. For more than a thousand times I read this chapter, and accurately compared it with many translations, I found that it contained a hundred more mysteries respecting Christ, than are found in any version.’ Many similar instances occur, says Hengstenberg, in the reports of Missionaries among the Jews.

“As a *specimen* of the manner in which the exposition of the Bible has been conducted in Germany, we may just refer to the opinions which have prevailed in the interpretation of this, the plainest and most splendid of all the prophecies pertaining to the Messiah.

1. Comparatively the greatest number of non-Messianic interpreters make the whole Jewish people the subject. A large number of German expositors, whose names may be seen in Hengstenberg’s *Christol.* 1. p. 494; have adopted this view. The only difference between this interpretation and that adopted by the later Jews is, that the German critics suppose it refers to the Jews in the Babylonish exile, while the Jews suppose that it refers to their nation suffering in their present exile.

2. It was held by Eckermann that it refers to the Jewish nation in the abstract, in opposition to its individual members. In other words, it seems to have been held that the nation in the abstract was guilty and was suffering, while the individual members were innocent, and escaped suffering and punishment.

3. It has been held that it refers to the pious part of

the Jewish people as contrasted with the ungodly. This opinion was defended by Paulus. His view is the following:—‘ The pious part of the Jewish people were punished and carried into captivity with the ungodly, not on account of their own sins, but the sins of the latter. The ungodly inferred that the hope of the pious that *Jehovah* would help them was in vain, but as the exile came to an end, and the pious returned, they saw that they had erred, and that their hope was well grounded. They deeply lament, therefore, that they have not long ago done penance.’

4. One author has maintained that the Jewish priesthood is the subject of the prophecy, but in this he stands alone.

5. It has been maintained by others, that the prophets collectively, are referred to in the passage. This was at first the opinion of Rosenmuller, but was abandoned by him, and was then defended by De Wette, and is maintained by Gesenius.

6. Others have referred it to some individual. Thus Grotius supposes that Jeremiah is meant. Augusti supposed that Uzziah was intended. Others that Hezekiah was meant; and others that Isaiah here referred to himself; and others that it refers to some unknown prophet slain by the Jews in their exile; and others that it refers to the Maccabees!

“ These strange and absurd opinions are specimens of the unhappy manner of exposition which has prevailed among the German Neologists; and they are specimens too of the reluctance of the human mind to embrace the truth as it is in Jesus, and of its proneness to the wildest aberrations, where mere human reason, and wild speculation are suffered to take the reins in the interpretation of the Bible. Perhaps there is scarcely to be found an instance of interpretation that is more fitted to humble us in regard to the proneness of men to err, and to embrace

the wildest opinions, than in these modes of explaining this beautiful portion of Isaiah. And there is not to be found any where a more striking proof of the reluctance of the human mind to contemplate the life and sufferings and death of the Redeemer of the world, or to embrace the great and glorious truth, that men can be saved only by the vicarious sufferings of the Son of God.—*Barnes on Isaiah in loco.*

I.

The Jews in their venomous railings against Jesus, the Holy One, still bear witness, that such was the character of Him, whom they rejected and still reject, viz. that “like a sheep before her shearers is dumb, and He opened not His mouth. The following is the account given of Jesus’ behaviour before His execution, in that malignant book, “*Sepher Toldoth Jeshu.*”

ויקחו זקני ישראל את ישו ויביאוהו העירה ויקשרוהו בעמור של שיש אשר בעיר ויכוהו בשוטמים ויאמרו לו איה כל נפלאותיך אשר עשית ויקחו קוצים ויעשו מהם כתר וישמו על ראשו ויצמא ויאמר להם תנו לי מעט חומץ חזק וכאשר שתה צעק בקול גדול לאמור עלי נבא דוד זקני ויתנו בברותי ראש ולצמאי ישקוני חומץ - - - - - וישא ישו את קולו ויבך ויאמר אלי אלי למה עזבתני: ויאמרו לו אם בן אלהים אתה למה לא הצלתה את נפשך מיריני ויאמר ישו דמי יכפר על באי עולם שכן ניבא ישעיהו ובחבורתו נרפא לנו:

For an account of that book I would refer the reader to the first number of “*The Theologian.*” The following are some of the remarks on it:—

“Now it is impossible to read this fable without perceiving that, vile and infamous as it is, it yet presents a powerful testimony, even by the admission of the Jews, to the truth of Jesus. Reality and fiction are so closely blended together in it, that it is clear, that one has arisen out of the other. The fiction would never have been framed so like the truth, in some of its leading features, unless there

had been a strong antecedent ground for it. The Jew has evidently written, not only on a received history, but on a history which he believed to be true. He found certain properties attributed to Jesus, and he gave free credit to their existence. He does not deny the fact, he is content to pervert its principle. He does not denounce, as false, the common opinion that such a person lived, he does not reject the idea, that He performed certain miracles, he does not contradict the violence of His death, nor His betrayal by one of His own nation. These things he admits. He allows that the Christian world have just and tenable reasons for their belief in preternatural powers of their Redeemer, and that so many of the Jews themselves became his disciples, in consequence of those powers, that they may be fairly characterised as "multitudes."

Dr. M'Caul in his pamphlet entitled "The Doctrine and Interpretation of the Fifty Third Chapter of Isaiah," ably disproves the applicability of this chapter to the Jewish people, from the contents of the seventh verse. He says, page 15, "Another characteristic ascribed to the person here described, is equally inapplicable to the Jewish nation: it is this, a patient endurance of injuries, a non-resistance of evil: verse 9, "He was oppressed and He was afflicted: yet he opened not His mouth: He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth." Here is one described who bears all sorts of affliction and oppression, without making the slightest resistance; without even opening His mouth to utter reproach; one who has the meekness and gentleness of a lamb, the inoffensiveness of a sheep. Surely this does not apply to the Jews. A very hasty glance at their history is sufficient to strip them of all pretensions to the character of an unoffending lamb. As long as ever they had the power they did resist bitterly and bloodily. We freely acknowledge that their provoca-

tions were great. We have no wish to defend the wickedness of Christian nations. We grant that their treatment of the Jews is a blot and a stain. But that is not the question. The question is, Did the Jews bear all the oppression heaped upon them like lambs? Did they suffer evil without resisting it? History answers in the negative. The history of the Jewish captivity for the first seven centuries, is a history of a series of insurrections, fierce and violent, against the nations. How desperate was the resistance to the Roman power, which brought on the destruction of the temple by Titus! But when that was destroyed, the spirit of resistance still remained. A.D. 115, the Jews of Cyrene rebelled and murdered 220,000 Lybians: and it was not until after several bloody battles that they submitted. A.D. 116, the Jews in Mesopotamia rebelled, and it was necessary to send the greatest General of the empire to meet them. Soon after the Jews of Cyprus rebelled and massacred 240,000 of the inhabitants; a powerful army was necessary to bring them to obedience. A.D. 132, Ben Chozba appeared in the character of Messiah at the head of an army, ready to shake off the Roman yoke. R. Akiva, one of those looked upon by the Rabbins as most righteous, supported his resistance to the Roman authority; a bloody war was the consequence, and it was only by force that this insurrection was put down. A.D. 415, the Jews of Alexandria revolted. A.D. 522, the Jews of Persia revolted under the conduct of R. Mid, or Miz, at their head, and declared war against the king of Persia. A.D. 535, the Jews in Cæsarea rebelled. A.D. 602, the Jews at Antioch. A.D. 624, the Jews in Arabia took up arms against Mahomet. A.D. 613, they joined the arms of Chosroes, when he made himself master of Jerusalem, and put thousands to death. It is not our purpose to create ill feeling against the Jews, who have every where been badly used; but these traits of their

history show that they have resisted evil—that their character in captivity has not been that of a lamb; that, therefore, the 53rd of Isaiah cannot be applied to the Jewish nation.”

J.

The following statement I conceive to have special reference to the first part of Isaiah 53. 12. “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.” (Acts. 2. 33). St. Peter’s address to the cripple in the temple, to whom he said, “Silver and gold have I none; but such as I have I give thee: in the name of Jesus Christ of Nazareth rise up and walk,” (Acts 3. 6.) has reference to Isaiah 53. 4, 5. The following passage has palpable reference to the whole of that chapter: “But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.” (Acts 3. 18). Peter ends his bold address before the high priest, saying, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4. 12). As also his second address, “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,” (Acts 5. 31.) which is the doctrine of the same chapter, as expressly taught in the 11th verse. When Peter said to the poor Eneas, who was sick of the palsy for eight years, “Eneas, Jesus Christ maketh thee whole,” (Acts 9. 34). What else had he in his view but the 4th and 5th verses above alluded to? The same chapter St. Peter alluded to especially when he addressed Cornelius, “To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10. 43.

Compare now 1 Pet. 1. 11, 12, 18, 19, 20, 23 ; 2. 21—25 ; 3. 18 ; 4. 13, 14, &c.

K.

“ON, if, so far from being here a particle of doubt, rather expresses the certainty of what is affirmed ; only the statement is put hypothetically, for the purpose of laying down the condition of the following predictions respecting the success of the Messiah’s undertaking. It forms the point of transition from the use of Preterite to that of the Future tense. His sacrifice was still future, but it should certainly be presented, and issue in the specified results.”
Henderson, in loco.

I conceive this to be the sense of the word ON in Jacob’s vow, and the narrative should therefore run thus in the English version :—“ Jacob vowed a vow, saying, SURELY [not ‘if’] God will be with me, and will keep me in the way where I am going, and will give me bread to eat, and raiment to put on, and I shall return to my father’s house in peace ; and Jchovah shall be my God.” (Gen. 28. 20, 21.)

L.

The learned author of the “Atonement” has devoted no less than twenty pages to the confutation of the Socinian Expositors’ views on this passage. I expect that no reader will think an apology needful, on my part, for giving a lengthy quotation of the Archbishop’s examination and result of the same.

“Dr. Priestly indeed, although he professes to collect ‘All the texts, in which Christ is represented as a sacrifice either expressly or by plain reference’ has not been able to find so many to this purpose, as have been here referred to. After the most careful research, he could discover but a very few ; and of these he remarks, that ‘the greater part are from one Epistle, which is allowed in other res-

pects to abound with the strongest figures, metaphors, and allegories :’ and these being rejected, ‘the rest he says are too few to bear the very great stress that has been laid upon them :’—and thus they are all discarded with one sweeping remark, that they carry with them the air of figure, and that had Christ’s death been considered, as the intended antitype of the sacrifices under the law, this would have been asserted in the fullest manner, and would have been more frequently referred to. We are here furnished with an instance, of the most expeditious, and effectual method, of evading the authority of Scripture. First, overlook a considerable majority, and particularly of the strongest texts, that go to support the doctrine you oppose : in the next place assert, that of the remainder, a large proportion belongs to a particular writer, whom you think proper to charge with metaphor, allegory, &c. &c. then object to the residue, as too few on which to rest any doctrine of importance : but lest even these might give some trouble in the examination, explode them at once with the cry of figure, &c. &c. This is the treatment, that Scripture too frequently receives, from those who choose to call themselves rational and enlightened Commentators. There are two texts, however, on which Dr. Priestly has thought fit to bestow some critical attention, for the purpose of shewing, that they are not entitled to rank even with those few, that he has enumerated as bearing a plausible resemblance to the doctrine in question. From his reasoning on these, we shall be able to judge, what the candour and justice of his criticisms on the others would have been, had he taken the trouble to produce them. The two texts are, Isai. 53. 10. ‘When thou shalt make his soul an offering for sin :’ and 2 Cor. v. 21. ‘He made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him.’ Against the first, he argues from the disagreement in the versions, which he

observes may lead us to suspect some corruption in our present copies of the Hebrew text. Our translation, he says, makes a change of person in the sentence.—‘He hath put Him to grief,—When thou shalt make His soul an offering for sin, He shall see His seed, &c.’ in which, he adds, it agrees with no ancient version whatever. In the next place, he asserts, that the Syriac alone retains the sense of our translation, and at the same time remarks that this version of the Old Testament is but of little authority. He then gives the reading of the clause, by the LXX and the Arabic, ‘If ye offer a sacrifice for sin, your soul shall see a long-lived offspring.’ He concludes with the Chaldee paraphrase of Jonathan, which is different from all. And from the whole he draws this result, that the uncertainty as to the true reading of the original, must render the passage of no authority.

But the real state of the case is widely different from this representation: for 1st, our translation does not absolutely pronounce upon the change of person, so as to preclude an agreement with the ancient versions. 2nd. The Syriac is not the only version that retains the sense of ours: the Vulgate, which Dr. Priestly has thought proper to omit, exactly corresponding in sense. 3rd. The Syriac version of the Old Testament, so far from being of little authority, is of the very highest. 4th. The concurrence of the LXX and the Arabic is not a joint but a single testimony, inasmuch as the Arabic is known to be little more than a version of the LXX, and consequently can lend no farther support, than as verifying the reading of the LXX at the time when this version was made: and that it does not even authenticate the reading of the LXX at an early day, may be collected from the Prolegom. of Walton, and Kennicot’s state of the Hebrew text, as referred to in the note below. 5th. The Chaldee paraphrase of Jonathan is remarkable (as Bishop Lowth states in his

Prelim. Dissert.) 'for a wordy allegorical explanation,' so that an exactness of translation is not here to be expected. And lastly, the apparent differences of the versions may be explained by, and fairly reconciled to, the present reading of the Hebrew text.

These several points will be best explained, by beginning with the last. The state of the Hebrew text, as it stands in all our present Bibles, at least in such of them as I have consulted, viz. Walton's Polyglot, Michaelis, Houbigant, Kennicot, Doederlein, &c. and scarcely undergoing any variation however minute, from the prodigious variety of copies examined by Kennicot and De Rossi, is as follows,

אם תשים אשם נפשו יראה זרע יאריך ימים

Now these words, as they stand, manifestly admit of a twofold translation, according as the word תשים is considered to be of the *second person masculine*, or the *third person feminine*, viz.—*When THOU shalt make his soul an offering for sin, or when HIS SOUL shall make an offering for sin*: and though, with Ludovicus de Dieu, our present translation of the Bible has followed the former in the *text*, yet has it with Cocceius, Montanus, Junius and Tremellius, Castellio, and almost every other learned expositor of the Bible, retained the latter, inserting it in the *margin*, as may be seen in any of our common Bibles. It deserves also to be remarked, that in the old editions of our English Bible, (see Matthewe's, Cranmer's, or the Great Bible, and Taverner's; see also the Bibles in the time of Elizabeth, viz. the Geneva and Bishops' Bibles; see all, in short, that preceded James's translation,) this latter reading is the only one that is given: and it should be observed, (see Newcome's *Historic. View*, p. 105) that one of the rules prescribed to the translators employed in the last named version, which is the one now in use, was, 'that where a Hebrew or Greek word admitted of two proper senses, one should be expressed in the context, and the other in the

margin.' Thus it appears, that Dr. Priestly must have glanced his eye, most cursorily indeed, upon our English translation, when he charges it so peremptorily with the abrupt change of person.

Again, this very translation, which, beside the older Expositors above referred to, has the support of Vitringa and Bishop Lowth, and is perfectly consistent with the most accurate and grammatical rendering of the passage in question, agrees sufficiently with the ancient versions. In sense there is no difference, and whatever variation there is in the expression, may be satisfactorily accounted for from a farther examination of the original. Thus in the Vulgate it is rendered, '*When he shall make his soul an offering for sin, he shall see,*' &c.—and in the Syriac, '*the penalty of sin is laid upon his soul,*' (that is, in other words, his soul is made an offering for sin, *that he might see,* &c. Now the first is a literal translation of the Hebrew, if only instead of תשים be read ישם, which we may readily suppose some copies of the Hebrew to have done, without introducing the smallest uncertainty into the text. The second will also be found a literal version, if for תשים be read תשמ, which may be taken passively, *shall be made.* Now it appears from Kennicot's various readings, that one MS. support this reading. But there is a remark on this head made by Houbigant (and which has been overlooked both by Bishop Lowth, and the Commentator on Isaiah who has succeeded him) that seems to deserve considerable notice. The word, he says, should be תשמ, in the passive voice: for that, as Morinus observes, the Jews, before the vowel points were introduced, were used to mark the passive by the letter ך interposed: and that here, this Chaldaism had been allowed to remain by the transcriber.—*See Houbigant in locum.*

Again, with respect to the LXX version of this passage, (for as to the Arabic, it need not be taken into account,

for the reasons before stated,) the difference between it and the last mentioned translation is not so great, as on the first view might appear. It is true, the reading of the LXX, as given in our Polyglot, is *εαν δωρε*, 'if ye offer : ' but it is remarked by Bishop Lowth, that in some copies of the LXX is *δωρα*, ' shall be offered ; ' which agrees exactly with the Syriac. Indeed, as Mr. Dodson very properly observes, *δωρα* may be considered the true reading of the LXX, not only on the authority of Clemens R. and Justin, who read it so ; but also from the custom, which prevails in Greek MSS. of writing *ε* instead of *αι*. This practice is noticed by Walton, in his edition of Clem. R. (p. 142.) on the words *προτριωτε ημας ε'παυτω*, and is well known to all, who are conversant in Greek MSS as obtaining not only at the termination of words, as in the instance taken from Clemens, but in all parts of the word indifferently. This reading is likewise approved by Capellus. Thus far then (and this it is to be noted is the most important clause in the passage) the disagreement between the LXX and the other ancient versions is done away. That it differs both from them, and the Hebrew text, in some other parts of the sentence, must be allowed ; but that from an extensive collation of the several MSS (which has now happily been at length undertaken) even these differences may yet be removed, there is much reason to expect. The confirmation of the present reading of the Septuagint by the Arabic version, is by no means an argument against this ; as that version is not above 900 years old, and may therefore have been derived from copies of the Septuagint, not the most perfect. Besides, it deserves to be remarked, that Bishop Lowth (Prelim. Diss.) pronounces the Septuagint version of Isaiah, to be inferior to that of any other book in the Old Testament ; and in addition to this, to have come down to us in a condition exceedingly incorrect.

Upon the whole then, since the present state of the

Hebrew text has been shewn to agree with the Syriac, the Vulgate, (both of which, it should be noted, were taken from the Hebrew; one in the first, the other in the fourth century,) with our English translation, and in a material part even with the LXX, we may judge, with what fairness, Dr. Priestly's rejection of the present text, on the ground of the disagreement of the translations with it and with each other, has been conducted. His omission of the Vulgate: his overlooking the marginal translation of our present, and the text of our older English Bibles, and pronouncing peremptorily on their contents in opposition to both: his stating the Arabic as a *distinct* testimony, concurring with the LXX: and his assertion, that the Syriac version of the Old Testament is *confessed to be* of little authority, when the direct contrary is the fact, it being esteemed by all biblical scholars as of the very highest:—and all this done to darken and discard a part of holy writ,—cannot but excite some doubt, as to the knowledge, or the candour, of the critic.

With respect to the *Syriac* version, Bishop Lowth, in his Prelim. Dissert. thus expresses himself. After describing the Chaldee paraphrase of Jonathan, which he states to have been made about or before the time of our Saviour, he says, 'the Syriac stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining, the Hebrew text: it is a *close* translation of the Hebrew, into a language of *near affinity* to it: it is supposed to have been made as early as the *first century*.'—Doctor Kennicot also (*State of the Hebr. text*, vol. 2. p. 355) speaks in the strongest terms of this version, 'which he says, being *very literal* and *very ancient*, is of *inestimable value*:'—he concludes it to have been 'made about the end of the first century, and that it might consequently have been made from Hebrew MSS. almost as old as those, which were before translated into

Greek :’ and he of course relies on it, for many of the most ancient and valuable readings. The language of De Rossi is, if possible, still stronger. ‘Versio hæc antiquissima ordinem ipsum verborum sacri textus et literam presse sectatur; et ex versionibus omnibus antiquis purior ac tenacior habetur.’ (*Var. Lect. Vet. Test.* Proleg. p. 32.) Dathe, also, both in his preface to the Syriac Psalter, and in his *Opuscula*, pronounces in the most peremptory terms in favour of the fidelity and the high antiquity of the Syriac version. In the latter work particularly, he refers to it as a decisive standard by which to judge of the state of the Hebrew text in the second century. *Dath. Opusc. Coll. a Rosenm.* p. 171. In this high estimate of the Syriac version, these great critics but coincide with the suffrages of Pocock, Walton, and all the most learned and profound Hebrew scholars, who in general ascribe it to the *Apostolic age*.—(See Pocock. *pref.* to *Micah*, and Walton’s *Prolegom.* 13.)—Dr. Priestly however *has said*, that ‘it is confessed to be of little authority!’—I have dwelt much too long upon this point: but it is of importance that it should be well understood, what reliance is to be placed on the *knowledge*, and what credit to be given to the *assertions*, of a writer, whose theological opinions have obtained no small degree of circulation in the sister Island, and whose confident assumption of critical superiority, and loud complaints against the alleged backwardness of divines of the established church in biblical investigation, might draw the unwary reader into an implicit admission of his gratuitous positions.

I come now to examine his objections against the second text,—*He made him sin for us, who knew no sin, that we might be made the righteousness of God in him*.—In this passage, the word *αμαρτια* which is translated SIN, is considered by Hammond, Le Clerc, Whitby, and every respectable Commentator, to mean a *sin offering* or *sacrifice for sin*: it is so translated expressly by Primate Newcome in

his new version. That this is the true meaning of the word, will readily be admitted, when it is considered that this is the application of it in the Hebrew idiom; and that Jews translating their own language into Greek, would give to the latter, the force of the corresponding words in the former. And that they *have* done so, is evident from the use of the word through the entire of the Greek version of the *Old Testament*, to which the Apostles, when speaking in Greek, would naturally have adhered. Dr. Middleton, in his answer to Dr. Bentley, remarks, that ‘the whole New Testament is written in a language peculiar to the Jews; and that the idiom is Hebrew or Syriac, though the words be Greek.’ Michaelis also says, ‘the language of the New Testament is so intermixed with Hebraisms, that many native Greeks might have found it difficult to understand it.’ (*Introd. to N. T.*, vol. 1. p. 100.) Ludovicus Capellus, (in speaking of the Greek translators of the Old Testament, whose style he says is followed by the writers of the New,) asks the question, ‘Quis nescit, verba quidem esse Græca, at phrases et sermonis structuram esse Hebræam?’ (*Crit. Sacr.* p. 522.) And Dr. Campbell, in his *Preliminary Dissertations*, pronounces almost in the words of Capellus, ‘The phraseology is Hebrew, and the words are Greek.’ The justice of these observations, as applying particularly to the expression in the present text, is evinced in numerous instances, adduced by Hammond and Whitby in locum. And to this very text, the passage from Isaiah, which has just been discussed, bears an exact correspondence: for, as in that *his soul*, or life, was to be made $\delta\psi\lambda\lambda$, *αμαρτια*, or as the LXX render it, *περι αμαρτιας* a *sin offering*, so here Christ is said to have been made *αμαρτια*, a *sin offering*; and for us, as it *must* have been from what is immediately after added, that He *knew no sin*. For the exact coincidence between these passages, Vitringa (*Isai.* 53. 10.) deserves particularly to be consulted. Among

other valuable observations, he shews that *περι αμαρτίας, υπερ αμαρτίας*, and *αμαρτία*, are all used by the Greek writers, among the Jews, in the same sense. Several decisive instances of this in the New Testament, are pointed out by Schleusner, on the word *αμαρτία*.

Now from this plain and direct sense of the passage in 2 Cor. supported by the known use of the word *αμαρτία* in Scripture language, and maintained by the ablest Commentators on Scripture, Dr. Priestly thinks proper to turn away, and to seek in a passage of Romans (8. 3.) to which this by no means necessarily refers, a new explanation, which better suits his theory, and which, as usual with him, substitutes a figurative, in place of the obvious, and literal sense. Thus, because in Romans, God is said to have *sent his Son in the likeness of sinful flesh*, *εν ομοιωματι σαρκος αμαρτίας*, he would infer, that when in 2 Cor. God is said to have *made him sin*, it is merely meant that God had *made him in the likeness of sinful flesh*. Nor is he content with this unwarrantable departure from the language of the text, but he would also insinuate (Th. Rep. vol. 1. p. 128.) that the words *περὶ αμαρτίας* which occur in the text in Romans, and which, we have already remarked, are commonly used in Scripture language for a *sin offering*, and are so rendered in this place by Primate Newcome, merely imply *for us*, availing himself of our present version, which translates the words, *for sin*. Such vague and uncritical expositions of Scripture may serve any purpose, but the cause of truth. I have already dwelt longer upon them than they deserve; and shall now dismiss them without farther remark." Vol. 1. pp. 223—243.

The Archbishop directed his criticism on Isaiah 53. 10. against Socinians. Dr. M'Caul, the most successful controversialist against Jewish interpretation, directs his remarks in reply to Rabbinical objections. The learned Doctor first

gives the objection, and then with his usual clearness answers it. The objections opposed to the christian interpretation of this passage are, *First*, "That the expression, *He will prolong his life, in Hebrew*, is only applicable to *temporal life*." This objection is also urged by R. Isaac;* he says, 'We do not find that he prolonged his days, for he was put to death at the age of thirty three. Neither can christians apply this lengthening of days to his deity, for length of days cannot be attributed to God, seeing that he is the first, and the last, and of his years there is no end.'—

ANSWER—We do not apply the lengthening of days to the deity of the Lord Jesus Christ, but to his humanity. The Lord did indeed die about the thirty-third or fourth year of his age. But he could not be holden of the bonds of death. The third day his humanity arose from the dead, has lived ever since, and will live for evermore. 'I am He that liveth and was dead, and, behold I am alive for evermore.' (Rev. 1. 18). We interpret the lengthening of days, of the immortal life which the Son of God has communicated to his humanity. The passage is parallel to the 5th verse of the 21st Psalm, which confessedly refers to the Messiah. 'He asked life of Thee. Thou gavest Him length of days for ever and ever.' אורך ימים עולם ועד : where, as the passage is not controversial, R. D. Kimchi himself confesses that 'length of days' means 'eternal life.

חיים שאל ממך שתאריך לו ימים לעולם הזה : אורך ימים עולם ועד חיי עולם הבא :

"He asked life of thee," means that thou wouldest lengthen his days in this world. Length of days means the life of the world to come.' Thus, on the showing of the Jews themselves, this objection is of no weight. It would never

* Chizzuk Amunah, part 1., Chap. 22.

have been urged, if the case were not desperate." Rabbi Isaac objects, *that our Lord had no children, and therefore did not fulfil the words, "He shall see seed."* It cannot be said that his disciples are his seed; for it is nowhere found that disciples are called seed. They are only called children (בנים) as teachers are called fathers. But the word seed (זרע) is not applied to any man, excepting the natural offspring.

ANSWER—Let us suppose for a moment that Rabbi Isaac's assertion is correct,—that in no passage the word זרע (seed) occurs in a figurative sense: will it therefore follow that it cannot occur in a figurative sense? Can any substantial reason be assigned why it should not be used figuratively, as well as בכור ילד? The expression "children of the prophets," (בני הנביאים) confessedly means the disciples of the prophets. The Israelites are called "children of the living God" (בני אל חי) Hos. 2. 1. in the English 1. 10. To Ephraim, the word בן (son) and ילד (child) is applied in Jer. 31. 20. "Is Ephraim my dear son (בן) is he a pleasant child (ילד)?" Israel is also called God's first born, "Israel is my son, my first born." בני בכורי ישראל Exodus 4. 22. If all these words be used figuratively, what reason is there for denying that זרע may be used in the same way?

But secondly, the assertion that "seed" must mean the natural offspring is not true. It is used of the first born of the husband's brother, when the husband had died without issue. (See Gen. 38. 8. and Deut. 25. 6.) Here it cannot be contended that the child is the natural offspring of the deceased. In Isaiah 57. 4. it is used figuratively—"Are ye not children of transgression, a seed of falsehood?" (זרע שקר) And, again, Mal. 2. 15. "a godly seed," זרע אלהים In the 31st verse of the 22nd Psalm, which verse is not controversial, Aben Ezra himself takes זרע (seed) figuratively, "a seed shall serve him, it shall be counted to the Lord," &c.

Aben Ezra renders these words, "a seed which shall serve him," &c. and adds, "as if that was a seed, which serveth him." כאלו הוא זרע אשר יעבדנו. Again, in that famous verse, Gen. 3. 15. "I will put enmity between thee and the woman, and between thy seed and her seed," we cannot understand the natural offspring of the tempter, but those who do his works, and are actuated by his spirit."

M.

Bishop Lowth's misunderstanding the construction of Isaiah 53. 11. led him to hazard the following note on it:—"It seems to be only an imperfect repetition, by *mistake*, of the preceding word. It makes a solecism in this place; for, according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and צדיק עבדי in Hebrew would be as absurd as 'shall my *servant righteous* justify,' in English." I wonder what sort of a note the learned bishop would have indited, if he thought it worth his while to consider philologically Isaiah 28. 21. זר מעשהו and נכרתו עבודתו would have proved to him, even according to the common construction of the verse before us, that צדיק עבדי was no solecism, but the Lecturer on Hebrew Poetry left Isaiah 28. 12. unnoticed.

N.

Bishop Lowth's anxiety to reduce all the poetical writings of the Old Testament to parallelisms, led him to translate the first two clauses of the passage in the text,

לכן אחלק לו ברבים
ואת עצומים יחלק שלל

"Therefore will I distribute to Him the many for His portion;
And the mighty people shall He share for His spoil."

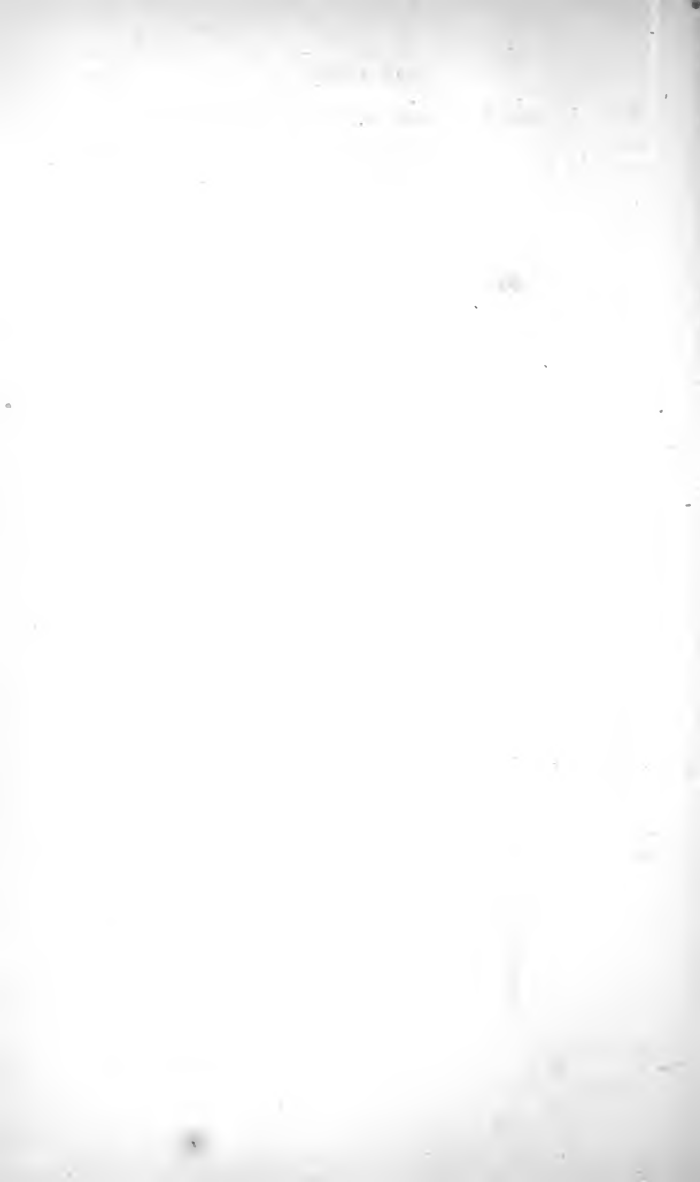
There is certainly a parallelism in the Bishop's translation, but, by no means in Isaiah's original. Dr. Lowth evidently followed the LXX and Vulgate construction, an imitation which he himself thinks is not always safe. Henderson, though he says in his note on this clause, "ב must be suffered to retain its usual signification of *with, among*," has incorrectly adopted the last signification he mentioned in his text, and translated Isaiah's words thus:—

"Therefore, I will divide for Him a portion among the great,
And with the strong He shall divide the spoil."

This translation is certainly "more philologically correct" than the Bishop's, but certainly not altogether correct. The ב has no other meaning here than it has in Gen. 32. 21, in the expression:—אכפרה פניו במנוחה and in many other places; and the word את has the regular accusative import.

O.

I have no hesitation in saying that if the words in Daniel (8. 24.) had suggested themselves to Lowth, Hengstenberg, Henderson, Barnes, and to many others of the great Biblical critics, they would have observed a great deal more, than they have done, in Isaiah 53. 12. For fear of being too elaborate, I have been rather brief in my critical remarks.



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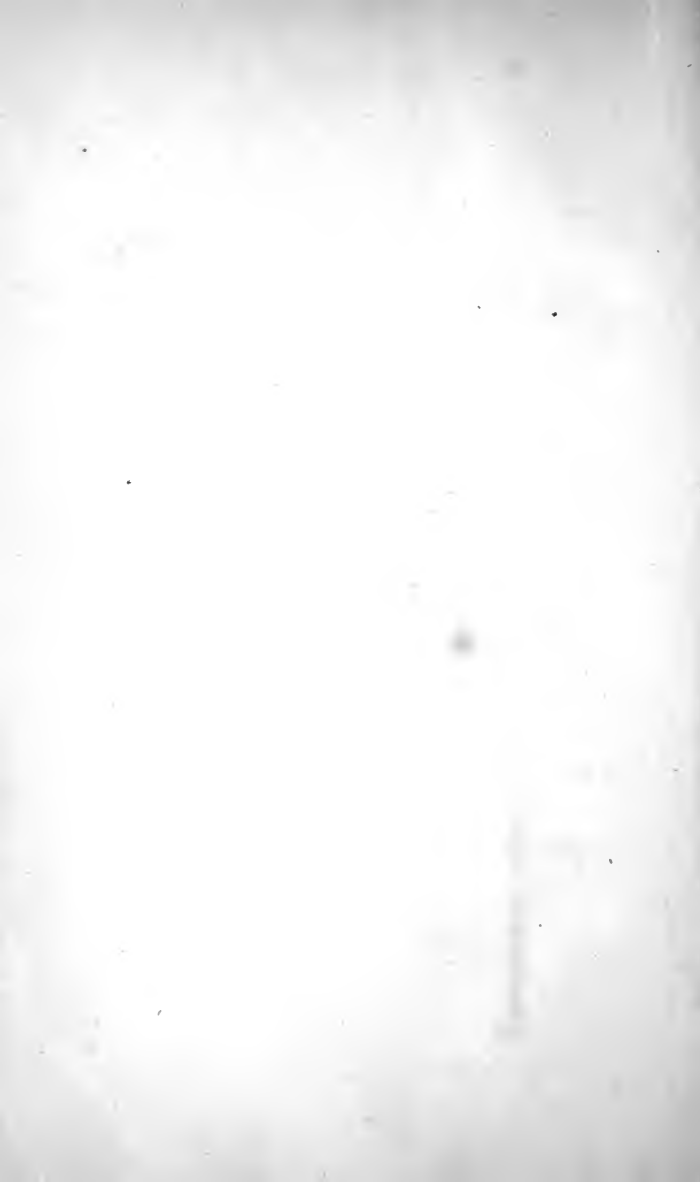
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