



A
SHORT VIEW
OF THE
WHOLE SCRIPTURE HISTORY:

WITH
A CONTINUATION OF THE JEWISH AFFAIRS FROM THE OLD TESTAMENT,
TILL THE TIME OF CHRIST, AND AN ACCOUNT OF THE
PROPHECIES THAT RELATE TO HIM.

ILLUSTRATED WITH

*Various Remarks on the History and the Religion of the Patriarchs, Jews,
and Christians, and on the Laws, Government, Sects,
Customs, and Writings of the Jews.*

BY I. WATTS, D. D.

ALSO, AN ACCOUNT OF THE
DESTRUCTION OF JERUSALEM,

ESTABLISHING THE DIVINE ORIGIN OF CHRISTIANITY:

The whole carefully Revised and Corrected; with Notes,

BY THE REV. B. P. AYDELOTT, M. D.

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RECOMMENDATIONS OF THIS WORK.

DEAR SIR,

THE Subscribers are happy to learn that you propose publishing "A Short View of the whole Scripture History, with a continuation of the Jewish affairs, from the Old Testament, till the time of Christ, and an account of the chief prophecies that relate to him, &c." By I. WATTS, D. D. It is a most valuable work, and in this age of bibles may be expected to obtain an ample circulation.

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THE Work above mentioned, when some allowances are made for the time when it was written*, and the state of the church of Christ in the days of Doctor Watts, deserves high commendation. It is particularly suited to the instruction of youth.

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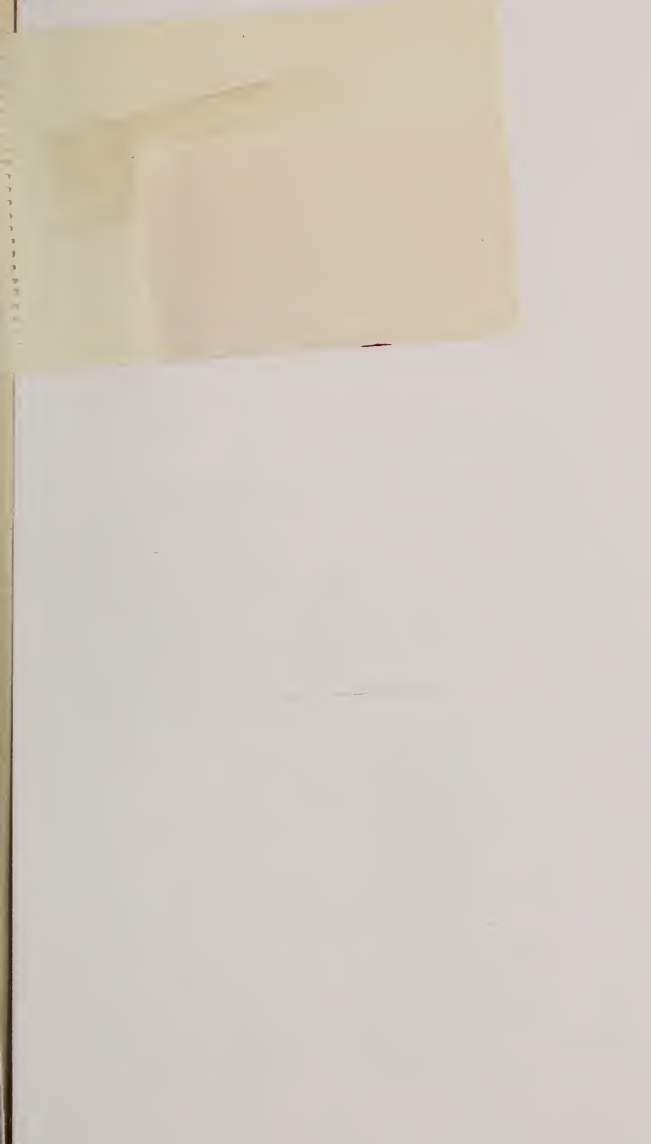
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* The particular deficiencies above alluded to, have been carefully sought after, and, as far as possible, removed by the Editor of this edition.

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THE
PREFACE,
SHOWING
THE DESIGN OF SUCH A SHORT VIEW OF SCRIPTURE
HISTORY, AND THE ADVANTAGES OF IT.

THE Holy Scripture is divided into two books, which are commonly called the Old Testament and the New. And as each of these books contained several articles or propositions which God has revealed to men, for the direction of their faith and practice in the successive ages of the world; so there are several histories contained in them, or narratives of the lives and deaths of men, of the affairs of nations, and especially of the transactions of God with mankind.

Some knowledge of these historical matters is necessary and useful, in order to obtain a more clear and full acquaintance with the principles of our holy religion, as well as to assist and engage us in the practice of it by way of motive. It is the history all along introduces the peculiar doctrines and duties; and all the latter revelations of the mind and will of God, relating to religion, have some connection with, and dependence upon the events which went before.

The very gospel of CHRIST consists partly in the history of his life and death; nor can the other part of it, namely, the doctrines and duties, be so well understood without some knowledge of the law of Moses, the ceremonies of the Jews, the religion of the patriarchs, and the transactions of God with Adam, the first father of all mankind.

The great and blessed God, at one single view, surveys all his own works and designs, from the beginning to the end of them; and every part of his grand scheme stands in a delightful harmony with the rest. He ordained all his more early dealings with men in such a manner, as to let in divine light by several gradations upon a dark world, and to lay a happy foundation for his latest and best revelation made by his own Son, and his apostles; and in many cases the former laws, ordinances, and transactions, are

evidently designed to prefigure and shadow out, as well as to introduce those which follow. Adam, our first father, by whom sin and death were brought into the world, was a type or figure of JESUS the second Adam, who brought in righteousness and life, Rom. v. 14. 1 Cor. xv. 21, 22, 45, 49. The law of Moses was a shadow of the good things which were to come; but the body and substance of these blessings was given us by CHRIST our Saviour, Col. ii. 17. Heb. x. 1. And it is certain we may obtain a more extensive and complete knowledge of Christianity, by our acquaintance with the sacred affairs of Adam and Noah, of Abraham and Moses, and the sons of Israel.

Besides, it is the history of the Bible which hath conveyed down to us the knowledge of those miracles and divine wonders which have been wrought by the prophets, the immediate messengers of Heaven, to prove that they were sent of God: it is in this history we read those prophecies of things to come, together with the accomplishment of them, which stand in a beautiful connection from the beginning of the world to the days of the Messiah. All of them join to confirm our faith in the several revelations of religion which God has made to the sons of men; and all concur to establish the last and noble scheme of religion, that is, Christianity. Thus the very history of scripture may have a powerful and rational influence, by divine grace, to establish our belief of the gospel, and to make us christians upon solid and reasonable grounds.

I add yet further, that in the historical parts of scripture we read the holy laws of God, exemplified in the life and practice of good men in several ages of the world. And when we see the rules of religion copied out in the words and actions of our fellow-creatures, it renders the performance of them more practicable and more delightful to us. While the word of command stands in the law to require our obedience, the actual obedience of our fathers to those commands recorded in the history, invites our imitation, and makes the work more easy, and, at the same time, strips the slothful and disobedient of every excuse.

To conclude: we find not only the precept but the sanctions of the law of God exemplified in the narratives of scripture. How often do we read the promises of God fulfilled in the rewards of the righteous, and his threatenings executed against wilful transgressors? These things set the government of God before our eyes in a stronger light; they show us that his words of promise and threatenings are not empty sounds; and make it appear with sensible conviction, that he will certainly reward, and that he will as certainly punish. The many wonderful instances of a divine

providence which concerns itself in the affairs of men, and which are recorded in the word of God, have a natural tendency to awaken our fear of so great and glorious a being, and to encourage our hope and trust in him. In a word, the perfections of God, whereby he made and governs the world, are set before our eyes by the Scripture History in such divine colours, as give us a more awful and amiable idea of God himself, than any words of description could have done, without such an historical account of his works of nature, grace and providence.

Since then it appears, that some knowledge of the history of Scripture is necessary and useful to every one among us who would know and love God, and be a partaker of his favour, the next thing to be inquired is, how this knowledge may be best attained? How shall persons, whose capacity is weak, or who have little time to employ on these subjects, be led in the shortest and easiest way to a competent acquaintance with the sacred history? And how shall those who are young in years be trained up in the plainest and most alluring manner to some knowledge of these important affairs, till their growing age and further advantages shall give them a more extensive and capacious view of all the transactions between God and men recorded in Scripture?

The BIBLE itself is a very large Book; and though it ought to be read by persons of all characters and conditions, yet the reducing of the several things contained in it to a short and narrow view, by way of abridgment, is exceeding useful, at least for youth, and for persons who have fewer conveniences and advantages of knowledge. I have made this sufficiently evident with regard to the doctrines and duties of religion, in my discourse concerning the composition and use of Catechisms, to which I refer my reader: and the same argument will hold good with regard to the historical part of Scripture. There I have shown particularly, how needful it is to collect the great articles and rules of our religion, which lie scattered up and down in the Bible, into a shorter scheme for the use of younger understandings; and I have given my reason, also, why the Catechetical method of QUESTION and ANSWER is preferable to all other methods of instruction; and I need not repeat the same things here with regard to sacred history.

It is proper the reader should know, that at the end of the history of the Old Testament I have inserted one chapter, wherein the Jewish affairs are continued from the time of Nehemiah, (where the sacred writers end) down to the time of Christ and the gospel. This is borrowed from the best ancient writings we

have of these events, namely, the book of Maccabees in the Apocrypha, and the history of Josephus; though I am greatly indebted also to Dr. Prideaux's historical connection of the Old and New Testament, wherein these narratives are so happily reduced to a Chronological order, and embellished and improved with many valuable hints from heathen historians.

And to render the work yet more useful in these days of infidelity, I have added another chapter, which I call a prophetic connection between the Old and New Testament, wherein the most eminent prophecies relating to our blessed Lord are set down in one view, together with their accomplishment; that younger minds may see how much this great Messiah, or anointed Saviour was foretold and expected through all ages, and may have their faith of Christ built early upon a solid foundation.

I have nothing more to add, but to acquaint the reader with the method I have taken in composing this work, and with the use he should make of it.

In framing this book, I have observed the following rules, namely:

1. I have proceeded, for the most part, according to the order of things, as they lie in the books of Scripture; but still endeavouring to maintain some connection throughout the whole history. Yet I cannot say I have always reduced things to that order in which they were transacted. For in several places I found that a strict observation of chronology, would have intermingled too many incidents of different kinds, would have broken the scheme of things I had proposed, or interrupted the narrative of some particular event, and rendered the history much more unconnected and disagreeable to those for whom I write.

2. Though I have not been solicitous to insert every incident, and the name of every person contained in the Old Testament, yet I have omitted scarcely any name or remarkable transaction which has been referred to or cited in the New, or has any connection with the gospel of Christ. It was not possible to insert all the particular narratives contained in the Scripture, without making another book almost as big as the bible itself: whereas my prime design was to give an abstract or short view of the sacred history, for the use of persons of such age, capacities, or conditions of life, as are not able to attend to much reading, nor gain a fuller and more accurate knowledge of the transactions of God with men.

3. I have added the chapter and verse of one or more texts of Scripture to every answer that it required, that the reader might be invited to search his bible, and there gain a larger and more

particular acquaintance with those historical matters which I have briefly mentioned in a line or two. If young persons by this means are allured to grow familiar with the word of God, I am persuaded the advantages they may reap thereby, will richly compensate all their labours in reading this historical abridgment of Scripture, and all my pains in writing it.

4. It is all divided into chapters, and some chapters into sections, with a new title to each. This will, in some measure, give a comprehensive view of the method and order of the whole. It is evident that the catechetical form of question and answer takes off the tiresomeness of reading from younger minds, and perpetually allures their inquiry and curiosity onward, by short answers, without the weariness which arises from many long continued pages of mere narrative: and in the same manner a proper distinction of the history into chapters and sections, under different titles, renders the work of reading much more delightful, by the frequent returning rests and pauses.

5. Since I originally intended it for persons of younger years, and ordinary attainments, I have studied generally to use such words and forms of speech as are most plain and easy to be understood.

6. Yet I have not so confined myself to the service of my unlearned readers, as to neglect all useful criticisms and occasional remarks to clear up difficulties; but have freely interspersed them throughout the whole book, so far as may inform the inquisitive, and give some hints to the more intelligent reader, for the further illustration of some passages of scripture, both in the Old Testament and the New.

Let me here speak a word or two more of the particular uses which may be made of this summary of sacred history.

It may not be an improper book to lie constantly in the nursery or parlour, to assist the instruction of children, or the conversation of grown persons. And if this and other useful books were suffered always to lie in the places appointed for servants, it might be an allurement to them to employ some of their leisure in a profitable manner. The placing it in any room of usual residence, may entice persons often to look into it, and lead them into an easy acquaintance with the various dealings of God with men from the beginning of the world.

Nor can I think it would be a vain or useless employment for persons who are not furnished with better advantages for scriptural knowledge, to read it over once in a year or two, in order to keep these sacred memoirs ever fresh in their minds. Half a

chapter in a week would be no heavy task, and this would finish it in one year's time.*

May the divine blessing attend this feeble endeavor to diffuse the knowledge of divine things among mankind, and to furnish families with useful matter for conversation, whereby they may be better secured against the temptations of loose and vicious writings, and vain discourse, which give an unhappy tincture to the imagination in early years, and tend to defile and destroy the soul.

* To these uses of the work, we may now add its great importance to scholars, teachers, and superintendents of Sunday Schools. Those who are engaged in Bible-class instruction, may also find it a valuable auxiliary.

A

SHORT VIEW

OF THE

WHOLE SCRIPTURE HISTORY.

THE HISTORY OF THE OLD TESTAMENT.

THE INTRODUCTION.

THERE is no history in the world so ancient as the Bible, nor is there any which gives us so early an account of things. The Old Testament begins at the creation of the world, brings us into acquaintance with Adam and Eve, our first parents, informs us of their state of innocence, their sin against God, and their being driven out of Paradise; it recounts the first generations of men, and their multiplied iniquities, which provoked God to destroy them by a flood.

Then it treats of the character, circumstances, and conduct of Noah and Abraham, and of their families after the flood; enlarging most upon the household of Jacob, or Israel the grandson of Abraham, who at the invitation of his son Joseph, went down with his family to dwell in Egypt, where they were enslaved by Pharaoh the king.

The history proceeds to the deliverance of the Israelites out of Egyptian bondage, by Moses and Aaron, and their being set apart to be a peculiar people to God. It rehearses the laws and statutes which were given them, together with their sins and punishments while they were in the wilderness, travelling to the land of Canaan, which God had promised them.

Then there follows an account of their conquest over the land of Canaan under the conduct of Joshua; their government by judges several hundred years; and after that there is a narrative of their first four kings, namely: Saul, David, Solomon, and Rehoboam. In his days the nation was divided into two kingdoms, which were called the kingdom of Israel, and the kingdom of Judah.

There are also particular records of the government of these two distinct kingdoms, under a long succession of their own kings, till they were both carried into captivity by the kings of Assyria.

After this, the sacred history relates the return of many of them

(chiefly the tribes of Judah and Benjamin) into their own land, and their re-building the city of Jerusalem, and the temple of God, and the settlement of the affairs of the church and state by Ezra and Nehemiah, which is the end of the historical part of the Old Testament.

During all this time there is an account given of the several prophets and messengers which were sent from God on special occasions, to reveal his mind and will to men: And there is also a larger and more particular narrative of the lives or transactions of some extraordinary persons, several of which are much interwoven with the series of the history: but there are others which seem to stand separate and distinct; such are the affairs relating to Job, a rich man of the east; Jonah, a prophet in Israel; and Esther, the queen of Persia; to which I have added, some account of Jeremiah and Daniel the prophets, in distinct chapters.

At the end of these I have put in two chapters before the beginning of the New Testament, which contain a historical and prophetic connexion between the Old Testament and the New; of which I have given an account in the Introduction to those particular chapters, as well as in the general Preface.

CHAPTER I.

The History of Mankind before the Flood.

1 Quest. HOW came this world into being?

Ans. In the beginning the great God created heaven and earth, and all things that are in them, Gen. i. 1. Exod. xx. 11.

2 Q. How did God create all things?

A. By his powerful word; for he commanded, and it was done, Gen. i. 5, 6, 9, &c. Heb. ix. 3. Psalm xxxiii. 9.

NOTE. We are also informed in the New Testament, that God created all things by his SON JESUS CHRIST, Eph. iii. 9, and that his name is THE WORD OF GOD, John i. 3. Rev. xix. 13.

3 Q. What time did God employ in making the world?

A. God, who could have made all things at once by his perfect wisdom and almighty power, chose rather to do it by degrees, and employed six days in making the world, with the creatures that are in it, Gen. i. 31. Exod. xx. 11.

4 Q. What was his work on the first day?

A. He made light, and divided it from the darkness, and the evening and the morning were the first day, Gen. i. 3, 5.

5 Q. What did God make the second day?

A. The air, or the lower heavens, which are here called the *firmament*; and the clouds, which are the waters above the firmament, ver. 6.

6 Q. What did he do on the third day?

A. He separated the earth from the sea, and made the trees and herbs to grow out of the ground, ver. 9—12.

7 Q. What was the work of the fourth day?

A. The sun, moon, and stars, which were appointed to give light upon the earth, and to make our days, our months, and our years, ver. 14, 19.

8 Q. What was the fifth day's work?

A. The birds and the fishes, which were both made out of the water, ver. 20—23.

9 Q. And what was the sixth and last day's work?

A. Creeping things, beasts and man, which were all formed out of the earth, ver. 24—26; and God blessed his creatures and pronounced his works all very good, ver. 28, 31.

10 Q. What did God do the seventh day?

A. God rested from his work of creation, and set apart the seventh day for a holy sabbath, or a day of rest, Gen. ii. 2, 3.

11 Q. Who was the first man and woman that God made?

A. Adam and Eve, Gen. v. 1, 2. 1 Cor. xv. 45. Gen. iii. 20.

12 Q. In what manner did God make Adam?

A. He framed his body out of the dust of the ground, and then put a living soul within him, Gen. ii. 7.

13 Q. How did God make Eve?

A. He cast Adam into a deep sleep, and formed Eve out of one of his ribs, and then brought her to him to be his wife, Gen. ii. 20, 21, &c.

14 Q. In what state did God create them?

A. God created them both in his own likeness, in a holy and happy state, which is called the state of innocence, Gen. i. 26.

15 Q. Where did God put Adam and Eve, when he had made them?

A. Into the garden of Eden, to keep it, and take care of it, that even in the state of innocence and happiness, they might have some work to be employed in, Gen. ii. 15.

16 Q. What was their food in that garden?

A. God gave them leave to eat any of the herbs, plants, or fruits that grew there, except the fruit of one tree, which he

forbid them to taste of on pain of death, Gen. i. 29, and ch. ii. 16, 17.

17 Q. What was the name of that tree ?

A. It was called *The tree of Knowledge of good and evil*, because as soon as man eat of it, he would know evil to his sorrow, as well as he knew good before to his comfort, Gen. ii. 17, and ch. iii. 5.

18 Q. As there was one tree so dangerous, that it exposed him to death if he eat of it, was there not also a tree that would secure him from death ?

A. Yes, there was a tree called *The tree of Life*, placed in the midst of the garden, whose fruit was also able to have preserved him in life, if he had continued to obey God, Gen. ii. 9, and chap. iii. 22 ; and it is reasonably supposed to be designed as a pledge or seal of eternal life to him, if he had continued in his innocency.

19 Q. What was the religion of Adam in the state of innocency ?

A. The practice of all the duties towards God, and towards his creatures, which the light of nature or reason could teach him ;* together with his observance of this one positive precept, of abstaining from the fruit of *The tree of Knowledge* ; and this was given him as a special test or trial of his obedience to his Maker. This is called the *dispensation of innocence*.

20 Q. How did Adam behave himself in this time of his trial ?

A. He eat of the fruit of *The tree of Knowledge*, which God had forbid him on pain of death, Gen. ii. 17, and chap. iii. 6.

21. Q. How came Adam to disobey God, and eat of this forbidden tree ?

A. Eve was first persuaded to eat of that deadly fruit, and then she persuaded Adam to eat of it too, Gen. iii. 12.

22. Q. Who tempted Eve to eat of it ?

A. The evil spirit, that is, the Devil, which lay hid in the serpent, Gen. iii. 1. 2 Cor. xi. 3 ; and for this reason he is called *the old Serpent*, Rev. xii. 9.

23 Q. What mischief followed from hence ?

* The Sabbath day was divinely appointed to commemorate the creation of all things by God, and therefore its observance was a part of man's duty from the first.

A. As Adam sinned against God, so he brought in sin and death among all mankind, who were his children; and they have spread through all generations, Rom. v. 12.

24 Q. Then God did not put Adam and Eve to death as soon as they had sinned?

A. No; but they were condemned to die, and become liable to sickness and death; they were driven out of the garden of paradise, that they might not taste of *the tree of Life*, and they were appointed to labour hard for their food all their days, Gen. iii. 19, 23.

25 Q. Did God, who spared their life, show them any further pity?

A. Yes: he gave them a kind promise, and clothed them with the skins of beasts, because they were naked, Gen. iii. 15, 21.

26 Q. What was the kind promise that he gave them?

A. That *the seed of the woman should bruise the head of the serpent*, who tempted them to sin, Gen. iii. 15.

27 Q. Who is this *seed of the woman*?

A. The Lord Jesus Christ, the Son of God, who *in due time was made of a woman*, Gal. iv. 4.

28 Q. What is meant by his *bruising the serpent's head*?

A. That Christ should destroy the wicked works and designs of the devil, and thereby save mankind from the sin and death which were brought in among them by his temptation, 1 John iii. 8. Heb. ii. 14, 15.

29 Q. Whence came the skins of the beasts with which God clothed Adam and Eve?

A. It is likely God taught Adam to offer sacrifices at this time, and that these were the skins of the beasts that were offered in sacrifice.

NOTE. Whether flesh was eaten by the religious families before the flood, is uncertain; but it does not appear that God had given Adam express leave to eat flesh, Gen. i. 9, chap. ii. 26, and ix. 23; and then there could be no skins to be had from the beasts killed for food. But the sin of man deserved death: and it was probable at this time that God appointed beasts to be sacrificed or put to death, to show that sin deserved death, and to make a typical atonement, or answer for the sin of man; since cutting and burning God's living creatures, does not seem to be a contrivance of man himself, to appease God for his own sin.

Then it is natural to suppose, that God clothed Adam and Eve with the skins of those beasts which were sacrificed, to show them in a typical or figurative way, that as clothes covered the naked body

from shame and harm, so sacrifices, offered according to God's appointment, should in some sense protect them from the punishment which sin had deserved. And it is very possible, God might inform Adam that all these appointments were only a figure of Christ the great sacrifice, the seed of the woman, who should make a real and effectual atonement for sin hereafter by his own death. I confess all this does not so evidently appear in the writings of Moses, nor could it be expected, where the account of things in those early times is so exceeding short, though it is very agreeable to the discoveries made in the following parts of Scripture.

I add yet further, that sacrifices might be instituted at this time with this view and design, even though Adam himself might not be informed of it; for the great God does not always immediately reveal to his creatures the reason and design of all his precepts or his providences, Job xxxiii. 14.*

30 Q. What was the religion of man after the fall, or sin of Adam?

A. All the duties of the light of nature, which were required before; and beside these, he was now called to repentance for sin, faith or trust in the mercy of God, expectation of the promised Saviour, and offering of sacrifices. This is called the *Adamical dispensation* of the covenant of grace, and it reached to Noah's flood.

31 Q. Who were Adam's first children?

A. Cain and Abel, Gen. iv. 1, 2.

32. Q. What was Cain?

A. Adam's eldest son, and he was *a tiller of the ground*, Gen. iv. 1, 2.

33 Q. But what mischief did Cain do?

A. He killed his brother Abel, who was *a keeper of sheep*, Gen. iv. 2, 8.

34 Q. Why did Cain kill him?

A. Because his own works were evil, and God did not accept his sacrifice; but his brother's works were righteous, and God gave some token that he accepted him, Gen. iv. 4, 5. 1 John iii. 12. Heb. xi. 4.†

35 Q. Whither went Cain when God reproved him for this murder?

* These views of the divine institution and import of sacrifices have been ably and abundantly confirmed, and more largely unfolded, in authors of a later date, See Magee on the Atonement.

† The sin of Cain probably consisted in not offering an *animal sacrifice*, according to the divine appointment, as an acknowledgment of guilt, and an expression of faith in the promised Saviour. Abel however obeyed, and was therefore pronounced "righteous," "God testifying of his gifts." Heb. xi. 4. See Magee on the Atonement.

A. He went out and departed from the presence of the Lord, and from his father's family, where God was worshipped, and dwelt in the land of Nod, Gen. iv. 16.

36 Q. What were the posterity of Cain ?

A. Some of them are famous for the inventions of music and handicraft trades, but they are supposed to have neglected religion, Gen. iv. 20, 22.

37 Q. What other sons had Adam ?

A. Seth, who was born soon after the death of Abel, and several others after him, Gen. iv. 25, &c.

38 Q. Did the children of Seth neglect religion too ?

A. Religion was publicly maintained for some generations in Seth's family, for they distinguished themselves from the wicked *sons of men*; they prayed to God, and were called *the sons of God*, Gen. iv. 26, and chap. vi. 2, 4.

39 Q. Did they grow degenerate afterwards ?

A. All mankind grew so wicked, except a very few, that God saw it proper to manifest his righteous judgment, and his anger against sin, by destroying them, Gen. vi. 5—7.

40 Q. Who were some of the chief persons of Seth's posterity mentioned in Scripture in those early times ?

A. Enoch and Methuselah, Lamech and Noah, were the most remarkable.

41 Q. Who was Enoch ?

A. The man who *walked with God*, and pleased him in the midst of a wicked world, and foretold the judgment of God on sinners, Gen. v. 22. Jude 14, 15.

NOTE. When Enoch and Noah are said to walk with God, some learned men have supposed, that it does not only signify that they behaved themselves always as in the presence of God, and conversed with him by meditation and prayer, and walked in his ways; but that God appeared of old to these pious men as he did to Abraham, and walked and conversed with them in a bodily form; and this was the original of that phrase, 'walking with God,' to signify the practice of religion.

42 Q. What became of Enoch ?

A. God took him to heaven without dying, as a peculiar favour and honour done to him, Gen. v. 24. Heb. xi. 5.

43 Q. Who was Methuselah ?

A. The son of Enoch, and the oldest man that we ever read of, Gen. v. 21.

44 Q. How long did he live :

A. Nine hundred and sixty-nine years, Gen. v. 27.

45 Q. Who was Lamech?

A. Noah's father, who prophesied of the blessing the earth should find in his son, which had been laid under a curse for the sin of Adam, Gen. v. 29.

CHAPTER II.

Of Noah, Abraham, and their families, after the flood.

SECT. I.—*Of Noah and his Sons.*

1 Q. Who was Noah?

A. The righteous man, who was saved, when the world was drowned by a flood, Gen. vii. 23.

2 Q. How did God drown the world?

A. When mankind had provoked him by their sins, which were exceeding great, and after having warned them one hundred and twenty years by Noah, "a preacher of righteousness," 1 Pet. iii. 19, 20. Heb. xi. 7. Gen. vi. 5, 6, 7, he broke up the fountains of the great deep under ground, and caused it to rain forty days and nights, Gen. vii. 4, 11.

3 Q. How was Noah saved?

A. In an ark, or great ship or vessel which God taught him to build, Gen. vi. 9, 14, &c.

4 Q. Who was saved with him?

A. All his family, and some living creatures of every kind, namely, two of every unclean beast and bird, which were neither fit for food or sacrifice, and seven of every clean creature which were fit for one or both uses, Gen. viii. 2, 3, 13, 14.

5 Q. How long did Noah tarry in the ark?

A. At the end of nine months, he sent forth a dove, which brought in an olive branch, to show him that the waters were abated; and at the end of twelve months and ten days, he came forth, and the creatures which were with him, Gen. vii. 11, and viii. 5—13.

6 Q. What command did God give Noah?

A. The offerings of sacrifices were continued, Gen. viii. 20, 21. Flesh was given to man for food, as herbs were

before, Gen. ix. 2, 3. Blood was forbidden to be eaten, and the blood of man was expressly forbid to be shed, and murder was to be punished with death, Gen. ix. 4, 5, 6.

NOTE. The religion of Noah was the same with that of Adam after his fall (see chap. I. Q. 30.) with these few additions here mentioned. And this was the NOAHCHICAL DISPENSATION of the covenant of grace, whereby all men, from Noah to Abraham, were to seek salvation, and whereby all besides the family of Abraham were to be saved, even all the heathen world, till they hear of Christ.

7 Q. What promise did God make to Noah ?

A. That the world should never be drowned again ; and it pleased God to appoint the rainbow to be a token of it, Gen. ix. 13—15.

8 Q. Was there no rainbow before the flood ?

A. As the rainbow is produced by natural causes, it doubtless appeared before the flood ; but God was now pleased to make it a *seal* and *pledge* to the eye of faith, of his particular engagement that the world should never again be overwhelmed by a deluge of water.

9 Q. Who were Noah's three sons ?

A. Shem, Ham, and Japhet ; and they were the fathers of all mankind after the flood, Gen. ix. 18, 19, and x. 32.

10 Q. Who were the offspring or posterity of Shem ?

A. The Persians, who came from Elam their father ; the Syrians from Aram ; the Hebrews from Eber, as is supposed ; and particularly the Jews, with other inhabitants of Asia, Gen. x. 21.

11 Q. Who were the posterity of Ham ?

A. The Canaanites, the Philistines, and others of Asia, and the Egyptians, with other inhabitants of Africa, Gen. x. 6, &c.

12 Q. Who were the posterity of Japhet ?

A. Gomer, supposed to be the father of the Germans, Javan of the Greeks, Meshech of the Muscovites, and other families that dwelt in Europe, Gen. x. 2.

13 Q. Wherein did Ham the father of the Canaanites do amiss ?

A. He saw his father Noah naked, and made sport with him, and he was cursed under the name of his son Canaan, Gen. ix. 21, 25.

NOTE. It is probable, that Canaan joined with his father Ham in the mockery of his grandfather Noah, and therefore he was cursed ; and besides, this gave early notice to the Israelites, that the Canaan-

ites, whose land God gave them to possess, were a people under an ancient curse.

14 Q. What did Shem and Japhet do on this occasion ?

A. They covered their father with a garment, and concealed his shame, and were blessed, Gen. ix. 23, 26, 27.

15 Q. Did mankind freely divide themselves after the flood into several nations ?

A. No; but being all of one language, they agreed rather to build a chief city with a tower, that all men might be joined in one nation or kingdom, Gen. xi. 4.

16 Q. How did God scatter them abroad into different nations ?

A. By making them speak different languages, and then they ceased to build the tower, which was called *Babel* or *Confusion*, Gen. xi. 7—9.

17 Q. Did God preserve the true religion in any of their families ?

A. It is supposed to have been chiefly preserved in the family of Shem, for God is called *the Lord God of Shem*, Gen. xi. 26.

NOTE. Though the knowledge of the true God and religion were chiefly preserved in the family of Shem, yet it is evident that some branches of Ham's family, and probably of Japhet's too, preserved it for some hundreds of years; for Melchisedek, a king of the Canaanites in Abraham's time, was a priest of the most high God: and Abimelech, a king of the Philistines, feared God, and had a sense of religion; and both these are derived from Ham.

SECT. II.—Of Abraham and Lot, Ishmael and Isaac.

18 Q. Who was the most famous man of Shem's posterity in those early ages ?

A. Abraham, the son of Terah, of the posterity of Eber, Gen. xi. 27.

19 Q. What was the first remarkable thing recorded of Abraham ?

A. He left his own native country to go wheresoever God called him, Gen. xii. 1, 4.

20 Q. Whence did Abraham come, and whither did he go ?

A. He came first from Chaldea, then from Haran, and he went to dwell among strangers in the land of Canaan, Gen. xi. 31, and xii. 5. Heb. xi. 8, 9.

21 Q. Who came with Abraham into Canaan ?

A. Lot his brother's son : and they brought with them all their substance and their households, Gen. xii. 5.

22 Q. Did they continue to dwell together ?

A. Their cattle and servants grew so numerous, that they parted for fear of strife, and Abraham gave Lot his choice to go to the east or the west, Gen. xiii. 1—9.

23 Q. Where did Lot sojourn ?

A. He chose the east, and pitched his tent towards Sodom, because it was a well-watered and fruitful country, ver. 10—12.

24 Q. What calamity befell Lot here ?

A. He was carried away captive together with other inhabitants of Sodom, when the king of Sodom was routed in battle by his enemies, Gen. xiv.

25 Q. What did Abraham do on this occasion ?

A. He armed his own servants, three hundred and eighteen men, who pursued the conquerors, and routed them, and brought back Lot, and the other captives, with their goods, Gen. xiv. 14, 16.

26 Q. When Abraham returned from the slaughter of the kings, what honour was done him ?

A. Melchisedek, the king of Salem, and a priest of the most high God, met him and pronounced a blessing upon him, Gen. xiv. 18—20.

27 Q. What civility did the king of Sodom show Abraham ?

A. He offered him all the goods that Abraham had recovered from the former conquerors, but Abraham refused to accept them, ver. 21, &c.

28 Q. What became of Sodom afterwards

A. It was burnt by fire and brimstone from Heaven, together with Gomorrah, and other cities, because of the abominable wickedness of their inhabitants, Gen. xix. 24.

29 Q. Was there nobody to plead with God to spare them ?

A. Yes, Abraham pleaded with God to spare Sodom, and God would have done it, had there been but ten righteous men in all the city, Gen. xviii. 23—33.

30 Q. How did Lot escape ?

A. The two angels, which were sent to destroy Sodom, persuaded him to fly away with his family first, Gen. xix. 15.

31 Q. How many of his family escaped this judgment?

A. Only himself and his two unmarried daughters, for his two sons-in-law refused to remove, Gen. xix. 14.

32 Q. What became of Lot's wife?

A. She went with him part of the way, but when she looked back, hankering after Sodom, she was struck dead immediately, perhaps with a blast of that lightning which burnt Sodom, and she stood like a pillar of salt, Gen. xix. 26.*

33 Q. Was Lot a religious man?

A. Yes, and his righteous soul was daily vexed with the wicked conversation of the men of Sodom, 2 Pet. ii. 7, 8.

34 Q. Did he maintain his righteous character ever afterwards?

A. He once was enticed into the sin of drunkenness, and then he let his two daughters lie with him, and abuse him, Gen. xix. 30, &c.

35 Q. Had Lot any children by this sinful action?

A. Yes, Moab was the son of one daughter, and Ben-ammi of the other; and they were afterwards the fathers of the Moabites and Ammonites, who proved to be sore enemies of God's people, Gen. xix. 37, 38.

36 Q. Thus ends the history of Lot and Sodom: Let us return now to Abraham: In what part of the country did he dwell?

A. When he removed from Lot he went toward the west, and travelling on toward the south-west, he sojourned in the land of Abimelech, Gen. xx. 1.

37 Q. Who was Abimelech?

A. He was king of Gerar, in the country of the Philistines, Gen. xx. 2, and chap. xxi. 32.

38 Q. What did Abimelech do at Abraham's coming?

A. He took Sarah, Abraham's wife, into his house; but, being warned of God, he restored her again, Gen. xx. 2, 6, 14.

39 Q. How came Abimelech to take Abraham's wife?

A. Because she was a beautiful woman, and Abraham did not call her his wife, but his sister; and by this means he exposed her to be taken by other men, Gen. xx. 2.

* As nothing is spoken of Lot's wife before he went to Sodom he probably married her there. She was loathe to leave the place, and was perhaps about to "return back," but was instantly struck dead, and petrified as a monument to successive generations of the divine displeasure.

40 Q. What sons had Abraham?

A. The two chief were Ishmael and Isaac, Gen. xxv. 9.

41 Q. Who was Ishmael?

A. He was the son of Abraham by Hagar his servant maid, Gen. xvi. 15.

42 Q. How came Abraham to take his maid to be his concubine?

A. God had promised him a son, and he thought his wife Sarah was too old to have a child, and therefore by her advice took Hagar, Gen. xvi. 1, 2.

43 Q. What became of Ishmael?

A. Abraham, by the command of God, turned Ishmael and his mother out of his house into the wilderness, because they mocked and abused his younger son Isaac, Gen. xxi. 9, &c.

44 Q. Did Ishmael perish in the wilderness?

A. The angel of God appeared to Hagar, and showed her a spring of water when they were dying with thirst; and Ishmael grew up to be a great man, and the father of a large nation, Gen. xxi. 16—20, and xxv. 16.

45 Q. Who was Isaac's mother?

A. Isaac was the son of Abraham, by Sarah his wife, according to the promise of God, when they were both grown old, Gen. xxi. 1, &c. Rom. ix. 7, 8. Heb. xi. 11, 12.

46 Q. Why is Abraham called *the father of the faithful*, that is, of the believers?

A. Because he believed the promises of God against all probable appearance, and was a pattern to other believers in all ages, Gen. xv. 16. Rom. iv. 11, 12.

47 Q. What were the three chief promises which God gave Abraham?

A. 1. That he should have a son when he was a hundred years old. 2. That his children should possess the land of Canaan, when he had not ground enough to set his foot on there. And 3. That all the families of the earth should be blessed in him and his offspring, when he was but a private person, Gen. xvii. 8, 16, 17, and xii. 3. Acts vii. 5.

48 Q. What did this last promise mean?

A. That Jesus Christ the Saviour of men should come from his family, Gal. iii. 8, 16.

49 Q. What did God appoint to Abraham for a token of

these promises and this covenant, and of his own acceptance with God ?

A. He commanded him and all his sons to be circumcised in all generations, Gen. xvii. 7—10. Rom. iv. 11.

50 Q. What was the religion of Abraham ?

A. The same with the religion of Adam after the fall in chap. I. Q. 30. and the religion of Noah under chap. II. Q. 6. with the addition of circumcision, and the expectation of Canaan to be given to his seed, as a type of heaven, and a trust in the promise of the Saviour as one who should spring from him, and bless all nations.

NOTE. This was called the *Abrahamical dispensation*, but it was confined to the family of Abraham, in the literal sense of it ; with those temporal precepts and promises, of circumcision and the inheritance of Canaan ; though, in the spiritual sense of it, it reaches to every good man, and thus Abraham is their father, Rom. vi. 16, 17.

51 Q. How did Abraham further and most eminently show his faith ?

A. In his readiness to offer up his son Isaac in sacrifice at God's command, Gen. xxii. 12.

52 Q. And did he offer him in sacrifice ?

A. No, God withheld his hand, and sent a ram to be sacrificed in his stead, Gen. xxii. 13.

53 Q. What further favours did Abraham receive from God ?

A. God visited him, and conversed with him as a friend several times in a visible manner, and changed his name from Abram to Abraham, Gen. xv, and chap. xvii, and xviii. James ii. 23.

54 Q. What is written concerning Sarah, Abraham's wife ?

A. She believed God's promise, and had a son, at ninety years old, and her name also was changed from Sarai to Sarah, Gen. xvii. 15, 17. Heb. xi. 11.

NOTE. Some learned men have supposed, that the addition of the Hebrew letter H to the names of Abraham and Sarah, signifies a new relation to God, whose name is Jah ; others think it to be a part of the word Hamon, which signifies a multitude, because God promised many nations to spring from them when he changed their names, Gen. xvi. 5, 16.*

* Abram signifies in Hebrew, a *high father*, and Abraham, a *father of a great multitude*.

55 Q. What is recorded concerning Isaac their son ?

A. He feared the God of his father Abraham, he had frequent visions of God, and went out into the fields to meditate or pray, and offered sacrifices to God, Gen. xxiv. 63, and xxvi. 2, 24, 25.

56 Q. Who was Isaac's wife ?

A. His father Abraham sent afar, and took a wife for him, even Rebecca, out of his own family in Mesopotamia, because he was unwilling he should marry among the wicked Canaanites, whom God had doomed to destruction, Gen. xxiv. 3, 4, 51, &c.

57 Q. What children had Isaac ?

A. Two sons, Esau and Jacob, Gen. xxiv. 25, 26.

SECT. III.—*Of Esau and Jacob, and their posterity.*

58 Q. WHAT WAS Esau ?

A. He was Isaac's eldest son, bred up to hunting rather than husbandry, who sold his birthright to his brother for a mess of pottage when he was faint with hunting, Gen. xxv. 31, 33.*

59 Q. What was Jacob ?

A. The youngest son of Isaac, who by his mother's contrivance obtained his father's blessing, though not in a right way, Gen. xxvii. 27.

60 Q. By what treachery did he obtain the blessing ?

A. When his father Isaac was old, and his eyes dim, by order of his mother he put on Esau's clothes, and told his father he was Esau, his eldest son, Gen. xxvii.

61 Q. How did Esau take this ?

A. Esau threatened to kill him, and therefore he left his father's house, Gen. xxvii. 41, 43.

62 Q. Whither did Jacob go ?

A. To Laban the Syrian, who was his mother's brother, Gen. xxviii. 2, 5.

63 Q. What did he meet with in going thither ;

A. He lay down to sleep on a stone at Bethel, and had a

* His birthright included the blessings promised by God to Abraham—the land of Canaan, the Messiah, and all the accompanying religious advantages. These Esau “despised,” and he is therefore called, “profane Esau.” Heb. xii. 16.

holy dream of God, and of angels there ascending and descending between heaven and earth, Gen. xxviii. 12—14.

64 Q. What did he do in Laban's house ?

A. He kept his uncle Laban's cattle, and he married his two daughters, Leah and Rachel, Gen. xxix. 15, &c.

65 Q. How long did he live there ?

A. Twenty years, till he had got a large family of children and servants, much cattle, and great riches, Gen. xxx, and xxxi. 41.

66 Q. What did Jacob meet with in his return to Canaan ?

A. He had a vision of God as of a man wrestling with him, Gen. xxxii. 24, &c.

67 Q. Why was Jacob called Israel ?

A. Because he prayed and prevailed with God for a blessing, where he wrestled with him in the form of a man, Gen. xxxii. 28. Hos. xiii. 4.

68 Q. How did his brother Esau meet him ?

A. God turned Esau's heart so, that he met him with great civility, though he came out with four hundred men, (as Jacob feared) to destroy him, Gen. xxxii.

69 Q. What posterity had Esau ?

A. A large posterity, who chiefly inhabited mount Seir, and were called Edomites, from their father's other name, Edom, Gen. xxxvi. 8, 9.

70 Q. How many sons had Jacob ?

A. Twelve, and they were called the twelve patriarchs, because they were the fathers of the twelve tribes of Israel, Gen. xxxv. 22. Acts vii. 8. Numb. i.

71 Q. What were their names ?

A. Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, the sons of his wife Leah ; Joseph and Benjamin, the sons of his wife Rachel ; Dan and Naphtali, the sons of Bilhah his concubine ; and Gad and Asher, the sons of Zilpah his concubine, Gen. xxxv. 23—26.

72 Q. Who were the most famous of all these in sacred history ?

A. Levi, Judah, and Joseph.

73 Q. What is there remarkable concerning Levi ?

A. The priesthood, and other things relating to the worship of God, were committed to Levi's family in following times, Deut. xvii. 9, and xxxiii. 8, 10.

74 Q. But did not Levi do a very wicked thing in killing the Shechemites?

A. Yes; he and his brother Simeon dealt very treacherously and cruelly with them, in slaying them after they had made a covenant of peace with them, Gen. xxxiv.

75 Q. How did Jacob bear this?

A. He severely reproved them for it, and upon his death-bed, by the spirit of prophecy, pronounced a curse upon them, that they should be scattered abroad through all the land of Israel, Gen. xxxiv. 30, and xlix. 5.

76 Q. Was this curse executed?

A. Yes, in some measure, for the Simeonites, as well as Levites had their possessions scattered among all the tribes of Israel; but the curse of the Levites was lightened by their having the priesthood given them, Joshua xxi.

77 Q. What is there remarkable relating to Judah?

A. He dealt very basely with his daughter-in-law Tamar, and committed shameful wickedness, Gen. xxxviii.

78 Q. Did God forgive this sin?

A. Yes, God forgave it so far as not to punish his posterity for it: for the kingdom and government in future ages was promised chiefly to his family, Gen. xlix. 10.

79 Q. What is there remarkable said of Joseph?

A. His brethren sold him for a slave into Egypt, where he became the ruler of the land, Gen. xxxvii. 27, and chap. xlii. 40. Acts vii. 9, 10.

80 Q. Why did they sell him?

A. For envy; because his father loved him, and made him a coat of many colours, and because he dreamed that they should bow down to him, Gen. xxxvii. 3, 4.

81 Q. What was his first station in the land of Egypt?

A. He was a servant in the house of Potiphar, a captain of the guard, and by a false accusation of his master's wife, he was cast into prison, though he was entirely innocent, Gen. xxxix.

82 Q. What was the occasion of his advancement?

A. He interpreted the dreams of some of his fellow-prisoners, and when the interpretation proved true, then he was sent for to court, to interpret the king's dream, Gen. xli.

83 Q. And did this raise Joseph to be the ruler of Egypt?

A. Yes: he was thus advanced, because he foretold the seven years of plenty, and seven years of famine, which

Pharaoh the king dreamed of under two different emblems, of good and bad ears of corn, and of seven fat kine and seven lean ones, Gen. xli. 39.

84 Q. How did Joseph carry himself towards his brethren in his advancement ?

A. In the famine they came down to buy corn in Egypt, and bowed down to him, according to his dreams ; but he treated them roughly at first, as a great lord and a stranger, till their consciences smote them for their former cruelty to him, Gen. xliii. 7, 19, 21.

85 Q. Did he then revenge himself upon them ?

A. No, but he made himself known to them with much affection and tenderness, Gen. xlv.

86 Q. How did he manifest his forgiveness of them ?

A. He sent for his father, and bid his brethren bring all their families into Egypt, and he maintained them all during the famine, Gen. xlv. 4, 7.

87 Q. Did Jacob die in Egypt ?

A. Yes: but according to his desire his body was carried up to the land of Canaan, and was buried there in the faith of the promise, that his seed should possess that land, Gen. xlix. 29, and l. 13.

88 Q. What became of the families of Israel after Joseph's death ?

A. They were made slaves in Egypt, and *a new king, who knew not Joseph*, sorely oppressed them, and endeavoured to destroy them, Exod. i. 13, 14, 16, 22.

89 Q. Did Joseph as well as his father, profess any hope of his family and kindred returning from Egypt in the following times ?

A. Yes, he died *in faith of the promise made to his fathers*, that they should go and possess the land of Canaan; and therefore he required them when they went, to carry up his bones and bury them in the promised land, Gen. l. 24, 25.

CHAPTER III.

The Deliverance of the Israelites from Egypt, and of Moses and Aaron.

1 Q. WHO delivered the Israelites from the slavery of Egypt?

A. God heard their cry, and delivered them by the hand of Moses and Aaron, Exod. iii. 9, 10, and xii. 31. Josh. xxiv. 5, 6.

2 Q. Who was Moses?

A. He was one of the family of Levi among the people of Israel, who was wonderfully saved from drowning when he was an infant, Exod. ii. 10.

3 Q. How was he in danger of drowning?

A. Pharaoh, the king of Egypt, had commanded every male child to be drowned; and when Moses's parents could hide him no longer, they laid him by the bank of the river in an ark or box of bulrushes, Exod. i. 22, and ii. 3.

4 Q. How was he saved?

A. The king of Egypt's daughter found him by the river, and pitied the child, and brought him up for her own son, Exod. ii. 5, 6, 9.

5 Q. Did he continue a courtier in Egypt?

A. No, for when he was grown a man he showed pity to his kindred in their slavery, and slew an Egyptian; which being known, he fled from the court of Pharaoh, Exod. ii. 11—14.

6 Q. Whither did he fly?

A. To the land of Midian, where he kept the sheep of Jethro, a priest, a prince of the country, and married his daughter Zipporah, Exod. ii. 14, and iii. 1.

7 Q. How did God appoint him to deliver Israel?

A. God appeared to him in a burning bush, as he was keeping Jethro's sheep, and sent him to Pharaoh, to require the release of Israel his people, Exod. iii. 1—18.

8 Q. What was his office afterwards?

A. God made him the leader and lawgiver of the people of Israel, Exod. xxxii. 34. Deut. xxxiii. 4, 5. John i. 17.

9 Q. Who was Aaron?

A. He was brother to Moses, and he was sent of God to meet him as he was returning to Egypt, and appointed to assist him in his dealing with Pharaoh the king, Exod. iv. 14, 27.

10 Q. What was Aaron's office afterwards?

A. He was made the first high priest of Israel, Exod. xxviii. 1. Heb. v. 1, 4.

11 Q. How did Moses and Aaron prove to Pharaoh, and to the people, that God had sent them upon this errand?

A. They had power given them from God himself to work several miracles, or signs and wonders, to convince the people of Israel, as well as Pharaoh, that they had a commission from God, Exod. iv. 1—10.

12 Q. What was the first miracle?

A. Aaron cast down his rod, and it became a serpent; and when Pharaoh's conjurors did so too, Aaron's rod swallowed all their's up, Exod. vii. 9, 12.

13. Q. What did Moses and Aaron do further to deliver that people?

A. Upon Pharaoh's refusal to let the people of Israel go, they brought ten miraculous plagues upon the king, and upon all the land, by the authority and power of God, Exod. vii, viii, ix, x, xi, and xiv. 10, &c. Psal. cv. 26, &c.

14 Q. What were these ten plagues?

A. (1.) Water turned into blood. (2.) Frogs. (3.) Lice. (4.) Flies. (5.) Murrain among cattle. (6.) Boils and blisters on man and beast. (7.) Thunder, lightning, and hail. (8.) Locusts. (9.) Thick darkness. (10.) The first-born slain.

15 Q. Were Pharaoh and his people willing to release the Israelites at last?

A. Yes: when they saw they were like to be destroyed, for there was not a house wherein there was not one dead: then they hastened them out, and lent them jewels and gold to adorn their sacrifices and worship, Exod. xii. 29—36.*

16 Q. How great was the number of the Israelites that went out of Egypt?

A. Six hundred thousand men, besides children, and all went on foot, Exod. xii. 37.

17 Q. Which way did the Israelites bend their journey?

* The Egyptians kept the Israelites many years at hard labour, *without compensation*; and the only way they could get their *due* was to retain the property of the Egyptians;—which they did.

A. Towards the wilderness of the Red sea, as they were guided by God himself marching before them in a pillar of cloud by day, and in a pillar of fire by night, Exod. xiii. 18, 21.

18 Q. But did not Pharaoh and his army pursue them after they were gone?

A. Yes, they repented that they let them go, and pursued them to the Red sea, resolving to destroy them, Exod. xiv. 5, and xv. 9.

19 Q. How did the people of Israel, who came out of Egypt get over the Red sea?

A. When they were in distress, with the Red sea before them, and Pharaoh's army behind them, they cried unto God, whereon Moses bid them stand still, and see the salvation of the Lord. Then, at the command of God, Moses struck the sea with his rod, and divided the waters asunder, and the children of Israel went through upon dry land, Exod. xiv. 10, 16, 21, 29.

20 Q. What became of the Egyptians that followed them?

A. God troubled their army, retarded their march, and when Moses stretched out his hand over the sea again, the waters returned upon them, and they were drowned, Exod. xiv. 28.

21 Q. Whither did the children of Israel go then?

A. They went wheresoever God guided them by the pillar of cloud, and the pillar of fire, and they moved and they rested, according to the rest or the motion of this cloud, Exod. xiii. 21. Numb. x. 33, 34.

22 Q. How did the people of Israel, who had seen all these wonders, behave themselves in their travels?

A. At every new difficulty, when they wanted meat or water, or met with enemies, they fell a murmuring against God and Moses, Exod. xv. 23, 24, and xvi. 2, 3.

23 Q. How long was it before they came to the place that God promised them?

A. They wandered forty years in the wilderness for their sins, Numb. xiv. 32, 33. See Psal. lxxviii.

24 Q. What did they eat all the time?

A. God fed them with manna, or bread that came down every night from heaven, and lay all round the camp, Exod. xvi. 4, 15, 35. Deut. viii. 3.

25 Q. What did they drink in the wilderness?

A. Moses smote the rock with his rod, and water gushed out in a river, which attended them in their journeys, Exod. xvii. 5, 6. 1 Cor. x. 4. Num. xx. 11. Nehem. ix. 15.

26 Q. What did they do for clothes during these forty years?

A. Their raiment waxed not old, nor did their shoes wear out, Deut. xxix. 5.

27 Q. Did Moses govern all the people himself?

A. By his father-in-law Jethro's advice, and by God's approbation, he appointed officers and judges over the people for common cases, but every harder cause was brought to Moses, Exod. xviii.

28 Q. You told me that Moses was a lawgiver to the Jews or people of Israel, pray how came he by those wise and holy laws which he gave them?

A. He conversed with God fourscore days and nights in mount Sinai, and there he learnt them, Exod. xxiv. 12—18. Deut. ix. 9—18.

NOTE. The people of Israel were not called JEWS, till after their return from the captivity of Babylon, the chief part of those who returned being of the tribe of Judah; yet in all later histories, the Israelites are so universally called Jews, that I have sometimes used this name even in the earlier part of their history. It is plain that Moses was twice with God on mount Sinai, and that forty days at each time, for Moses coming down, and finding the idolatry of the golden calf, broke the tables of the law which God wrote first, and God called him up the second time, and wrote the law on new tables. See Exod. xxxiv. 1—5, 28.

29 Q. What token was there that Moses had been with God?

A. The face of Moses shone so, that the people could not converse with him till he put a veil on his face, Exod. xxxiv. 29—35.

30 Q. What sort of laws were those which Moses gave the Jews?

A. Moral laws, ceremonial laws, and judicial laws, and all by God's own appointment, Exod. xxiv. 12. Isa. xxxiii. 11.

31 Q. What was the religion of the Jews, or Israelites?

A. The same with the religion of Adam after his fall, of Noah and Abraham, with the additions given by Moses. See Chap. ii. Q. 50.

NOTE. This is called the JEWISH, or MOSAICAL, or LEVITICAL DISPENSATION ; and herein God may be considered under three characters :

1. As the universal creator of all men, and as the Lord God and ruler of the souls and consciences of all ; and of the Jews, as a part of mankind : And under this character he required of the Jews, all the duties of the light of nature, or the moral law, which obliged all mankind, as well as them, and that under every dispensation.

2. He may be considered as the God of Israel, or the Jews, as a Church outward and visible ; whom he had separated from the rest of the nations to be a peculiar people to himself ; and so he prescribed to them peculiar forms of worship, and special ceremonies and rites of religion, as tokens of their duty and his grace.

3. He may be considered as the proper king of the Israelites, as a nation, and as they were his subjects ; and so he gave them judicial and political laws, which relate to their government, and the common affairs of civil life.—But these three sorts of laws are not kept so entirely distinct as not to be intermingled with each other. It is all indeed but one body of laws, and given properly to that one people under different circumstances. And on this account it is sometimes hard to say, under which head some of these commands of God must be reduced. Some commands relating to their houses and garments, their plowing and sowing, and the prohibition of particular sorts of food, are naturally ranked under their political laws : And yet there is something ceremonial or religious designed or included in them. Again, that which we call the moral law, or the ten commands, is for the most part the law of nature, but it has something of a positive institution, ceremonial or ritual, in it. This is very plain in the fourth command, of the seventh day sabbath : but in this history it was not proper to enter into too nice inquiries on this subject. The three branches of this distinction of the Jewish laws in the main are evident enough, though they happen to be intermingled in some instances.

CHAPTER IV.

Of the Moral Law.

1 Q. WHICH was the moral law given to the Jews ?

A. All those commands which relate to their behaviour, considered as men, and which lie scattered up and down in the books of Moses ; but they are as it were reduced into a small compass in the ten commandments.

2 Q. How were these ten commandments first given them ?

A. By the voice of God on mount Sinai, three months after their coming out of Egypt ; and it was attended with

thunder, and fire, and smoke, and the sound of a trumpet, Exod. xix. 18, 19, and xx. 1, 18.

3 Q. Where was this moral law more especially written?

A. On the two tables of stone which God wrote with his own hand, and gave to Moses, Exod. xxiv. 12; chap. xxxii. 15, 16, and xxxiv. 1.

4 Q. What did the first table contain?

A. Their duty towards God in the *first four* commandments. See Exod. xx. 3—11. Deut. v. 22.

5 Q. What are these first four commandments?

A. I. "Thou shalt have no other Gods before me."

II. "Thou shalt not make to thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

III. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

IV. "Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath-day of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

6 Q. Is God's resting from his works of creation the seventh day, the only reason why the Jews were required to keep the Sabbath or day of rest?

A. This latter part of the fourth commandment, namely, the reason of the Sabbath, taken from the creation, and God's *resting* on the seventh day, is entirely omitted in the rehearsal of the ten commands in the fifth of Deuteronomy: And instead of it the Jews are required to observe this command of the Sabbath or holy rest, for another reason, namely, because they were slaves in Egypt, and God gave them a release and rest from their slavery, Deut. v. 15. Though it

is possible both reasons of this command might be pronounced from mount Sinai, and only that mentioned in Exodus be written on the tables of stone.

7 Q. What did the second table contain?

A. Their duty towards man in the *six last* commandments, Exod. xx. 12—17. Deut. v. 22.

8 Q. What are these last six commandments?

A. V. "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

VI. "Thou shalt not kill."

VII. "Thou shalt not commit adultery."

VIII. "Thou shalt not steal."

IX. "Thou shalt not bear false witness against thy neighbour."

X. "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

9 Q. Were these ten commands given to the Jews only, or are they given to all mankind?

A. Almost every thing contained in these commands is taught by the light of nature, and obliges all mankind; the honour that is done them in the New Testament intimates this also. But there are several expressions in these laws by which it plainly appears they were peculiarly appropriated and suited to the Jewish nation in their awful proclamation at mount Sinai.

10. Q. Wherein does it appear so plainly that these laws, as given at mount Sinai, have a peculiar respect to the Jews?

A. This is evident in the preface, where God engages their attention and obedience, by telling them, that *he was the Lord their God, who brought them out of the land of Egypt*. This appears also in the fourth command, where the *seventh day* is the appointed Sabbath for the Jews; and in Deut. v. 15, God gives this reason for the Sabbath, that *he brought them out of Egypt with a mighty hand*. It is yet further manifest in the fifth commandment, where the promise of *long life in the land*, literally refers to the land of *Canaan*, which God gave to that people. *That thy days may be long upon the land which the Lord thy God giveth*

thee. Yet, as is before intimated, the citation of them by the apostles in the New Testament, as rules of our duty, doth plainly enforce the observation of them so far on the consciences of Christians.

CHAPTER V.

Of the Ceremonial Law of the Jews.

1 Q. WHAT was the Ceremonial Law ?

A. All those commands which seem to have some religious design in them, especially such as related to their cleansings from any defilement, and their peculiar forms of worship.

NOTE. I have hinted before, that several of the political laws which were given to the Jews by God as their king, have something ceremonial in them ; and they were designed to be emblems, types, or figures of some spiritual parts of religion. There were also part of their ceremonies of purification, and their rights of religious worship, which have a political aspect, and were prescribed by God as king of their nation. But I choose to range all their purifying rites, and their rules of worship rather under this head of the Ceremonial or Religious laws, because their forms of purification do more plainly and eminently typify or represent to us, how much care the people of God should take to be separated and purified from every sin, and from the communion of sinners : and the Jewish rites of worship represent to us, by way of type or emblem, that spiritual and evangelical worship which should be paid to God, especially under the New Testament, as the Lord of souls and consciences ; as well as those blessings of the gospel which are brought in by Christ and the Holy Spirit.

SECT. I. *Of the Ceremonies of Purification.*

2 Q. What were the chief rites or ceremonies appointed for *purification* or *cleansing* among the Jews ?

A. Washing with water, sprinkling with water or blood, anointing with holy oil, shaving the head of man or woman, together with various sorts of sacrifices, and some other appointments, Heb. ix. 10, 13, 19. Lev. xv. xvi. and xiii. 33. Numb. vi. 19. Exod. xl. 9.

3 Q. What were those things or persons among the Jews which were required to be purified?

A. All persons, houses, or buildings, garments, or other things which were set apart for the service of God; and all such as had been defiled by leprosy, by touching human dead bodies, or the carcase of any unclean animal, or by other ceremonial pollutions. See Leviticus xi. xii. xiii. xiv. and xv. Exod. xl. 9—15. Numb. viii. 6, and chap. xix. 9, &c.

4 Q. How were the persons or things of the Gentiles to be purified for the use of the Israelites?

A. The things which could endure the fire were to pass through the fire; other things were to be washed with water, Numb. xxxi. 20—24. And the maidens were to have their heads shaven, and their nails pared, before an Israelite could take any of them for a wife, Deut. xxi. 12.

5 Q. Were there not some things which could not be purified at all by any ceremonies?

A. All the several nations of Canaanites and the males among other Gentile captives in war, who had refused the offer of peace, were judged so unclean and polluted, that they were all to be destroyed, Deut. vii. 1—4. Josh. vi. 21, ch. vii. 26, and x. 28, 30, 32, 40, &c. Deut. xx. 13—17. And the houses and garments of the Israelites, where the leprous spots could not be taken away, were to be destroyed also, Lev. xiii. 57, and ch. xiv. 45. and those Israelites in whom the leprosy prevailed, were to be shut out of the camp as unclean, Lev. xiii. 45, 46.

6 Q. Were there any crimes of real immorality or impiety which could be taken away by any of these outward ceremonies of purification?

A. The mere outward performance of any of these ceremonies did purify the persons defiled no further, than to set them right in their political state, as subjects under God as their king; and to cleanse them, as members of the Jewish visible church, from ceremonial defilement, Heb. ix. 13. *The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth no further than to the purifying of the flesh.* But Heb. x. 4. *It is not possible that the blood of bulls and goats should take away sins;* that is, as they are committed against God as the Lord of their souls and consciences.

7 Q. How then were the sins of the Jews cleansed or pardoned. I mean their real immoralities and impieties against God, as the Lord of conscience?

A. They obtained pardon of God according to the discovery of grace and forgiveness scattered up and down through all the five books of Moses, and especially according to the promises made, and the encouragements given to Abraham, Isaac, and Jacob, and in general to all those who sincerely repent of sin, and trust in the mercy of God, so far as it was then revealed, and to be further revealed in time to come; Exod. xxxiv. 6, 7. Deut. iv. 29—31. Isa. lv. 7, &c. But this forgiveness is owing to the effectual atonement of Christ, which was to be made in due time, and which took away sins past as well as to come, Rom. iii. 21, 24, 25, 26.

8 Q. Did these outward rites of purification then do nothing towards the removal of their moral defilements of sin?

A. As their outward or ceremonial defilements were appointed to be emblems and figures of the spiritual or moral defilement of the soul by sin, so many of these ceremonies of purification, and particularly those by water and blood, were pledges and tokens to assure them that God would forgive sin; and they were also figures and emblems of the removal of moral defilement of sin from the souls of men, by the atoning blood of Christ, and by the sanctifying spirit of God, which is represented under the figure of *clean water*. See Heb. ix. and x.

NOTE. The following question perhaps might come in properly after the account of sacrifices; but having here inquired whether the ceremonies of purification did any thing towards the removal of the moral defilement of sin, I thought it as proper to introduce it here, as a kind of objection against the foregoing answers.

9 Q. But were there not some Jewish sacrifices and methods of purification and atonement, appointed for some real immoralities and wickedness, as when a man had committed a trespass against the Lord, by lying to his neighbour, by cheating or robbing him, or by swearing falsely, when he had found any thing that was lost and withheld it from the owner? Lev. vi. 1—7. Is it not said, *He shall bring his trespass-offering to the Lord, and the priest shall make an atonement for him before the Lord, and it shall be forgiven him?*

A. This *trespass-offering* would restore him to his standing in the visible church, and would set him right in the sight of God, as king of the nation, against whose political laws the man had committed this trespass; but it never was designed to free him from the guilt of this sin in the sight of God as the Lord of conscience, unless he repented of this sin in his heart, and trusted in the mercy of God so far as it was revealed in that day; for it is a certain truth, that *the blood of beasts cannot take away sin*, Heb. x. 4.

SECT. II.—*Of the Holy Persons.*

10 Q. Having finished the rites of purification, let us inquire now what were the most remarkable things relating to their forms of public worship?

A. These five, namely, *holy persons*, and *holy places*, *holy things*, *holy times*, and *holy actions*.

11 Q. What mean you by calling all these *holy*?

A. I mean such persons, such places, such things, and such times and actions, as were devoted to God and his worship, or appointed for his special service, Numb. xvi. 5. Lev. xxi. 8, and xxii. 15.

12 Q. Who might be called the *holy persons*, among the Jews or Israelites?

A. The priests, and the Nazarites, and all the Levites, Lev. xix. 1, 6. Num. vi. 2, 8, and viii. 14. though sometimes the whole nation are called *holy*, Exod. xix. 6.

13 Q. Who were appointed to be *priests*?

A. First, Aaron himself, and then the eldest of Aaron's family were appointed to be the high priests in succession; and the rest of his sons and their posterity were priests, provided they had no blemish in their bodies, Lev. xvi. 32, and xxi. 17. Exod. xxix. 30. Numb. iii. 3, 4, 10, 32, chap. iv. 16, chap. xvi. 40, and xx. 25, 26.

14 Q. How were they made priests?

A. They were solemnly separated at first to the priest's office, by anointings, and purifications, and sacrifices, Lev. viii.

15 Q. What was the business of the priests?

A. Their chief business was to offer sacrifices to the Lord, to burn incense before him in the holy place, to kindle the lamps, to do the higher services of the sanctuary, and to in-

struct the people, Lev. i. 5, 7, 8, and chap. ii. 2. Numb. xvi. 40, and Exod. xxx. 7.

16 Q. What was the office of the *high priest*?

A. He was appointed to come nearer to God, even to enter into the most holy place, to do special services on the yearly day of atonement, to oversee all the public worship, and to judge among them in many civil matters, as well as religious, Acts xxiii. 4, 5. Lev. xvi. Numb. iii. 4, 6. Deut. xvii.

17 Q. Was there any work which the priests performed in common with the high priests?

A. All the priests were to teach the people their duty, to assist in judging of civil and religious matters, and bless the people in the name of the Lord, Deut. xvii. 8—13, and xxi. 5. Numb. vi. 23. Mal. ii. 7.

NOTE. The priests were appointed to give the sense of the law in civil as well as religious concerns; because the same God, who was the object of their worship, was also king of their nation.

18 Q. Who were the *Nazarites*?

A. Men or women of any tribe who separated or devoted themselves to the Lord for a time by a particular vow, Numb. vi.

19 Q. What were the rules of a Nazarite's vow or separation?

A. He was to drink no wine nor strong liquor, to come at no dead body, nor to suffer any razor to come upon his head, but let his hair grow all the time, unless he fell under some ceremonial defilement, Numb. vi. 5, 6, 9, &c.

20 Q. How was his vow to be finished or ended?

A. By shaving his head at the door of the tabernacle, offering a sacrifice and burning his hair in the fire of it, Numb. vi. 13, 18.

21 Q. Who were the *Levites*?

A. All the tribe or family of Levi, for they were taken into the service of God instead of the first-born of all the tribes of Israel, whom God claimed as his own, Numb. iii. 40, and viii. 13, 19.

22 Q. Why did God claim all the first-born of Israel?

A. Because he saved them from the destroying angel, when he smote all the first-born of Egypt, Numb. viii. 14—18.

23 Q. What was the business of the Levites?

A. To wait on the priests in their office, and to do the

lower services of the sanctuary or holy place, Numb. viii. 19, and chap. iii. 4, 6.

24 Q. How were the Levites separated to the service of the sanctuaries?

A. By sprinkling water of purification on them, shaving their flesh, washing their garments, and the people laying their hands on them, as well as by several sacrifices, Numb. viii. 5—19.

SECT. III.—*Of the Holy Places, particularly the Tabernacle.*

25 Q. Next to the holy persons let us inquire what were the *holy places*?

A. The tabernacle in the days of Moses, and the temple in the days of Solomon, each of which is sometimes called the *sanctuary*, Exod. xxv. 8. 1 Chron. xxii. 19.

26 Q. What was the *tabernacle*?

A. It was a sort of moveable building made of pillars and boards, set in sockets of silver, and fine linen curtains embroidered with cherubs, and coupled with loops and tacks of gold, that the whole might be taken to pieces, and carried with them in their journies. See Exod. xxvi.

NOTE. When Moses had received full orders for making this tabernacle, he came down from mount Sinai, and found the people had been guilty of idolatry in making a golden calf. Then it is said he took the tabernacle, and pitched it without the camp, and afar from the camp, and called it the tabernacle of the congregation. And every one that sought the Lord went out to this tabernacle. This is supposed to be a little occasional tabernacle, made like a small chapel, for present worship; for God resided there at the door of it in a cloudy pillar; and Moses went into this tabernacle, and talked with God there, Exod. xxxiii. 6, 7, &c. But when the great tabernacle was finished according to God's appointment, it stood not without the camp, as appears in the following question.

27 Q. Where did the tabernacle stand when it was reared up?

A. It stood within a large space of ground which was called the *court of the tabernacle*, one hundred cubits long, and fifty cubits broad, Exod. xxvii. 9—18; and all the tribes pitched their tents round about it, Numb. ii.

28 Q. How was the court of the tabernacle inclosed?

A. It was inclosed by a row of pillars on each side, with curtains reaching from pillar to pillar, Exod. xxvii. 9—18, and chap. xl. 33.

29 Q. How was the tabernacle covered ?

A. With four vails or curtains; one of fine linen, one of goats' hair, the third was made of the skins of rams dyed red, and the fourth or outermost of badger-skins, to endure the weather, Exod. xxvi. 1—14.

30 Q. Into what rooms was the tabernacle divided ?

A. Into the *holy place* where the priests entered to minister daily, and the *most holy place*, where none but the high priest entered, and that but once a year, Heb. ix. 6, 7

31 Q. How was the *holy place* divided from the *most holy* ?

A. By a curtain or vail of fine linen of various colours embroidered with cherubs, and hung on four pillars overlaid with gold, Exod. xxvi. 31, 32, 34.

32 Q. What was the *temple* ?

A. A most glorious building of stone and timber, raised near five hundred years afterward by king Solomon, instead of this moveable tabernacle, 1 Chron. xvii. 5, 11, 12. 1 Kings vi. 1, 2.

33 Q. But besides these holy places (namely, the *tabernacle* and the *temple*) was not Jerusalem called the *holy city* ?

A. Yes, because God appointed the tabernacle in David's time to be removed to mount Zion, and because the temple was built by Solomon on mount Moriah, both which are included within the city of Jerusalem, Neh. xi. 1. 2 Chron. iii. 1, and 1 Kings viii. 1.

SECT. IV.—Of the Holy Things, namely, Altars, Garments, Sacrifices, &c.

34 Q. What were the *holy things* ?

A. There was a great number of holy things made of gold and silver, brass and wood, and fine linen, and other materials both dry and liquid, which were used in the Jewish worship.

35 Q. What were the chief or most considerable of these holy things ?

A. The ark of the covenant, and the mercy-seat, the altar of incense, the table and the candlestick, the altar of burnt-offering and the laver, the priest's garments, the sacrifices, the purifying water, the holy oil and holy perfume, together with vessels or instruments relating to all or any of these. Exod. xxxi. 7—11.

36 Q. What was the *ark*?

A. It was a chest or coffer made of wood, and overlaid with gold, wherein the two tables of the law were kept, of God's own writing, with some other precious things which were afterwards laid up there, Exod. xxv. 10—16. Deut. x. 1—5. Heb. ix. 4, 5.

NOTE. The rod of Aaron, which blossomed and yielded almonds, and the pot of manna, which the Israelites lived upon in the wilderness, were both laid up in the ark for a perpetual memorial of those miraculous events, Exod. xvi. 33, 34. Numb. xvii. 10. Heb. ix. 4. Though some learned men rather suppose these were only placed before the ark, and not in it.

37 Q. What was the *mercy-seat*?

A. It was the covering of the ark, and it was made of pure gold, with a cherub of gold at each end of it, with their wings stretched out to cover the mercy-seat, and their faces towards each other, and toward the mercy-seat also, Exod. xxv. 17—21.

NOTE. A cherub is used in scripture to denote some angelic power under the figure of some strange animal. It is described always like a living creature with wings, and probably with cloven feet too; but whether it be rather in the shape of an ox, or a man, the learned are not agreed. Perhaps it was sometimes nearer to the one form, and sometimes to the other.

38 Q. Why was the covering of the ark called the *mercy-seat*?

A. because God dwelt on it as the God of Israel, between the cherubs, in a body of light or a bright cloud, and appeared there as a God of mercy, accepting their sacrifices and their prayers, Exod. xxv. 22. Lev. xvi. 2. Numb. vii. 89. Psalm lxxx. 1. This light was called by the Jews the *Shechinah* or the habitation of God, and sometimes the *Glory*, Rom. ix. 4.

39 Q. Where were the ark and the mercy-seat placed?

A. In the holy of holies within the vail, Exod. xxvi. 33, 34.

40 Q. What was the *altar of incense*?

A. An altar made of wood, covered with gold, with a crown or ledge of gold round about it, Exod. xxx.

41 Q. What was done here?

A. Incense or perfume of sweet spices was burnt and offered upon it, every morning and evening, Exod. xxx. 7, 8.

42 Q. What was the *table*?

A. The table was made of wood, covered with gold, and had a golden crown or ledge round it, with golden dishes and spoons, Exod. xxv. 23, 30.

43 Q. What was put on this table?

A. Twelve cakes of bread were set there fresh every Sabbath, and it was called *shew-bread*, Lev. xxiv. 5.

44 Q. What was the *candlestick*?

A. It was made of pure gold, like a pillar or shaft, with three branches on each side, and thus it would hold one lamp on the top, and six lamps on the branches, Exod. xxv. 31.

45 Q. When were these lamps dressed?

A. Every morning and every evening they were dressed and supplied with pure oil, to burn always before the Lord, Exod. xxvii. 20, and xxx. 7, 8.

46 Q. Where were the altar of incense, the table of shew-bread, and the candlestick placed?

A. In the holy place.

47 Q. What was the altar of *burnt-offering*?

A. It was made of wood, and overlaid with brass, with shovels, and fire-pans, and basons, and other vessels belonging to it, Exod. xxvii. 1—5.

48 Q. What was the use of it?

A. All the burnt-offerings and sacrifices were offered upon it, Exod. xxxviii. 1.

49 Q. What was one of the chief glories of it?

A. That the first sacrifice that was offered upon it was burnt by fire from heaven, and that fire was always kept burning there for holy uses, Lev. ix. 24, and chap. vi. 13.

50 Q. What was the *Laver*?

A. A vast vessel of brass, containing a large quantity of water, Exod. xxx. 18—21.

51 Q. What was the design of it?

A. For the priests to wash their hands and their feet when they went to do service in the tabernacle, Exod. xxx. 18—21.

52 Q. Where did the altar of burnt-offering and the laver stand?

A. In the court of the tabernacle, under the open sky, Exod. xl. 29, 30.

53 Q. Having seen the holy things that belonged to the tabernacle, let us now inquire what were the priest's *holy garments*?

A. The common priests had a vest called an *ephod*, and some peculiar garments of fine linen appointed them when they ministered in the tabernacle; but the garments of the high priest were very peculiar, and exceeding rich and glorious, 1 Sam. xxii. 18. Exod. xxxix. 1, 27, 41.

54 Q. What were the high priest's chief garments?

A. These six or seven, namely, the *ephod*, with the breast-plate and girdle of curious work, the robe of the *ephod*, the embroidered linen coat, and the mitre with a golden plate, Exod. xxviii. 4.

NOTE. Here the common priests had such a linen coat and girdle, but not embroidered, and such a mitre of linen, but without a golden plate, Exod. xxviii. 40.

55 Q. What was the *ephod*?

A. It was a sort of short vest without sleeves, to be worn above all the other garments; it was made of fine linen, with blue, purple, and scarlet, interwoven with plates and wires of gold, Exod. xxxix. 2, 3.

56 Q. What was the *breast-plate*?

A. It was made of the same work as the *ephod* of a span square, with *twelve* jewels set in gold, ranked in four rows, and fastened to the *ephod*, Exod. xxxix. 8, 9, 10.

57 Q. What was engraven on those *jewels*?

A. The twelve names of the children of Israel, that the high priest might bear them on his breast as a memorial before the Lord, Exod. xxviii. 32, and xxxix. 14.

58 Q. What was the *urim* and *thummim* on the breast-plate?

A. It was something whereby the mind and will of God were made known to the high priest when he inquired in cases of difficulty, Exod. xxvii. 30. Numb. xxvii. 21.

NOTE. On this *ephod* was the *urim* and *thummim** in the breast-plate, which are sometimes called the Oracle, because the high priest by consulting this in any inquiry of importance found the mind of God, and told it to the inquirer. But we know not what this *urim* and *thummim* were, or by what signs or tokens, or in what manner the mind of God was made known on or by this breast-plate to the priests, whether the answer was given by particular lustre on such letters on the breast-plate as spelled out as distinct words, or whether by a voice from the *ephod*, or from the mercy-seat, is not hitherto agreed by the learned, and their conjectures about it are very various and uncertain.

* Two Hebrew words signifying *lights* and *perfections*.

59 Q. What was the *girdle* of ephod ?

A. A curious linen girdle of embroidered work, to bind the ephod with other garments close to the body, Exod. xxviii. 8, and some suppose it to have been fastened to the ephod.

60 Q. What was the *robe* of the ephod ?

A. It was an upper garment, woven all of blue, with wrought pomegranate, and golden bells, hanging on the hem, to make a sound when the high priest went into the holy place, Exod. xxxix. 31, 33, &c.

61 Q. What was the *coat* ?

A. An under garment, closer to the body, made of linen, and finely embroidered, Exod. xxviii. 4, 39.

62 Q. What was the *mitre* ?

A. It was a cap of fine linen, with a *plate* of pure gold fastened on the fore part of it with a lace of blue, Exod. xxviii. xxxvi. and xxxix. 28, 30.

63 Q. What was engraven on this *plate* ?

A. HOLINESS TO THE LORD, because Aaron was to bear the iniquity of their holy things, that they might be accepted before the Lord, Exod. xxviii. 36—39, and xxxix. 28, 30, 31.

64 Q. Thus much for the holy garments: Now let us hear what are the *sacrifices* that were appointed, which were also numbered among the holy things ?

A. All sacrifices were *offerings* made to God: some were of corn, or wine, or oil; and others were offerings of living creatures; birds or beasts which were generally to be slain: but all sacrifices must be perfect in their kind, and without a blemish, Lev. xxii. 19, 20.

NOTE. There is one single exception to this rule, Lev. xxii. 23, where a bullock or a lamb, which had no other blemish but some small natural imperfection or superfluity, might be offered in the case of a mere free-will offering, but in no other cases. The current language of scripture seems every where else so plainly to require sacrifices without a blemish, that some commentators think this text must be explained some other way.

65 Q. Where were the sacrifices to be offered ?

A. In no other place but at the door of the tabernacle, or the temple, Lev. xvii. 8, 9. Deut. xii. 14.

66 Q. But do we not read of Gideon, and Samuel, and David, and Elijah, building altars, and offering sacrifices in other places ?

A. This was not lawful to be done but by prophets and inspired men, or at God's express command.

67 Q. How were the sacrifices offered to God?

A. In some sacrifices the whole was burnt on the altar; in others a part was burnt, and other parts were given to the priests for their subsistence: and in some sacrifices the person who offered them was allowed to partake also. See *the seven first chapters of Leviticus*.

68 Q. What was done with the *blood* of the living creatures who were sacrificed?

A. The blood was never to be eaten, but to be poured out or sprinkled, according to God's appointment; for the blood is the soul or life of the beast, and it is blood that maketh atonement for the soul or life of man. See Lev. xvii.

69 Q. What was the design of sacrifices of corn, wine, and oil?

A. These were called *meat-offerings* and *drink-offerings*, and they were appointed chiefly to give thanks to God for mercies received.

70 Q. What was the design of killing and burning living creatures in sacrifices?

A. Some might be designed perhaps by way of thanksgiving, but most of them were to make atonement for sins or trespasses against the law of the Jews, or to purify the unclean from some ceremonial defilement, Heb. ix. 7, 13, 22.

71 Q. How could the killing and burning of living creatures make atonement for sin?

A. *It is not possible* (as St. Paul assures us) *that the blood of bulls and goats should really take away sins* committed against God, as the Lord of conscience: but when a man among the Jews had offended God, considered as king of the nation, by some civil trespass against the laws of the land, God was pleased to accept of the sufferings or death of the beast, instead of the death or suffering of the man: or if a person fell into some ceremonial defilement, he was to be purified by the blood of a beast. And this was an emblem, or token that the sin of man deserved death, and that God, considered as the Lord of conscience, would forgive sin, and would accept, in the room of the sinner, of the suffering and death of his son in due time, as a real atonement, of which the Jewish sacrifices were only types. See Heb. ix. and x. 1 Pet. i. 19. and ii. 24. See Quest. 6, 7, 8, of this Chapter.

72 Q. With what fire were the sacrifices burnt?

A. With fire which came down at first from heaven on the altar, and it was kept always burning on the altar for sacred uses; that is, to light the lamps, to burn incense, and to kindle other fires in their worship, Lev. ix. 24, and vi. 13.

73 Q. Who were those persons that dared to use other fire in worship than what God had appointed?

A. Nadab and Abihu, the sons of Aaron, burnt incense with *strange* fire, Lev. x.

74 Q. What was their punishment?

A. There went out a fire from the Lord, and devoured them, Lev. x. 1, 2.

75 Q. When were these various sacrifices to be offered?

A. Daily, weekly, monthly, and yearly, and on many special occasions, as God revealed to Moses.

76 Q. What was the *daily sacrifice*?

A. A young lamb every morning and every evening for a burnt-offering, together with a meat-offering and drink-offering, Numb. xxviii. 3, &c.

77 Q. What was the design of it?

A. To keep the people in remembrance, that for their daily sins they needed continual atonement and pardon, and that God required continual thanksgiving for his daily mercies.

78 Q. What were the *weekly, monthly, and yearly* sacrifices?

A. Such as were required on the several holy times, or the festivals and fasts which God appointed.

79 Q. What was that special sacrifice which was offered to make the purifying water, called *the water of separation*?

A. A red heifer was to be slain and burnt without the camp, with her skin, flesh, and blood, with cedar wood, hyssop, and scarlet; and all the ashes were to be gathered, and laid up in a clean place without the camp, Numb. xix.

80 Q. How was the water of separation to be made?

A. Some of the ashes of the burnt heifer were to be put in a vessel, and to be mingled with running water, Numb. xix. 7.

81 Q. What was the use of it?

A. To purify persons, or things, or places, which were defiled by touching a human dead body, or the bones of a man, or a grave, ver. 11—16.

82 Q. How must it be applied to the defiled thing or person, in order to cleanse them?

A. Some clean person must take hyssop and dip it in the water, and sprinkle it upon the tent and upon the persons and vessels that were unclean, ver. 18. Psalm li. 7. Heb. ix. 13.

83 Q. After the water of purification, tell me now what was the *holy anointing oil*?

A. It was a kind of liquid ointment, compounded of myrrh, cinnamon, and other rich spices, with oil olive, by art of the apothecary, and there was none to be made like it on pain of death, Exod. xxx. 23—33.

84 Q. What was the use of this holy oil?

A. All the vessels of the tabernacle were to be anointed with it, as well as Aaron the high priest and his sons, Exod. xxx. 26.

85 Q. What was the *incense* or holy *perfume*?

A. It was a composition of sweet spices, with frankincense; nor was any to be made like it on pain of death, Exod. xxx. 34—38.

86 Q. What was the use of this incense or perfume?

A. Some of it was to be beat to powder, and laid before the ark in the most holy place before the Lord, Exod. xxx. 36. And it was this incense of sweet spices which was burnt daily on the altar of incense. See Exod. xxx. 7, 8, 9, and xxxiv. 15, and xxxvii. 29.

87 Q. What is the last sort of holy things relating to the Jewish worship?

A. The *instruments* and *vessels* which were used to their sacrifices, and in any other part of their religion; and they were made chiefly of *gold, silver, brass, and wood*.

88 Q. What instruments were made of *gold*?

A. The golden censer belonging to the most holy place; the vessels belonging to the table of shew-bread, namely, the bowls, and dishes, and spoons, and covers, the vessels belonging to the candlesticks and lamps, namely, the snuffers and snuff-dishes, &c. Heb. ix. 4. Exod. xxxvii. 16, 23.

89 Q. What instruments were made of *silver*?

A. Besides the hooks and fillets of the pillars of the court, and the sockets of some of the pillars, and of all the boards of the tabernacle, which were of silver, Exod. xxvi. 19, &c. and xxvii. 10, &c. there were chargers and bowls of sil-

ver, offered by the princes for the use of the sanctuary, Numb. vii. 13, and trumpets of silver, Numb. x. 2.

90 Q. What were the instruments of *brass*?

A. Those which belonged to the altars of burnt-offerings, namely, the pots, shovels, basons, and flesh-hooks, and fire-pans, besides the brazen grate of net-work, Exod. xxxviii. 3, 4. Also the common censers for incense were supposed to be vessels of brass fit to hold fire, Numb. xvi. 17, 37.

91 Q. What were the instruments of *wood*?

A. The staves fixed to the golden rings to bear both the ark, the incense altar, and the golden table, were all made of *shittim* wood, and overlaid with gold, Exod. xxxvii. 4, 15, 28, but the staves to bear the altar of burnt-offering were overlaid with brass, Exod. xxxviii. 6.

SECT. V.—*Of the Holy Times and Holy Actions.*

92 Q. Having surveyed the holy things of the Jews, let us inquire what were the chief of the *holy times* or days appointed to them?

A. The weekly sabbaths, the new moons, the feast of the passover, the feast of pentecost, the feast of trumpets, the great day of atonement, and the feast of tabernacles. See most or all these holy times prescribed in Lev. xxiii; and the several sacrifices belonging to them, in Numb. xxviii. xxix.

93 Q. What was the *weekly sabbath*?

A. The seventh day of every week was a day of holy rest from all the common labours of life, and a day of assembling for worship, which is called *an holy convocation*, Exod. xx. 8, 10. Lev. xxiii. 2, 3.

94 Q. What special public service was done on this day?

A. The daily sacrifice was doubled, Numb. xxxviii. 9; and it is very probable, that some portions of the law were to be read, and perhaps expounded, chiefly by the priests and Levites, as was practised afterwards in the synagogues, Acts xv. 21; and perhaps also this might be done, at least in the following times, on all days of holy convocation.

95 Q. Why was this day sanctified or made holy?

A. Partly from God's resting from the work of creation on the seventh day, and partly in remembrance of the Israelites' deliverance and rest from their slavish labours in Egypt, Exod. xx. ii. Deut. v. 15.

96 Q. What was the feast of the *new-moons*?

A. In the beginning of their months, which they reckoned by new-moons, they were to blow the silver trumpets, and offer a special sacrifice, Numb. x. 10; xxviii. 11. 1 Sam. xx. 5. Psalm lxxxi. 3.

97 Q. What was the feast of the *passover*?

A. It was kept for seven days in their first month, *abib*, by sacrificing a lamb, and eating it with bitter herbs,* in every family, in remembrance of God's passing over the families of Israel, when he slew the first-born in every house of the Egyptians, Exod. xii. 18, &c.

NOTE. That the first month of the Jews, for all the common affairs of life, which are called civil affairs, was *tisri*, which in part answers to our September, and is the first month after the autumnal equinox; and it was always so to continue for civil affairs, as appears from Exod. xxiii. 16. chap. xxiv. 22, and Lev. xxv. 8, 10. But as to ecclesiastical or religious matters, the first month after the vernal equinox, called *Abib*, which answers partly to our March, was designed to be the beginning of the year to the Jews, in memory of their great deliverance from Egypt.

98 Q. In what manner was the feast of the passover kept?

A. On the fourteenth day of the month they were to roast a lamb for supper, and to eat unleavened bread† that evening, and seven days after, Exod. xii. 3, 8, 19. Numb. xxviii. 16, 17.

99 Q. Was there any particular worship performed on these seven days?

A. Yes, there were special sacrifices every day, a sheaf of the first ripe corn, that is, barley, was now offered to God; and on the first and last day there was an holy convocation or assembly for worship, Exod. xii. 16. Numb. xxviii. 16, &c. Lev. xxiii. 10.

100 Q. What was the feast of *pentecost*?

A. Fifty days, or seven weeks, after the first ripe corn (or barley) had been offered to God, there was a particular

* The *bitter* herbs were perhaps a memorial of their hard bondage in Egypt, and a token of godly sorrow for sin, and that self-denial which should be practised by all the people of God.

† *Leaven* is the scriptural emblem of hypocrisy, malice, and wickedness; and hence the *unleavened* bread of the passover signified the sincerity, love, and purity with which it ought to be celebrated.

sacrifice, and an holy assembly, and two loaves of the first fruits of wheat were to be offered, Lev. xxiii. 15—21.

NOTE. This was called the feast of weeks, Deut. xvi. 16, compared with Exod. xxiii. 16. It was a sheaf of barley that was offered at the passover, and two loaves of wheat at pentecost, both of them as first fruits. See Pool's Annotat. on Exod. xxiii. 16.

101 Q. What was the reason of the feast of pentecost?

A. It was kept as a thanksgiving for the beginning of wheat-harvest, Exod. xxiii. 16, and perhaps also in memory of the giving of the law at mount Sinai; which was seven weeks, or fifty days after the passover, and their coming out of Egypt, Exod. xx. 1, 11.

NOTE. They went out of Egypt the fourteenth day of the first month, Exod. xii. 17, 18. From thence to the beginning of the third month, is forty-six or forty-seven days, when they come to the mount of Sinai, Exod. xx. 1, 2. Then they purified themselves three days, ver. 11, 16, and God gave the law the fiftieth day: And this feast was called pentecost, which in the Greek signifies the fiftieth.

102 Q. What was the feast of trumpets?

A. The first day of the seventh month, blowing of trumpets was appointed with peculiar sacrifices, and an holy assembly, Lev. xxiii. 24. Numb. xxix. 1, &c.

103 Q. What are supposed to be the two chief designs of this feast of trumpets?

A. (1.) This seventh month having several holy days in it, it was a sort of sabbatical month, or month of sabbaths, and was to be begun with an extraordinary sound of trumpets. (2.) This was counted the first month, and first day of the year for civil matters, as the other was for things religious, and was to be proclaimed by sound of trumpet. See Pool's Annotat. on Lev. xiii. 24, and xxv. 9.

NOTE. As the seventh day was the sabbath, or day of rest from labour, so the seventh month was a sort of sabbatical month; the seventh year a sabbatical year, to let the land rest from tillage; and at or after the seventh sabbatical year, that is, once in fifty years, there was a year of jubilee, or release and rest from servitude or bondage, Lev. xxv. 2, &c. 8, &c.

104 Q. What was the great day of atonement?

A. The tenth day of the seventh month was appointed as a general day of public fasting and humiliation, repentance and atonement, for all the people, Lev. xiii. 27, and xvi. 29, and Numb. xxix.

105 Q. What was to be done on that day?

A. This was the day when the High Priest, dressed in his richest garments, was to enter into the most holy place with the blood of a peculiar sacrifice, and sprinkle it upon the mercy-seat before the Lord, to make atonement for the sins of the whole nation, and to offer incense on the golden censer. (*See several more ceremonies belonging to this day, Lev. xvi.*) Let it be observed also, that in the year of Jubilee, on this great day of atonement the trumpet of jubilee was to be sounded through the land, to proclaim liberty to all the inhabitants, Lev. xxv. 8—10.

106 Q. What was the feast of *tabernacles*?

A. On the fifteenth day of the seventh month, at the end of all their harvest, they begun this feast, and dwelt seven days in booths made of the boughs of trees, Deut. xvi. 13.

107 Q. What was the design of this ceremony?

A. To keep in memory their dwelling in booths in the wilderness, when they went out of the land of Egypt, Lev. xxiii. 39—44.

108 Q. How was this feast observed?

A. By peculiar sacrifices every day of the feast, and a holy assembly on the first day, and on the eighth day, Numb. xxix. 12.

109 Q. At what hour did their sabbaths, and all their feasts begin and end?

A. The Jews counted their days, and particularly their holy days, from the evening at sun-set to the next evening, Gen. i. 5. Lev. xxiii. 5, 32.

110 Q. At what place were the feasts to be kept?

A. At the place which God should choose for the residence of the ark and tabernacle; which was first at Shiloh, afterwards at Jerusalem; though the blowing of trumpets to proclaim the beginning of the year was practised in all the cities of Israel. See Deut. xvi. 16, and Pool's Annotat. on Lev. xxiii. 24. 2 Kings xxi. 4.

111 Q. How then could all Israel keep these feasts?

A. At the three chief feasts, namely, the passover, pentecost, and the feast of tabernacles, all the males were to appear before God in one place with some offering, Exod. xxiii. 14—17. Deut. xvi. 16.

112 Q. What was the offering they were to bring unto God, when they appeared before him at these solemn feasts?

A. The tithe, or tenth part of their corn, wine, and oil, and the first-born of their cattle; but they themselves were to partake in eating of it, Deut. xiv. 22, 23, though the bulk of it was to be given to the priests and Levites. See Chap. VI. Q. 15, 16.

113 Q. Was it not dangerous for them to leave their own dwellings, in towns and villages which bordered on their enemy's country?

A. God promised them, that when they should go up to appear before him thrice in the year, no man should desire their land, Exod. xxxiv. 23, 24, which was a standing miracle during that dispensation.

114 Q. Having heard this account of holy persons and places, things and times, let us now inquire what were the *Holy Actions*?

A. All those actions may be called *holy*, which were appointed to be a part of this *ceremonial* worship; but the actions relating to the *natural* worship of God, such as prayer and praise, are in themselves holy and religious.

SECT. VI. *The use of the Jewish Ceremonies.*

115 Q. What were the chief uses of all these ceremonial commands?

A. These three; (1.) To distinguish the Jews from all other people, as a holy people, and God's peculiar visible church, who eminently bore up his name and honour in the world, Deut. vii. 6. (2.) To employ that people, who were so much given to idolatry, in many varieties of outward forms and rites of religion, lest they should be tempted to follow the superstition and idolatry of the nations round about them, Deut. vi. 1, 2, 14, 17. Deut. xxix. 1, 9—18. (3.) To represent by types, figures, and emblems, many of the offices of Christ, and the glories and blessings of his gospel. Heb. ix.

116 Q. How doth it appear that any of these Jewish ceremonies are emblems or types of Christ and his gospel?

A. 1. This appears from many places in the New Testament, where Jesus Christ and the blessings of the gospel are called by the same names. So Christ is called our *high priest*, Heb. iii. 1, and iv. 14. He is the *lamb* that was slain, Rev. v. 6. 1 Pet. i. 19, 20. Our *passover*, 1 Cor.

v. 7, and *sacrifice* to take away sin, Heb. ix. 26. The *atonement* or *propitiation* for sin, Rom. iii. 25. 1 John ii. 2. His body is called *the Temple*, because God dwelt in it as in the Jewish temple, John ii. 19, 21. Col. ii. 9.

2. This appears yet further from the evident and intended resemblance which the Scripture represents between several of the Jewish ceremonies, and the things of the gospel. The blood of Christ obtained eternal redemption for us, as the blood of bulls and goats cleansed and freed the Jews from ceremonial defilements, Heb. ix. 12, &c.—His blood is called *the blood of sprinkling*, Heb. xii. 24, to sprinkle or cleanse us from a guilty conscience, as the sprinkling of the blood of the Jewish sacrifices purified the people, Heb. ix. 20, and chap. x. 22. The *most holy place*, where God dwelt of old in the mercy-seat, is the figure of the true heaven; where God dwells on a throne of grace, Heb. xi. 8, 24, and iv. 16. The high priest's entrance with the blood of the sacrifice, and with the names of the tribes on his breast, into the most holy place, to *appear before God*, there for the Jews, is a plain figure of Christ's entrance into heaven with his own blood, to appear before God for us, Heb. ix. 12, 25. The Jewish incense was a type or figure of prayer, Rev. v. 8, and viii. 3. The Jewish Sabbath or *day of rest*, as well as the land of Canaan, was a type of the rest and release of believers from sin and guilt, and from an uneasy conscience, under the gospel, and the final rest of the saints in heaven, Heb. v. 3, 4, 9, 10.

This might be proved more at large by some other scriptures, where the Jewish rights in general are called *figures* or *shadows of the good things* of the gospel, Col. ii. 16, 17. Heb. viii. 5, and ix. 1—14, 23, 24.

117 Q. Did the Jews themselves understand the spiritual meaning of these ceremonies?

A. Perhaps a few of them, who were more enlightened, might understand the meaning of some of the chiefest and most considerable types; but the bulk of the people can hardly be supposed to have understood the spiritual meaning of them; at least, the bible gives us no intimation of it.

118 Q. How could they be appointed as types and figures of spiritual things, if the people who were required to use

them in their worship did not understand the spiritual meaning of them?

A. 1. The Jewish dispensation was the childish or infant state of the church of God, as it is described, Gal. iv. 1, 2, 3, &c. Now, children are sometimes employed in several things by their wiser parents, the chief design and meaning whereof they understand not till riper years.

2. If these ceremonies were not understood by the ancient Jews, to whom they were given, yet they might be designed as types and figures of Christ, and the blessings of the gospel, in order to confirm the religion of Christ and the gospel, when it should be afterward published to the world, by seeing how happily it answers these ancient types.

119 Q. Wherein doth this appear?

A. St. Paul doth actually confirm Christianity this way, especially in his epistle to the Hebrews, by showing how these ancient types and ceremonies are fulfilled in the Gospel of Christ.

NOTE.—As a prophecy is the foretelling of things to come, in words, so a type is the foretelling of something to come, in some real emblem or figure, or resemblance of it; now as there are many ancient prophecies which were not understood by the persons who spoke them, 1 Pet. i. 11, 12, yet when they are fulfilled they come to be better understood, and bear witness to the hand of God, both in the prophecy and in the accomplishment. So though types may be obscure when they are first appointed, yet when they are accomplished or fulfilled, they are better understood, and show the hand of God, both in appointing the sign, and bringing to pass the thing signified.

120 Q. Can these things be said therefore to be fulfilled or accomplished in Christ, since the meaning of all these ceremonies or types is not yet known even to Christians themselves?

A. The New Testament has revealed to us, and taught us to understand the chief and most considerable, both of the types and prophecies; but neither one nor the other are understood fully; and yet we make no doubt but the prophecies are, or shall be accomplished in Christ, and why not the types also? Probably it is reserved as one part of the glory of that happy day when the Jews shall be converted, that the rest of their prophecies, as well as the rites and cere-

monies of their ancient worship, together with their accomplishment in Christ and the gospel, shall be more completely understood.*

CHAPTER VI.

Of the Political or Judicial law of the Jews.

1 Q. WE have had a particular relation of the *moral* and *ceremonial laws* of the Jews: Say now what was their *judicial* or *political laws*?

A. That which related to their civil government as a nation.

2 Q. Who was their governor?

A. God himself condescended to take upon him the title of their *king*, and he appointed various kinds of governors under him, as he thought fit, Judges viii. 23. 1 Sam. xii. 12, 13. Isa. xxxiii. 22.

NOTE. Since the same person was both their God and their king, the tabernacle and the temple may be considered not only as the residence of their God, but as the palace of their king also. The court of the tabernacle was the court of the palace; the holy of holies was the presence chamber; the mercy-seat was his throne; the cherubs represented his attendants as God, and the priests were his ministers of state as king; the high priest his prime minister; the Levites were his officers, dispersed through all the kingdom; the table of shewbread, together with some part of the sacrifices which were given to the priest, did represent the provision of his household, &c.

Whatsoever other governors were made from time to time, either captains, judges, or kings, they were but deputies to God, who put them in, and turned them out at pleasure.†

3 Q. What did the political or civil laws, or commands oblige the people to?

A. To many particular practices, relating—1. To war and peace. 2. To husbands and wives. 3. Parents and children. 4. Masters and servants. 5. Food and raiment.

* The church will hereafter be favoured with larger effusions of the Holy Spirit; by whose enlightening and sanctifying influences, comparatively obscure places of scripture,—“things hard to be understood,” will be greatly cleared up.

† Hence the Jewish government is called a *theocracy*, i. e. a government of which the *civil* head was the Lord.

6. Houses and lands. 7. Corn and husbandry. 8. Money and cattle. 9. The birds and beasts. 10. The first-born of all things. 11. The maintenance of the Levites and priests. 12. The care of the bodies and lives of men.

4 Q. What were some of the more peculiar laws about *war and peace*?

A. That they should make no peace with the seven nations of Canaan, but that they should destroy them utterly; and that when they went to war, every soldier who was afraid might go home, Deut. vii. 1, 2, 3, and chap. xx. 8.

5 Q. What were some of their peculiar laws about *husbands and wives*?

A. That a man should not serve in war within one year after taking a wife;—that he marry his brother's widow, if his brother died childless: and that men were permitted to put away their wives by a writing of divorce, Deut. xxv. 5; xxiv. 1. and that adultery was to be punished with death, Lev. xx. 10. Deut. xxiv. 5.

6 Q. What were some of their special laws about *parents and children*?

A. The first-born son was to have a double portion; and that any child who smote or cursed his father or his mother, or was obstinately rebellious and incorrigible, was to be put to death, Deut. xxi. 17, 18—21. Exod. xxi. 15, 17.

7 Q. What are some of their special laws about *masters and servants*?

A. Any servant might go free, if his master had maimed him; and an Israelitish servant, though he were bought with money, shall go out free for nothing in the seventh year; and if he will not go out free, his master shall bore his ear through on the door-post with an awl, and he shall serve him for ever, Exod. xxi. 2—6, and ver. 26, 27.

NOTE. This word, for ever, signifies till the year of Jubilee; for all servants or slaves who were Hebrews, were then to have their freedom, and return to their own lands and possessions in their own tribe. See Lev. xxv. 29—42. And this is the best way of reconciling Exod. xx, with Lev. xxv, where one text saith, the servant shall go out free in the seventh year, and another in the year of Jubilee, and the third saith, he shall serve for ever.

8 Q. What special laws had they relating to their *food*?

A. That they should eat no blood, nor the fat of the kidneys, nor any thing that died of itself, or was torn of wild beasts, nor any of the beasts, or birds, or fishes, which were

pronounced to be unclean, Lev. xi, and xvii. Deut. xiv. 21. And therefore they would not eat with Heathens, lest they should taste unclean food.

9 Q. What were some of their laws relating to their *clothing*?

A. A man must not wear the raiment of women, nor a woman the raiment of men. They must wear no mixed garment made of woollen and linen: and they were required to make fringes in the borders of their garments, and put upon the fringe of the borders a ribbon of blue, that they might look upon it, and remember to do the commandments of the Lord, Numb. xv. 38, 39. Deut. xxii. 5, 11, 12.

NOTE. In our Saviour's time they wrote sentences of the law on parchment, and put them on their foreheads and their garments; These were called phylacteries, Matt. xxiii. 5.

10 Q. What are some of their special laws about *houses* and *lands*?

A. That every seventh year the land should rest from ploughing and sowing; and God promised to give them food enough in the sixth for the three years. And every fiftieth year, which is the year of Jubilee, all houses and lands that were sold, should return to their former possessors, except houses in walled towns, Lev. xxv. 2—17, 20, 21, 30, &c.

NOTE. Every seventh year in which the fields were not to be tilled, was called a sabbath or sabbatical year: And after seven sabbatical years, that is, forty-nine years, was the year of Jubilee in the fiftieth. Though some have supposed the jubilee to be the forty-ninth year itself, that so two sabbatical years might not come together: For in the jubilee, it is plain, there was to be no ploughing, nor sowing, nor reaping, nor vintage, Lev. xxv. 1.

11 Q. What were some special Jewish laws about *corn* and *husbandry*?

A. They were forbid to plough with an ox, and an ass together; to sow their fields with seeds of different kinds; or to make clean riddance of their harvests, either of the field or of the trees, for the gleanings were to be left for the poor, Deut. xxii. 9—11. Lev. xix. 9, 10, 19. And any travellers might eat their fill of grapes or corn in a field or vineyard, but might carry none away, Deut. xxiii. 24, 25.

12 Q. What were some of their peculiar laws about *money*, *goods*, and *cattle*?

A. They might lend money upon usury to a stranger, but not to an Israelite. That a thief should restore double for

whatever things he had stolen; but if he stole cattle, and killed or sold them, he must pay five oxen for an ox, and four sheep for a sheep, Exod. xxii. 22. Deut. xxii. 19, 20. Exod. xxii. 1—9. But if he had nothing to pay, the thief should be sold for his theft, ver. 3.

13. Q. What special laws related to *beasts* and *birds*?

A. They were forbid to muzzle the mouth of the ox that trod out the corn, that so he might eat some while he was treading it: nor when they took a bird's-nest in the field with eggs or young ones, were they permitted to take the dam with them, Deut. xxv. 4, and xxii. 6. 7.

14 Q. What laws were given them about the *first-born*?

A. The first-born of man and beast were devoted or given to God, as well as the first-fruits of the trees and of the field, Exod. xxii. 29, 30. Numb. xviii. 12, 13.*

NOTE. The first-born of men were redeemed by the Levites: The first-born of beasts were to be sacrificed, or some way put to death, if not redeemed, Exod. xii. 2, 12, 13, 15. Numb. iii. 41.

15 Q. What were the laws about the maintenance of the *priests*?

A. The priests were to be maintained by the first-born of all cattle, and the first-fruits of oil, and wine, and corn; and they had a share in various sacrifices, namely, the heave-offerings, the wave-breast, and the right shoulder, &c. Numb. xviii. 8—19.

NOTE. Heave-offerings were to be moved upwards and downwards, towards heaven and earth. Wave-offerings were to be shaken to and fro, or moved towards the four quarters of the heaven: All this is supposed to signify an offering of them to God, as universal Lord of all parts of the creation, and who dwells every where.

16 Q. What were the laws about the *Levites'* maintenance?

A. They were maintained by the tenth or tithe of fruits and corn, which God appointed for them, Numb. xvii. 21, 24. And they had some cities and their suburbs, given them out of every tribe, Josh. xxi.

17 Q. What were some of their special laws about the *bodies* and the *lives of men*?

A. He that killed, or stole, and sold a man, must die for it, Exod. xxi. 12, 16. And in all cases of real injury or mischief, life was to pay for life, an eye for an eye, a hand for a

* The first-born were devoted in commemoration of the preservation of Israel, when the first-born of Egypt were slain. Exod. xiii. 11—16.

hand, or a foot for a foot, Lev. xxiv. 17—20. And this was the penalty of a false witness, who intended to bring any mischief whatsoever on another, Deut. xix. 18, &c. for the same was to be executed on the false witness.

18 Q. Was there no pardon for him that killed another?

A. If he did it wilfully there was no pardon; but if it was done by chance, there were six cities of refuge in the land of Canaan appointed, to which the manslayer might fly and be safe. But he was bound to dwell there till the death of the high priest, Numb. xxxv. 11—33.

19 Q. Was the law the same for the *servant* or *slave*, and for the *freeman*, in case of maiming and of murder?

A. Not entirely the same; for in some cases of maiming or killing a slave, the offender was not punished to the same degree as if the injured person had been a freeman, Exod. xxi. 20, 26.

20 Q. What were some of the usual punishments of criminals appointed in the Jewish law?

A. A fine of money or cattle to be paid, a *cutting off* from the people, or congregation, scourging or beating, at most with forty stripes, the loss of a limb, or the loss of life, Exod. xxi. 19, 22, 36. Lev. xix. 20, chap. xxiv. 17—20.

21 Q. What is the meaning of being *cut off from the people*, or the *congregation*?

A. In some greater crimes, such as presumptuous rebellion against the laws of God, wilful Sabbath-breaking, &c. it may signify capital punishment, or death by the hands of the magistrate, Numb. xv. 30, 31. Exod. xxxi. 14. In some cases it may intend a being devoted to some judgment by the immediate hand of God, Lev. xvii. 10, and xx. 5, 6. But in some lesser crimes, perhaps, it may signify no more than to be excommunicated, or shut out of the congregation of Israel, and the privileges thereof; as for eating leavened bread at the time of the passover, Exod. xii. 15, or for a man's going unto the holy things with his uncleanness upon him, Lev. xxii. 3, where it is expressed, that *that soul shall be cut off from the presence of God*. But this question hath some difficulties in it, and learned men differ about the sense of these words being *cut off*.

22 Q. If the Jews were permitted to give forty stripes, how came Paul five times to receive but forty stripes, *save one*, from the Jews, who so much hated him? 1 Cor. xi. 24.

A. Because they pretended to be very scrupulous in observing the law exactly, and therefore they never inflicted more than thirty-nine stripes, lest they should happen to mistake in the tale, while they were inflicting forty, and thus transgress the law.

23 Q. What were their most common ways of putting *criminals* to death?

A. By hanging them on a tree, or by stoning them with stones, Numb. xxv. 4. Deut. xxi. 23; xiii. 9, 10. Numb. xv. 35.

24 Q. How many witnesses were necessary to condemn a criminal to death?

A. At the mouth of two or three witnesses shall he that is worthy of death be put to death, but not at the mouth of one witness, Deut. xvii. 6, 7.

25 Q. What was the design of God in giving them so many peculiar laws about their civil or political affairs?

A. (1.) To let them know that God was their king as well as their God, and to keep them distinct and separate from the rest of the nations, as his own people and kingdom.

(2.) Many of these laws were in themselves excellently suited to the advantage of the people dwelling in that country, and under those circumstances.

(3.) Some of these laws had a moral or spiritual meaning in them, which might partly be known at that time, and which was further discovered afterwards.

26 Q. What instances can you give of *moral lessons* taught by these political laws?

A. Thou shalt not take the dam with the young, Deut. xxii. 6, 7, is to teach men mildness and compassion. Thou shalt not muzzle the ox that treads out the corn, Deut. xxv. 4, is to show that ministers, who provide us with spiritual food, ought to be maintained themselves, 1 Cor. ix. 9, 10; for so the apostle has explained it.

CHAPTER VII.

Of the Sins and Punishments of the Jews in the Wilderness.

1 Q. AFTER all this account of the moral, ceremonial, and judicious laws, can you tell me whether the people of Israel obeyed them or not?

A. No, they often broke the laws of God, and sinned against him, and were often punished, Isa. lxiii. 10. Psalm lxxviii. 32—34.

2 Q. What were the most remarkable *sins* against God in the wilderness?

A. Besides their murmurings at some difficulties in the beginning of their journey, their first remarkable and notorious crime was their making a golden calf, and worshipping it at the foot of mount Sinai, Exod. xxxii. 4, 8.

3 Q. What temptation, or what pretence could they have for such a crime?

A. Moses was gone up into mount Sinai, and tarried there so many days longer than they expected, that they wanted some visible token of God's presence among them; and so they constrained Aaron to make this golden image, to be a representation of the presence of God, but without God's appointment, Exod. xxxii. 1.

NOTE. It is scarcely to be supposed that this was the mere image of a common calf, or that the Jews could fall down and worship such an image: or that they could suppose an ox or a calf, which was the idol of their enemies the Egyptians, was a proper emblem of the God of Israel, their deliverer from Egypt. Probably therefore, it was the image of a cherub, partly in the form of a winged ox. And since God was represented immediately afterwards by Moses, as dwelling among the cherubims on the mercy-seat, this might be a common opinion or notion before-hand among the people even of that age;* and it might

* There were some things relating to the worship of God which that people had some general notion of before Moses went up into the mount to learn all the particulars from God: as for instance, they had altars and sacrifices, and sprinkling of blood, Exod. xxiv. 4, 6, 8. They had priests, Exod. xix. 22, 24, and a tabernacle, or moveable chapel, Exod. xxxii. 6, 7. And they might know that God dwelt among angels, or some glorious winged beings, as his attendants. And these cherubs might be sometimes figured as flying men with calves' feet or as flying oxen, as part of the equipage or attendants of God.

be made as a visible representation of the presence of God, for they proclaimed a feast to Jehovah, ver. 5. in the same manner as Jeroboam, long afterwards, made perhaps the same sort of images for the same purpose, which are called calves. But both this and that being done without God's appointment, it was all idolatry, and in the way of the utmost contempt, it was called worshipping a calf; and was accordingly punished as highly criminal. See Chap. V. Quest. 37.

4 Q. How did God punish them for the golden calf?

A. The children of Levi were commanded to slay their brethren, and they slew three thousand of the children of Israel, Exod. xxxii. 27, 28.

5 Q. What was another of their remarkable *sins*?

A. In the next stage after Sinai, they lothed the manna which God sent them, and murmured for want of flesh, Numb. xi. 4.

6 Q. How was this murmuring punished?

A. God gave them the flesh of quails in abundance, and sent the plague with it, Numb. xi. 31, 33.

7 Q. What was their third remarkable *sin*?

A. Being discouraged by the spies who searched out the land of Canaan, and brought an ill report of that promised land, they were for making a captain to return to Egypt, Numb. xxii. 32, and chap. xiv. 3, 4, 36.

8 Q. How was this rebellion chastised?

A. Ten of the spies died immediately of a plague, and all the people were condemned to wander forty years in the wilderness, till all those who were above twenty years' old should die by degrees in their travels, Numb. xiv. 29—37.

9 Q. Who of the spies were saved?

A. None but Caleb and Joshua, who followed the Lord fully, and gave a good account of the land of promise, Numb. xiv. 6, 23, 24, 37, 38, and chap. xxvi. 65.

10 Q. What was their fourth remarkable *sin*?

A. When Korah, Dathan, and Abiram stirred up a rebellion against Moses and Aaron, Numb. xvi. 1, &c.

11 Q. What was the occasion of this rebellion of Korah and his companions?

A. They pretended that all Israel were holy, and that Aaron and his family had no more right to the priesthood than they; and that Moses took too much upon him to determine every thing among them, Numb. xv. 3, 10.

12 Q. How were Korah, Dathan, and Abiram punished?

A. They and their families were swallowed up by an

earthquake,* and their two hundred and fifty companions were burnt by a fire which came out from God, ver. 31, 35, and when the congregation murmured against Moses and Aaron for the death of these sinners, God smote above fourteen thousand of them, and they died of the plague, ver. 41—50.

13 Q. What miracle did God work to show that he had chosen Aaron's family to the priesthood?

A. He bid the heads of the people choose twelve rods for the twelve tribes of Israel, and write Aaron's name upon Levi's rod, and lay them up in the tabernacle till the morrow: At which time they took each man his rod, and Aaron's rod blossomed and yielded almonds, Numb. xvii. 2—10.

14 Q. What was done with this rod of Aaron?

A. It was laid up in the ark to be a lasting testimony against these rebels, ver. 10, and to confirm Aaron's right to the priesthood.

15 Q. What was a fifth remarkable *sin* of the people?

A. They murmured because of the length of the way, and for want of better food than manna, Numb. xxi. 4, 5.

16 Q. How was this new murmuring punished?

A. God sent fiery serpents among them, which destroyed many of them, Numb. xxi. 6.

17 Q. How were the people healed which were bitten by the serpents?

A. By looking up to a serpent of brass, which Moses put upon a high pole at God's command, Numb. xxi. 8, 9.

18 Q. What was the sixth remarkable *sin* of Israel?

A. Whoredom and idolatry; for they loved the Midianitish women, and worshipped their gods, Numb. xxv. 1, 2.

19 Q. How was this whoredom and idolatry punished?

A. By the command of God and Moses to kill the offenders, and by a plague which slew twenty-four thousand, Numb. xxv. 4, 5, 9.

20 Q. Who tempted them to this idolatry?

A. Balaam, the wicked prophet and soothsayer, Numb. xxxi. 16.

21 Q. Why did he tempt them to it?

A. Because God hindered him from cursing Israel, when

* Yet in Numb. xxvi. 11. the sons of Korah are excepted.

Balak the king of Moab had hired him to do it, Numb. xxii. 5—12.

22 Q. How did God hinder him ?

A. Three ways. (1.) By forbidding him to go at first, though afterwards he permitted him. (2.) By making his own ass speak to him to stop him when he was going. (3.) By inspiring him with prophecies, and compelling him to bless Israel three or four times, instead of cursing them. See Numb. xxi. 12, 30, 31, and xxiii. 7, 8, &c.

23 Q. What became of Balaam at last ?

A. He was slain among the Midianites by the men of Israel, under the conduct of Moses, before they came to the river of Jordan, Numb. xxxi. 1—8.

CHAPTER VIII.

Of the Jews' entrance into Canaan, and their government by Judges.

SECT. I.—*Of the Israelites' possession of Canaan.*

1 Q. WHAT became of the people of Israel after all their wanderings in the wilderness ?

A. Though their sins and punishments were many and great, yet they were not destroyed, but God brought them at last into Canaan, the land which he promised to their fathers, Josh. i. 11.

2 Q. Did Moses lead them into that land ?

A. No, he was only permitted to see it from mount Pisgah, and there he died, and God buried him, Deut. xxxiv. 1—8.

3 Q. Did Aaron go with them into Canaan ?

A. Aaron died before Moses, and Eleazer his son was made high priest in his room, Numb. xv. 24—28.

4 Q. Why were not Moses the lawgiver, nor Aaron the high priest, suffered to bring the people into the land of promise ?

A. Because they had both sinned and offended God in the wilderness, and God would show his displeasure against sin, Deut. xxii. 48—51.

5 Q. What other lesson might God design to teach us by this conduct of Providence ?

A. Perhaps God might teach us hereby that neither the laws of Moses, nor the priesthood of Aaron, were sufficient to bring us into the possession of the heavenly country, of which Canaan was a figure.

6 Q. Who was appointed to lead the people of Israel into the promised land ?

A. Joshua, (that is, Saviour) whose name is the same with *Jesus*, and who came to be the governor and captain of Israel after Moses died, Josh. iii. 13—15.

7 Q. How did they get over the river Jordan ?

A. As soon as the priests who bore the ark, dipped their feet in the brink of the river, the waters which were above rose up in a heap, and the channel was left dry while all the people passed over, Josh. iii. 14, 15.

8 Q. What memorial did they leave of their passing over Jordan on foot ?

A. By God's appointment they took up twelve stones out of the midst of Jordan, where the priests stood with the ark while the tribes passed over, and set them up as a monument in the place wherein they lodged the first night, Josh. iv. 3—9, 23.

9 Q. How were they commanded to deal with the Canaanites when they took their land ?

A. They were required to destroy them utterly, lest if they should live they might teach Israel their idolatries and their wicked customs, Deut. vii. 16—26.

10 Q. But what right had the Jews to destroy them and take their country ?

A. The Canaanites were abominable sinners, and God, by particular inspiration, made the Jews the executioners of his wrath against them, just as he might have used an earthquake, a plague, or the beasts of the earth to have destroyed them ; and then, as the sovereign Lord of all, he gave their forfeited country and possessions to whom he pleased, Lev. xviii. 24, 25. Psalm cxxxvi. 17, 23.

NOTE. Here let it be observed, that this awful instance of one nation's destroying another, and seizing their lands and possessions, was shown to be authorized by God himself, the righteous Judge of the world, in and by a long train of most conspicuous and public miracles and prophecies ; so that the Israelites could not be deceived in their divine commission for this bloody work. Nor is it liable to be

made a precedent, or a pretence for any other nation or person to treat their neighbours at this rate, be they ever so wicked, unless they can show such astonishing and undoubted attestations of a plain commission from God, the righteous governor of the world, and the sovereign Lord of all.

11 Q. What was the name of the first city they took in Canaan?

A. Jericho, whose walls fell down, when by God's appointment they sounded trumpets made of rams' horns, Josh. vi. 5, 20.

12 Q. What did they do when they took the city?

A. By God's command they devoted it as the first-fruits, to be a sacrifice to the Lord, and therefore they burnt all the goods in it, together with the city, as well as destroyed all the inhabitants, except Rahab the harlot, and her kindred, Josh. vi. 24, 25.

13 Q. Why was Rahab spared?

A. Because she believed that God would give Israel the land of Canaan, and she hid and saved the spies whom Joshua sent, Josh. ii. 9—14, and chap. vi. 25, 26. Heb. xi. 31.

14 Q. How did the army of Israel succeed against the men of Ai?

A. God suffered Israel to be put to flight before the men of Ai, because Achan an Israelite had stole and hid some of the spoil of the city of Jericho, which was accursed, and devoted to the fire, Josh. vii. 5—9.

15 Q. How was the anger of God appeased for this crime?

A. They mourned humbly before God, they sought out the person who had stolen this accursed thing, and stoned him and his family to death,* Josh. vii. 6, 13, 14, 24.

16 Q. How did they take the city of Ai at last?

A. By counterfeiting a flight, as on the former day, and when the men of Ai were drawn out of the city, the Israelites who lay in ambush entered and burnt it, Josh. viii. 13—29.

17 Q. How did the Gibeonites deceive the people of Israel, and save themselves from death?

A. They sent ambassadors, with old sacks upon their

* By neglecting to seek out or punish the crimes of individuals, the community becomes involved in their guilt and obnoxious to punishment. This was probably the case with Israel in the sin of Achan.

asses, and old garments, and mouldy bread, to prove that they came from a far country, and the men of Israel rashly made peace with them, and swore to it, Josh. ix. 4—15.

18 Q. What did Joshua do when he found that they dwelt in the midst of Canaan?

A. He let them live, because the elders had sworn to them, but he made them hewers of wood and drawers of water for the congregation, and for the altar of the Lord, ver. 27.

19 Q. How did Israel conquer the king of Jerusalem, with his four allies?

A. God helped Israel, by casting great hail-stones from heaven upon their enemies, Josh. x. 10, 12.

20 Q. What remarkable thing did Joshua do that day?

A. He bid the sun and moon stand still to lengthen out the day for his victory, and they obeyed him, Josh. x. 12—14.

21 Q. What did Joshua do with the five kings, when he took them?

A. He called the captains of Israel to set their feet on their necks, and then he slew them, and hanged them up on five trees before the Lord, Josh. xi. 24, 26.

22 Q. Did Joshua proceed to conquer the whole country?

A. No. The Israelites, under the conduct of Joshua, went on till they had slain one and thirty kings, and then the people rested from war for a season, Josh. x. 23, and chap. xii. 24.

23 Q. Where was the tabernacle first set up after they came to Canaan?

A. In Shiloh, in the tribe of Ephraim, at some distance from Jerusalem, and there it tarried above three hundred years, even till the days of Samuel, Josh. xviii. 1 Sam. i. 3.

24 Q. How came it to be set up there?

A. By the appointment of God; for it is said, *he set his name first in Shiloh*, Jer. vii. 12. See Deut. xii. 5—16.

25 Q. How was the land of Canaan divided among the people?

A. Reuben, and Gad, and half the tribe of Manasseh, had their inheritance given them by Moses on the other (the east) side of Jordan: and Joshua cast lots for the rest of the tribes before the Lord in Shiloh, Numb. xxxii. Josh. xiii. 7, 8, and chap. xviii. 10.

26 Q. Did not the tribes of Reuben and Gad, and half

Manasseh, go to help their brethren in destroying the Canaanites?

A. Yes, by the appointment of Moses, they went over Jordan to assist their brethren, till they were settled in the land, Numb. xxxii. 16, 33, and Josh. i. 12—18.

27 Q. What memorial did these two tribes and a half leave in the land of Canaan, that they belonged to the nation of Israel?

A. They built a great altar on the borders of Jordan, not for sacrifice, but merely as a memorial of their interest in the God of Israel, in the tabernacle, and in the worship thereof, Josh. xxii.

28 Q. Where was the tribe of Levi disposed of?

A. Being devoted to the service of the tabernacle and religion, they were not fixed in one spot of ground, but had a share in the inheritance of every tribe, that they might teach every city the laws of God, and their duty, Josh. xxi. 3.

29 Q. What did Joshua do just before his death?

A. He summoned the people together, and made a most solemn covenant with them, that they should serve the Lord, Josh. xxiii, and xxiv. 1—28.

30 Q. Did the Israelites go on to drive out the inhabitants of Canaan after the death of Joshua?

A. Yes; by the appointment of God, the tribe of Judah went up against Bezek, Judges i. 1, 4.

31 Q. What did the Israelites do to Adoni-bezek (or the king of Bezek) when they took him?

A. They cut off his thumbs and great toes, Judges i. 6.

32 Q. What remark did he make upon it?

A. He confessed the justice of God in this punishment, for he had cut off the thumbs and great toes of threescore and ten kings, and made them gather meat under his table, ver. 7.

33 Q. Did the Israelites drive all the Canaanites out of the land?

A. No; for there were some left for several hundred years after Joshua's death: The Jebusites and the Philistines continued till the days of David, 2 Sam. v. 6, 17.

34 Q. Why did not God assist Israel to drive them all out?

A. Because Israel did not obey the commands of God, and some of the Canaanites were left to prove Israel, whether

they would obey the Lord, and to be as thorns in their sides, to punish them for their sins, Josh. xxiii. 12, 13. Judges ii. 3, 21, and chap. iii. 1—4.

35 Q. What were the most common sins that Israel was guilty of after their settlement in Canaan?

A. They fell into idolatry, or worshipping the gods of the nations round about them, after Joshua was dead, and the elders of the people of that age that outlived Joshua, Judges ii. 6, 7, 10—15.

SECT. II. *Of the government of Israel by Judges.*

36 Q. Who governed the people of Israel after Joshua's death?

A. God was always the king and ruler of Israel, and under him the several tribes probably chose their own judges, magistrates, and officers, according to the appointment of Moses; Exod. xviii. Deut. i. 13. Josh. xxiv. 1.

NOTE. These officers or judges, which were set over the people by Moses, at the advice of Jethro, were at first chosen by the people in their several tribes, just after they came out of Egypt, Exod. xviii. Moses says to the people, take ye wise men, &c. Deut. i. 13.

The seventy or seventy-two elders were the gravest and most venerable of those officers, six out of every tribe; for God says to Moses, gather to me seventy men of the elders of Israel, whom thou knowest, to be officers over them, Numb. xi. 16. These were to meet together, and consult upon extraordinary occasions, as when a sort of sedition was raised by the murmurings of the people, Numb. xi; or in such like cases of danger.

The high priest was the chief counsellor, and sometimes a judge; for the oracle of God was with him, and he was supposed to be chiefly skilled in the law, especially if he were an elderly man.

The common priests and Levites were also assistants to the judges, by way of counsel, and in deciding controversies in every tribe, Deut. xvii. 9—12. But still the executive power was vested in the judge of each tribe, and God himself was their king and the centre of union and government.

But when, through their idolatry and wickedness, God forsook the people, and the officers and judges neglected their duty, the people sustained the miseries and confusions of an anarchy, as it is several times expressed in the book of Judges: there was no king in Israel, and every one did what was right in his own eyes. And by their disunion and want of government they were weakened, and became an easy prey to their enemies round about them: but at particular seasons God raised them up extraordinary judges to recover them from slavery, and to restore government among them: and these had

a dominion over many or all the tribes, being specially raised up by God himself.

That this was the original and appointed method of the government of Israel, as I have described it, we may learn partly from Deut. i. 13, where the officers are chosen, and Deut. xvii, 8—12, and xix. 16—18, where Moses appoints the business of the priests and the judges; and partly from 2 Chron. xvii. 7—9, and xix. 5—11. where Hezekiah makes a reformation throughout the land, and appoints the judges to be executors of justice, the priests and Levites to be the teachers of the people, and counsellors to the judges, and the high priest to be the chief counsellor: and sometimes he was a judge also, as was before intimated.

37 Q. Was not the high priest their ruler under God?

A. The high priest seems to be appointed by God and Moses, to be the chief counsellor in declaring the laws and statutes of God, as the other priests were also counsellors; but the executive power of government was rather vested in those who were called judges, whether they were ordinary or extraordinary, Deut. xvii. 9, 12.

38 Q. Did these *ordinary* officers do justice, and maintain good order in the land after the days of Joshua?

A. We have very little account of them; but it is certain they did not fulfil their duty, because there was sometimes great wickedness among the people, without restraint; much idolatry and mischief, both public and private, and that for want of government, Judges xvii. 6, and chap. xxi. 25.

39 Q. Why did God, the king of Israel, leave his people under these inconveniences?

A. As they had forsaken God and his laws, so God seemed sometimes to have forsaken the care of them, and given them up to the confusions and miseries which arise from the want of government for a season: and also suffered their enemies on every side to make inroads upon them, and bring them into slavery, Judges ii. 11—15.

40 Q. But did not the great God interpose for their deliverance?

A. Sometimes in the course of his Providence, and by special inspiration, he raised up, generally in answer to their prayers, extraordinary judges to rescue them from the hand of their enemies, and to restore government among them, Judges ii. 16—19.

41 Q. Who were some of the most remarkable of these extraordinary judges?

A. Ehud and Shamgar, Deborah and Gideon, Jephthah, Samson, and Samuel.

42 Q. Who was Ehud?

A. A man of Benjamin, who delivered Israel from the oppression of Eglon king of Moab, Judges iii. 12, 15.

43 Q. How did he deliver them?

A. By bringing a present to Eglon, and then stabbing him with a dagger, Judges iii. 16, 17.

44 Q. What did Shamgar do toward their deliverance?

A. He rescued Israel from the oppression of the Philistines, and slew six hundred of them with an ox's goad, Judges iii. 31.

45 Q. Who was Deborah?

A. She was a woman, a prophetess, who delivered Israel from the tyranny of Jabin, king of Canaan, who had nine hundred chariots of iron, Judges iv. 2—4.

46 Q. How did she deliver Israel from his hands?

A. She sent forth Barak to battle against him, who routed his army, which was commanded by Sisera his general, Judges iv. 5.

47 Q. How was Sisera slain?

A. By the hand of Jael, a woman, who when he came to rest himself in her tent, drove a nail into his temple, Judges iv. 18—22.

48 Q. Who was Gideon?

A. The son of Joash; he was called by an angel, or God himself, to destroy the worship of Baal, and to deliver Israel from the hands of the Midianites, Judges vi. 11—14.

NOTE. Gideon had sufficient evidence that this was a message from God himself, for the angel talked with him; and when Gideon had fetched some flesh and cakes to entertain him, the angel bid him lay them upon a rock, and pour out the broth upon them, then with one end of his rod the angel touched them, and fire arose and consumed them.

49 Q. How did he begin his work?

A. He first threw down the altar of Baal the idol by night, and cut down the idolatrous grove, and then offered a sacrifice to the Lord, according to the order he had received from God, Judges vi. 25—28.

50 Q. What further sign did God give him of success?

A. At his request God made a fleece of wool wet, when the ground all around it was dry; and again, he made

a fleece of wool dry, when the ground was wet, Judges vi. 36—40.

51 Q. How many men did God appoint for Gideon's army?

A. Out of thirty-two thousand he appointed but three hundred men, Judges vii. 3, 6, 7.

52 Q. How did three hundred men conquer Midian?

A. Each of them, by Gideon's order, took a trumpet, and a pitcher with a lamp in it, and coming at midnight on the camp of the Midianites, they broke their pitchers, and frightened them with a sudden blaze of their lamps, the sound of the trumpets, and loud shouting, Judges vii. 20—23.

53 Q. Did Gideon reign over Israel after this great victory?

A. No, he refused it, for he said God was their king, Judges viii. 23.

54 Q. Did Gideon's sons govern Israel afterwards?

A. None of Gideon's threescore and ten sons set up themselves, but Abimelech, the son of his concubine, made himself king, Judges ix. 1, 2, 6.

55 Q. How did Abimelech advance himself to the kingdom?

A. He slew all his threescore and ten brothers, except the youngest, who escaped, Judges ix. 5.

56 Q. How was Abimelech slain?

A. While he was besieging a city, a woman cast a piece of millstone upon his head, Judges ix. 51—53.

57 Q. Who was Jephthah?

A. A mighty man of valour, who delivered Israel from the power of the Ammonites, Judges xi. 1, 32, 33.

58 Q. What was remarkable concerning him?

A. He made a rash vow to sacrifice to God the first thing that came to meet him after his victory, and that happened to be his daughter, and only child, Judges xi. 30, 31, 34.

NOTE. It is a matter of doubt and controversy among the learned, whether Jephthah, being a soldier, in those days of ignorance, did not really offer his daughter for a sacrifice, (according to his vow,) as the Scripture seems to express it; or whether he only restrained her from marriage, and bearing children, which in those days was accounted like a sacrifice, and as a sentence of death passed on them.

59 Q. Who was Samson?

A. The son of Manoah, and he delivered Israel from the hands of the Philistines, Judges xiii, and chap. xiv, &c.

60 Q. What was his character?

A. He was the strongest of men, but he does not seem to have been the wisest or the best.

61 Q. Wherein did his strength lie?

A. He was a Nazarite, devoted to God from his birth, and so was bound to let his hair grow, and then God was with him; but when his hair was cut, God left him, Judges xiii. 7, and ch. xvi. 17.

62. Q. What instances did he give of his great strength?

A. He tore a lion asunder, he broke all the cords with which he was bound, he slew a thousand Philistines with a jaw-bone of an ass; and when he fell in love with a harlot in Gaza, and the Philistines beset the city gates, he carried away the gates and gate-posts of the city with him, when he made his way out, and escaped, Judges xiv. 5, 6, and chap. xv. 13, 14, and xvi. 3, 11, 13.

63. Q. What befel him afterward?

A. He fell in love with Delilah, another of the Philistine women, who cut off his hair, and then she betrayed him to the Philistines, who put out his eyes, and made him grind in a mill, Judges xvi. 4—21.

64 Q. What was Samson's end?

A. Thousands of the Philistines were gathered together to make sport with Sampson: and, in order to revenge himself of the Philistines, and to destroy the enemies of Israel, he pulled the house down upon their heads and his own, Judges xvi. 30.

65 Q. Who judged Israel after Samson?

A. Eli the high priest is said to have judged Israel forty years; but he is not supposed to be one of the extraordinary judges who delivered them, but rather that he was made an ordinary magistrate, perhaps, over some part of the land, 1 Sam. iv. 18.

66 Q. Who was the last of these extraordinary judges?

A. Samuel, the prophet, the son of Hannah, a pious woman, who had no child before, and requested of God to give her one, 1 Sam. i. 20.

67 Q. What was written in honour of Hannah?

A. When she was greatly provoked and grieved in spirit, she prayed to God in the tabernacle, and she went away cheerful, 1 Sam. i. 15, 18.

68 Q. Where was Samuel brought up?

A. As he was requested of the Lord, so he was given to the Lord, and was brought up at the tabernacle in Shiloh, under the care of Eli the high priest, 1 Sam. i. 22, 28.

69 Q. What was Samuel's office?

A. He waited on the service of the tabernacle as a Levite, being the first-born, and being given to God, 1 Sam. ii. 18.

70 Q. Was he not also a prophet?

A. Yes, God called him three times in one night when he was a child, and made a prophet of him, and told him what calamities should befall the house of Eli the high priest, 1 Sam. iii. 4—14.

71 Q. What was the great crime of Eli?

A. Though he loved and honoured God himself, yet he did not restrain his sons from wickedness, 1 Sam. iii. 15.

72 Q. In what manner did God show his displeasure against the house of Eli?

A. His two sons were slain by the Philistines in battle, and the high priesthood went into another branch of Aaron's family, 1 Sam. ii. 27, 36. 1 Kings ii. 27.

73 Q. What became of Eli himself?

A. When he heard that the ark of God was taken by the Philistines, he fainted for grief, and falling down backward, he broke his neck, 1 Sam. iv. 17, 18.

74 Q. What did the Philistines do with the ark of God?

A. They brought it into the house of their idol, Dagon, and the idol fell down and broke off his head and his hands upon the threshold, 1 Sam. v. 2—5.

75 Q. What punishment did the Philistines suffer for keeping the ark?

A. In several cities where they placed it, God destroyed many of the inhabitants, and smote the rest with sore diseases, 1 Sam. v. 6—12.

76 Q. What became of the ark then?

A. The Philistines put it into a new cart drawn by two milch-kine, whose calves were shut up at home, and yet they carried it directly into the land of Israel to Beth-shemesh, 1 Sam. vi. 12.

77 Q. What did the men of Beth-shemesh do?

A. They looked into the ark, which was utterly forbidden, and God smote many of them with a great slaughter, and they sent the ark away to Kirjath-jearim, 1 Sam. vi. 19—21.

78 Q. How did Samuel deliver Israel from the Philistines when they made a new war upon them?

A. He offered a burnt-offering, and prayed to the Lord, and God fought against the Philistines with thunder from heaven, and scattered and destroyed them, 1 Sam. vii. 9, 10, 13.

79 Q. How did Samuel govern the people?

A. He travelled through the land every year; he judged Israel with great honour and justice for many years; but in his old age he made his sons judges, and they oppressed and abused the people, 1 Sam. vi. 15—17, and ch. viii. 1—4, and xii. 1—5.

80 Q. What was the request of the people on this occasion?

A. That they might have a king like the rest of the nations, 1 Sam. viii. 5.

81 Q. What did Samuel do in this case?

A. He would have advised them against it, because God was their king, but they still persisted in desiring a man for a king, 1 Sam. viii. 6, 7, 19, 20.

82 Q. Did Samuel gratify them in this desire?

A. Being admonished of God, he complied with their desire, and appointed a king over them, 1 Sam. viii. 22.

CHAPTER IX.

Of the government of Israel under their Kings, and first of Saul and David.

1 Q. Who was the first king of Israel?

A. Saul, a very tall young man, the son of Kish, a Benjamite, 1 Sam. ix. 1, 2.

2 Q. How did Samuel first meet with him?

A. Saul was sent by his father to seek some asses that he had lost, and asking Samuel about them, Samuel took him aside privately, and anointed him king of Israel. 1 Sam. ix. 15—27, and ch. x. 1—8.

3 Q. But how was he made king publicly?

A. God chose and determined Saul to be king, by casting

lots among the tribes and families of Israel, 1 Sam. x. 19—25.

4 Q. How did Saul behave himself in his kingdom?

A. He governed well at first for a little time; but afterwards he disobeyed the word of God in several instances, and God rejected him, 1 Sam. xiii. 13, and ch. xv. 23.

5 Q. Whom did God choose in his room?

A. David, of the tribe of Judah, who is called the man after God's own heart, 1 Sam. xvi. 1, and ch. xiii. 14. Acts xiii. 22.

6 Q. Who were the forefathers of David?

A. He was the youngest son of Jesse, who was the son of Obed, who was the son of Boaz by Ruth his wife, Ruth iv. 17—22.

7 Q. Who was this Ruth?

A. She was a woman of Moab, and she married Mahlon a Jew, the son of Naomi, when they came to sojourn in Moab, because of a famine in Israel, Ruth i. 1—4.

8 Q. Did Ruth leave the country of Moab?

A. Yes, after her husband died in the land of Moab, she followed her mother-in-law, Naomi, into the land of Israel, and took the God of Israel for her God, Ruth i. 16, 17.

9 Q. What kind providence attended her in the land of Israel?

A. Boaz, a rich man, who was near of kin to her former husband, married her, and so she became the great-grandmother of David, Ruth iv. 16, 17.

10 Q. What was David's employment?

A. Being the youngest son of a large family, he was bred up to keep his father's sheep, 1 Sam. xvi. 11.

11 Q. What considerable actions did he do while he was a shepherd?

A. He killed a lion and a bear who came to rob his father's flock, 1 Sam. xvii. 34.

12 Q. How did God anoint him to be king?

A. He sent Samuel secretly to anoint him with oil at Bethlehem, in the midst of his brethren, 1 Sam. xv. 13.

13 Q. How did David make his first appearance at court?

A. David understood music, and when the evil spirit of melancholy came upon Saul, hearing of David's skill in music, he sent for him to play on the harp to refresh him, 1 Sam. xvi. 16—23.

14 Q. What remarkable action made him more publicly known?

A. When Goliath the giant challenged the men of Israel, David undertook the combat, and slew him with a sling and a stone, 1 Sam. xvii. 19—54.

15 Q. How did Saul employ him afterwards?

A. He sent him out against the Philistines, and he slew many thousands of them, 1 Sam. xix. 8.

16 Q. How came Saul then to bear him an ill-will?

A. From mere envy, because the women of Israel sung to their instruments of music, *Saul had slain his thousands, and David his ten thousands*, 1 Sam. xviii. 5, 6, 7.

17 Q. Wherein did Saul discover his ill-will to him?

A. He threw a javelin at him, and often attempted to kill him, 1 Sam. xviii. 21.

18 Q. Did not Saul marry his second daughter Michal to him?

A. Yes, but he required of him the slaughter of an hundred Philistines instead of her dowry, hoping that David himself would be slain in the attempt, 1 Sam. xviii. 17—30.

19 Q. Who then were the friends of David, when the king was his enemy?

A. All the people of Israel loved him, and so did Jonathan, the son of Saul, who screened him often from his father's malice, 1 Sam. xviii. 5, and chap. xix. 2.

20 Q. But how could David escape so long, when Saul ordered his servants to kill him?

A. He fled from place to place in the land of Israel, and was hunted *like a partridge on the mountains*, till at last he was forced to hide himself twice among the Philistines, 1 Sam. xxi. 10, and chap. xxvi. 20, and xxvii. 1.

21 Q. What did he do there?

A. When he was at Gath the first time, he feigned himself mad, lest Achish the king of Gath should kill him, 1 Sam. xx. 12, 13.

22 Q. How did David save his father's house from Saul's rage?

A. He desired the king of Moab to let his father and his mother dwell there, but he himself went into the land of Judah, 1 Sam. xxii. 1—5.

23 Q. How did Saul further manifest his rage against David?

A. He slew fourscore and five persons of the priests of the Lord, because he supposed they had concealed David, and did not tell the king where he was, 1 Sam. xxii. 17, 18.

24 Q. Had David any army under his command at that time?

A. Yes, he had gathered together about four hundred men, who grew in a little time to six hundred, 1 Sam. xxii. 2, and chap. xxiii. 13.

25 Q. Did David fight with Saul all this time?

A. No, he avoided him, and fled from him continually, by shifting his place whensoever Saul pursued him; and at last was forced to go into the land of the Philistines again, 1 Sam. xxiii, and chap. xxiv, and xxvii.

26 Q. Did David never attempt to kill Saul?

A. No, but he spared his life twice when he had it in his power to kill him, 1 Sam. xxiv. 7, 8, 10, 11, and chap. xxvi. 11, 12, &c.

27 Q. Had this kindness of David no influence to soften the heart of Saul toward him?

A. Yes, it did for the present, but Saul's envy and malice were so rooted in his heart, that they prevailed above all the principles of kindness and gratitude, 1 Sam. xxiv. 16—21, and chap. xxvi. 1---3, and xxvii. 1.

28 Q. What became of Saul at last?

A. The Philistines invaded Israel, and Saul was in great distress, because God gave him no directions, nor answered him by dreams, nor by the priests nor prophets, 1 Sam. xxviii. 4—6.

29 Q. What did Saul do then?

A. He inquired of a woman who had a familiar spirit, and there he was told by an apparition of something in the shape of Samuel, that he and his sons should die on the morrow, 1 Sam. xxviii. 8, 19.

30 Q. Did this come to pass?

A. Yes, the Philistines slew several of his sons, and wounded him sorely in the battle, and then he fell upon his own sword, and slew himself, 1 Sam. xxxi. 3, 4.

31 Q. Where was David all this while?

A. He was fled the second time to Achish, king of Gath, and he had been just then employed in destroying the Amalekites, who had plundered the city of Ziklag, where

he dwelt, and had carried away his wives, 1 Sam. xxx. 16—20.

32 Q. Did not David offer his service to the Philistines?

A. Yes, but he always avoided fighting against the Israelites; and besides, the Lords of the Philistines at this time would not suffer him to continue in their army, which was done by the kind Providence of God, that David might not fight against Israel, 1 Sam. xxvii. 8—11, and chapter xxxix. 4, and 2 Sam. i. 2.

33 Q. What did David do upon the death of Saul?

A. He made a very affecting elegy upon him and Jonathan his son, and went up to Hebron, a city of Judah, by God's direction, where the men of Judah made him their king, 2 Sam. ii. 1—4.

34 Q. Who reigned then over the rest of the tribes of Israel?

A. Ishbosheth, another of the sons of Saul, 2 Sam. ii. 8, 9.

35 Q. How came Ishbosheth to lose the kingdom?

A. He quarrelled with Abner, the general of his army, whereupon Abner joined with David; and after this, two of Ishbosheth's own servants wickedly slew him in his bed, for which crime David punished them. 2 Sam. ii. 7—10, 17, 18, and chap. iv. 5, 7.

36 Q. How long did David reign in Hebron?

A. Seven years and a half; and then all Israel came to him, and chose him for their king, and brought him up to Jerusalem, 2 Sam. v. 1—6.

37 Q. What was the first thing David did when he came to Jerusalem?

A. He took the strong hold of Zion from the Jebusites, who had held it to that day, and called it the city of David, 2 Sam. v. 6—9.

38 Q. Where was the ark of God all this while?

A. At Kirjath-jearim, whence David now fetched it up, by God's direction, to Jerusalem in triumph, and placed it in Zion, 2 Sam. vi. 1, 17. 1 Chron. xiii. 5, 6.

39 Q. What was David's pious design toward the ark of God?

A. He had a mind to build a house for the ark of God, which had hitherto dwelt in curtains, 2 Sam. vii. 2, 3.

40 Q. Did God encourage him to proceed in it?

A. No, God did not encourage him, because he had shed much blood; but he promised that he should have a son, who should build him a house, 2 Sam. vii. 2, 3.

41 Q. Had David no wars after this?

A. Yes, he had many battles, and was victorious over his enemies round about him; namely, the Philistines and Moabites, the Syrians and Edomites, &c. 2 Sam. viii. 1—14.

42 Q. How did David govern Israel?

A. He executed judgment and justice among all the people, 2 Sam. viii. 15.

43 Q. What were the chief blemishes of David's life?

A. His adultery with Bathsheba, the wife of Uriah, and his pride in numbering the people of Israel. Probably God forbid the numbering of Israel lest they might become vain of their own strength, and be tempted to rely upon it against their enemies.

44 Q. How came David to fall in love with Bathsheba?

A. David from the top of his house happened to see her washing herself, and sent for her, and defiled her, 2 Sam. xi. 4.

45 Q. What aggravation attended this sin?

A. Besides the heinous crime of adultery, here was vile ingratitude and base carriage towards Uriah, who at that time was abroad fighting for him against the Ammonites, 2 Sam. xi. 6.

46 Q. How did he try to hide it from Uriah, and the world?

A. When he could not persuade Uriah to go to his own house, he sent an order to Joab his general, that he should set Uriah in the hottest place of the battle, and retire from him, and leave him to be slain, 2 Sam. xi. 15.

47 Q. What followed upon the death of Uriah, which David had thus contrived?

A. David added Bathsheba to the rest of his wives, and she bare him a son, 2 Sam. xi. 27.

48 Q. How was David convinced of his sin?

A. By an ingenious parable of Nathan the prophet, concerning a rich man who robbed his neighbour of an ewe-lamb, though he had large flocks of his own, 2 Sam. xii. 1—8.

49 Q. How did God testify his displeasure against David for his sin?

A. He struck the child that was born with sickness and

death, and threatened David that the sword should never depart from his house, and that his own wives should be publicly abused, 2 Sam. xii. 9—14.

NOTE. David testified his deep repentance for this sin in the fifty-first Psalm, and perhaps also in some others; yet God saw proper to punish him severely, because he had given the enemies of God occasion to blaspheme, and as a striking exemplification to the church in all future ages of his abhorrence of sin, 2 Sam. xii. 14.

50. Q. What were some of the chief troubles that actually came on David's family on this account?

A. The troubles that he met with from three of his sons, namely, Amnon, Absalom, and Adonijah.

51 Q. What was the trouble he met with from Amnon?

A. Amnon defiled his sister Tamar by force, upon which Absalom slew him, and then fled out of the land for fear of justice, 2 Sam. xiii. 14, 28, 37.

52 Q. Did Absalom never return again?

A. Yes, Absalom returned after two years, when David was pacified, and by his subtle carriage he raised a rebellion against the king, his father, and made himself king, 2 Sam. ch. xiv, and xv.

53. Q. What followed upon this wicked conduct of Absalom?

A. David being forced to flee from Jerusalem, Absalom entered the city, and defiled his father's concubines publicly, 2 Sam. xv. 14, and xvi. 21.

54 Q. Who was Absalom's chief counsellor in this rebellion?

A. Ahithophel, who when he saw that his counsel, to pursue and attack David without delay, was not followed, anticipated the destruction of the cause of Absalom, and hence he went home and hanged himself, 2 Sam. xvii. 23.

55 Q. What became of Absalom at last?

A. As he was riding under an oak in the day of battle, he was caught by the hair of the head, and hung between heaven and earth, where Joab, David's general, found him, and stabbed him to the heart, 2 Sam. xviii. 9—14, and thus put an end to his rebellion and his life.

56 Q. What was the other remarkable crime of David, besides his abuse and murder of Uriah?

A. The pride of his heart in numbering all the people of

the tribes of Israel, that he might know how great a king he was, 2 Sam. xxiv. 2.

57 Q. How was he punished for this sin?

A. God gave him leave to choose one of these three punishments, either seven years' famine, or three months of war, or three days' pestilence, 2 Sam. xxiv. 13.

58 Q. Which did David choose?

A. The famine or the pestilence, rather than war; for he chose rather to fall into the hands of God than of man, 2 Sam. xxiv. 14.

59 Q. Which of these two judgments did God send upon the land?

A. A pestilence that destroyed seventy thousand men in three days' time, ver. 15.

60 Q. How was this pestilence stopped?

A. When David saw the angel of the Lord stand between heaven and earth, having a drawn sword in his hand stretched out over Jerusalem, he and the elders of Israel fell upon their faces, clothed in sackcloth; and David confessed his crime, and prayed that the anger of God might fall on himself, rather than on the people, 1 Chron. xxi. 15, 16.

61 Q. How did God manifest his acceptance of him?

A. He bid the prophet Gad order David to build an altar, and offer sacrifices on that very spot of ground on the threshing-floor of Ornan; and when David prayed, fire came from heaven and consumed the sacrifices, 1 Chron. xxi. 21, 26.

62 Q. What was the trouble that David met with from his son Adonijah?

A. When David was old, Adonijah set himself up for king, 1 Kings i. 1, 5.

63 Q. How came Adonijah to be so insolent?

A. His father humoured him too much all his life, and never displeased him, ver. 6.

64 Q. What did David do under this trouble?

A. He proclaimed Solomon, the son of Bathsheba, king, in his own life-time; and Zadok the priest; and Nathan the prophet, anointed him king of Israel, ver. 34, 38, 39.

65 Q. Why was Solomon preferred, when he was a younger brother?

A. Because God chose him to the kingdom, and gave David notice of it, 1 Chron. xxii. 8—10, and xxviii. 5—7.

66 Q. What became of Adonijah?

A. He submitted to Solomon, who spared him for that time, though for a new fault he put him to death afterwards, ver. 50, 53, and ii. 2, 24.

67 Q. How long did David reign in all?

A. Forty years, and then he died in his bed in peace, 1 Kings ii. 10, 11.

68 Q. What were David's remarkable characters, besides that of a musician, a warrior, and king?

A. He was a great poet and a prophet, 2 Sam. xxiii. 1, 2.

69 Q. Wherein did his skill in poetry appear?

A. Not only in his admirable elegy on Saul and Jonathan, but on several occasions; he wrote the most part of the book of *Psalms*, which are the finest pieces of ancient poetry, and he was called *The sweet Psalmist of Israel*, 2 Sam. xxiii. 1.

70 Q. Wherein doth it appear that he had the gift of prophecy?

A. Because in these psalms written by divine inspiration, there are many things evidently foretold concerning Christ, Luke xxiv. 44. Acts ii. 29, 30.

71 Q. What further evidences are there of his being a prophet?

A. He had a particular revelation made to him by the spirit of God, of the pattern of the temple, which Solomon his son was to build, and of the orders of the priests and Levites, and of several things relating to the worship of God, which he gave to his son Solomon, 1 Chron. xxviii. 11, 13, 19.

72 Q. What did David do towards the building of this temple before his death?

A. He made a vast preparation of gold and silver, and jewels, and other materials, and gave the pattern of every thing to his son Solomon, as he received it of God, 1 Chron. xxii. 5, 14, and chap. xxviii. 11, 19, and xxix. 2.

CHAPTER X.

Of the reign of Solomon and Rehoboam over all Israel, and the division of the nation, into two kingdoms.

1 Q. WHAT was the general character of Solomon ?

A. He was the wisest of men, 1 Kings iii. 12, and chap. iv. 31.

2 Q. Wherein did his wisdom towards God appear ?

A. In that he asked not long life, nor riches, nor honours, but understanding and knowledge to govern so great a people, 1 Kings iii. 7, &c,

3 Q. What was the first instance of his wisdom in the government ?

A. His deciding the quarrel between two women who contended about a living child, and giving the child to the true mother, 1 Kings iii. 16, 28.

4 Q. How did he find out the true mother ?

A. He commanded the child to be divided into two, that each woman might have half; then the tenderness and love of the true mother appeared, in yielding up her pretensions to it, rather than see it divided, 1 Kings iii. 25.

5 Q. What special care did Solomon take for the worship of God ?

A. He built that temple for which David had made so large a preparation. It was a most glorious palace, built of cedar and fir, and olive-wood, and hewn stone, with most amazing expense of gold and silver, and brass, and precious stones, both for the adorning of the house itself, and for the holy vessels thereof, 1 Kings chap. vi, and vii. He built also two distinct courts about it, one for the people of Israel, and one for the priests, all which were called *The Temple*, 2 Kings xxiii. 12, and 2 Chron. iv. ix.

NOTE. In this temple of Solomon there does not seem to be any court of the Gentiles, but only the court of the priests, in which the house of God or sanctuary stood, and the court of the people, to which all Israel resorted, nor can I find the Gentiles forbidden by any express word of God. See 2 Chron. vi. 32. One was the outer court, and the other was the inner court, 2 Chron. iv. 9, and 1 Kings vi. 30. Nor were the people excluded from the inner court. See 2 Chron. xxiii. 10. In the second temple, which was built by Zerubbabel, after

the captivity, we do not read of any court of the Gentiles at the building of it. But in following years, when there were more frequent communications and transactions with Gentiles, there was a partition made, called Chel, to divide them from the Jews, and the other part to the outer court was left for the Gentiles.* In the temple as repaired by Herod, there was a court made on purpose for the Gentiles, and those Jews which were unclean. This division does not appear to be of divine appointment, though it must be confessed, the partition wall in Eph. ii. 14. seems to refer to it.

6 Q. In what form did he build it ?

A. In imitation of the tabernacle of Moses and the court thereof, but with vast and universal improvement in the grandeur, riches, and magnificence of it, by the pattern that David his father received from God, and gave to him, 1 Chron. xxii. 5, and chap. xxviii. 11, 19.

7 Q. On what spot of ground did he build it ?

A. On mount Moriah, not very far from mount Zion in Jerusalem : It was the place where Abraham was called to offer his son Isaac ; and where God appeared to David, when he stopped the pestilence, 2 Chron. iii. 1, and Gen. xxii. 2. and gave him a miraculous token of his acceptance, by fire from heaven consuming his sacrifice, 1 Chron. xxi. 20.

NOTE. Though the temple was built on mount Moriah, yet the name of Zion is still preserved by the following holy writers, as the place of the sanctuary ; partly because David had written so much in his psalms concerning Zion, where the ark and tabernacle stood in his days, and made the name familiar to the people ; and partly because Zion was literally the city of David ; and in a typical sense, the city of residence of CHRIST. And indeed Zion and Moriah may be accounted but two distinct heads of the same mountain ; and though there was a valley between them, Solomon joined them by a bridge, that he might easily pass from his palace in Zion to the temple. Josephus makes mention of it more than once.

8 Q. How did Solomon dedicate this temple to God ?

A. By assembling all the men of Israel, by bringing thither the ark and the holy things from Zion, by a devout prayer to God, by music and praises, by a feast of seven days, and a vast number of sacrifices, 1 Kings viii, and 2 Chron. chap. vi, and vii.

9 Q. In what manner did God show his approbation of it ?

A. He filled the house with a cloud of glory, to represent his taking possession of it ; he sent fire down from heaven to consume the sacrifices ; and he appeared in the

night to Solomon, and assured him he had heard his prayer, and chosen that place for a house of sacrifice to himself, 2 Chron. vii. 1—3, 12.

10 Q. Wherein did God bless the reign of Solomon?

A. By giving him prodigious treasures and magnificent state, and spreading the fame of his greatness and wisdom over all nations, 1 Kings x.

11 Q. What peculiar honours were done to him on this account?

A. The princes round about him coveted his friendship, and gave him their assistance and many presents, and the queen of Sheba came to visit him, 1 Kings ix, and x.

12 Q. What satisfaction did she find in this visit?

A. She was astonished at the sight of his grandeur and wisdom, and confessed that the one half of it was not told her, 1 Kings x. 1, 10.

13 Q. Wherein did Solomon displease God afterwards?

A. In process of time he forgot his great obligations to God; he took wives and concubines in great multitudes, and that out of the idolatrous nations; and by them his heart was so far led away after other gods, that he built places of worship for them very near Jerusalem, and offered sacrifices to them. See 1 Kings xi. 1, 9.

14 Q. How did God punish him for it?

A. He stirred up several enemies against him, and particularly Jeroboam, his own servant. See 2 Kings xi. 14, 23, 26.

15 Q. What was Jeroboam's own pretence for disturbing the government?

A. The building of some expensive palaces for Pharaoh's daughter, who was his queen, and the raising heavy taxes for that and other buildings, 1 Kings ix. 24, and chap. xi. 27, and xii. 4.

NOTE. Jeroboam doth not appear to charge Solomon with promoting idolatry, or with breaking the laws of God in divine worship: for he himself did so afterwards, when he was king of Israel; which was a high provocation in the eyes of God, both in Solomon and Jeroboam.

16 Q. And how far did God encourage Jeroboam in this opposition to Solomon?

A. Ahijah the prophet, being sent of God, caught hold of Jeroboam's garment when he met him in the field, and rent

it into twelve pieces, and gave ten of them to Jeroboam, 1 Kings xi. 29, &c.

17 Q. What was the meaning of this?

A. The prophet told him, that God had given him ten of the tribes of Israel, and had left the posterity of Solomon one tribe, that is, Judah and Benjamin, which were afterwards united into one, under the name of Jews, 1 Kings xi. 31, and chap. xii. 20, 21, and 2 Chron. xi. 12.

18 Q. Was this fulfilled in Solomon's days?

A. No, for it pleased God to withhold these calamities from the house of Solomon till the days of his son, ver. 23.

19 Q. Did Solomon ever repent of his sins that provoked the anger of God against him?

A. It is generally supposed that he did, and that the book of *Ecclesiastes* was written by him after his repentance, because he there describes the vanity of every labour and every enjoyment under the sun, and sums up all in the *fear of God, and keeping his commandments*, as the *whole duty and chief interest of man*. Eccles. chap. i. and ii, and chap. xii. 13, 14.

20 Q. How long did Solomon reign?

A. Forty years; and though he had such a shameful number of wives and concubines, yet he left but one son behind him, whose name was Rehoboam, to succeed him in the kingdom of Israel, 1 Kings xi. 3, 43.

21 Q. What was the character of Rehoboam?

A. Though Solomon had written so many excellent lessons of morality and piety for his son in the book of Proverbs, and given him so many warnings; yet he followed evil courses; and Solomon himself seems to intimate it in the book of Ecclesiastes, chap. ii. 19, *who knoweth whether his son will be a wise man or a fool?*

22 Q. What further occasion did Rehoboam give for the revolt of the tribes of Israel from him?

A. Upon the death of his father, and his accession to the throne, he despised the counsel of the old men, and hearkened to the advice of rash young men; he threatened the nation of Israel to *make their yoke heavier* than his father had done; that is, to lay heavier taxes upon them, 1 Kings xii. 8, &c.

23 Q. What followed upon this threatening of king Rehoboam?

A. All the tribes of Israel, except Judah and Benjamin, made Jeroboam their king: and thus the nation was divided into two kingdoms, which were afterwards called the kingdom of Judah, and the kingdom of Israel, 1 Kings xii. 15, 20. 2 Chron. xi. 11, 12.

CHAPTER XI.

Of the Kings of Israel.

1 Q. How many kings reigned over Israel after they were separated from Judah?

A. These nineteen, and not one of them were good; Jeroboam *the first*, Nadab, Baashah, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Joash, Jeroboam *the second*, Zachariah, Shallum, Manahem, Pekahiah, Pekah, and Hoshea.

2 Q. Who were the most remarkable among these kings of Israel?

A. Jeroboam *the first*, Omri, Ahab, Ahaziah, Jehu, Joash, Pekah, and Hoshea.

3 Q. What was the chief character and crime of Jeroboam?

A. Instead of worshipping God who dwelt between the cherubs in the temple of Jerusalem, he made two golden images, which are called *calves*, and set them up in two distant parts of the land of Israel, namely, Dan and Bethel, and taught the people to worship before them, 1 Kings xii. 28—30.

4. Q. What was the worship he appointed?

A. Something like the worship which God appointed at Jerusalem; with an altar, and priests, and sacrifices, and incense, ver. 32.

5 Q. Wherein did it differ from the worship at Jerusalem?

A. Besides the forsaking of the temple, and the place which God appointed, he also made priests of the lowest of the people, instead of the sons of Levi, and ordained feasts at a different time from that which God had appointed, and set up the images of calves to represent the presence of God, ver. 23, 32, and 1 Kings xii. 25—33, and ch. xii. 13, and chap. 8, 9.

NOTE. Here it is not to be supposed that Jeroboam forsook the God of Israel, and taught the people to worship mere calves: but only that he devised of his own heart other times and places, and other forms and circumstances of worship to be paid to the God of Israel; and that by images or idols, which were probably the figures of the cherubs on the mercy-seat, where God dwelt; but the scripture, in contempt, calls them calves. See Chap. V. Q. 37, and Chap. VII. Q. 3. This worship is idolatry or the worship of other gods, and is strictly forbidden in the second commandment. The prophet Hoshea, who lived in the days of Jeroboam the second, the son of Joash, perpetually rebukes this sin of idolatry, and inveighs against these idols, the calves, Hosea, i. 1, and chap. 4, 5, and chap. x. 5, and xiii. 2.

6 Q. For what end did Jeroboam do this?

A. He feared, if the people went up frequently to sacrifice at Jerusalem, they would be tempted to return again to Rehoboam, king of Judah, 1 Kings xii. ver. 26, 27, 28.

7 Q. What visible token of displeasure did God manifest against this worship which Jeroboam set up?

A. He sent a prophet to the altar at Bethel, who foretold that a son of the house of David, Josiah by name, should burn the bones of Jeroboam's priests upon the altar, 1 Kings xiii. 1, 2.

8 Q. What sign did the prophet give, that this prophecy should be fulfilled?

A. The prophet foretold that the altar should be rent asunder, and the ashes poured out, both of which were fulfilled immediately; and Jeroboam's hand withered when he stretched it out to lay hold of the prophet, ver. 3, 4, &c. though at the prayer of the prophet, God restored it again.

9 Q. What other token did God give of his anger against Jeroboam?

A. God threatened Jeroboam and his family with utter destruction, so that none of them should find a grave, besides Abijah his youngest son, because there were found in him some good inclinations towards the God of Israel, 1 Kings xiv. 13.

10 Q. Who was Omri?

A. The captain of the host of Israel, who was made king by the people when Zimri set up himself, 1 Kings xvi. 16.

11 Q. What is recorded concerning Omri?

A. (1.) That he besieged Zimri his predecessor so closely in Tirzah, the royal city, that Zimri burnt himself and the palace together, and died. (2.) That he built Samaria

for the royal city, on a hill. And, (3.) That he walked in all the sinful ways of Jeroboam, ver. 17—28.

12 Q. Who was Ahab, and what was his character?

A. Ahab was the son of Omri, who followed the wicked ways of his predecessors; he sinned against God and man grievously, and provoked God beyond all who were before him, ver. 29, 33, and 1 Kings xxi. 25.

13 Q. How did God signify his displeasure against Ahab?

A. He sent Elijah the prophet to reprove him, and to foretel that there should neither be dew nor rain for several years, which accordingly came to pass, 1 Kings xvii. 1.

14 Q. How was Elijah himself fed during this famine?

A. He was commanded to hide himself by the brook Cherith, and the *ravens brought him bread and flesh in the morning and the evening, and he drank the water of the brook*, ver. 5, 6.

15 Q. Whither did the prophet go when the brook was dried up?

A. God sent him to a woman of Zarephath near Sidon, to be maintained by her, when she had only a handful of meal in a barrel, and a little oil in a cruse, 1 Kings xvii. 9, &c.

16 Q. How could this maintain the woman, her son, and the prophet?

A. God wonderfully increased the oil and the meal, so that the barrel of meal wasted not, neither did the cruse of oil fail, till God sent rain upon the land, ver. 14, &c.

17 Q. What further miracles did Elijah work in this woman's family, to prove that he was sent from God?

A. When her son died, the prophet raised him to life again, ver. 21--24.

18 Q. What special deliverance did God give Israel in the time of Ahab?

A. Though Ahab was so great a sinner, yet God made Israel victorious over the Syrians, who invaded them, because Benhadad the king of Syria boasted, and blasphemed God, 1 Kings xx. 10, 28.

19 Q. What were some of the special sins of Ahab against God?

A. Besides the idolatry of the calves, he also set up the idol Baal; he caused Israel to worship it, and by the influence of his wife Jezebel, slew a great number of the prophets of the Lord, 1 Kings xviii.

20 Q. Were any of the prophets of the Lord saved?

A. Obadiah, the governor of Ahab's house hid a hundred of them in two caves, and fed them with bread and water, while Elijah fled wheresoever he could find a hiding-place, ver. 5, 6, 10.

21 Q. How did Elijah bring about the destruction of Baal's prophets?

A. He boldly met Ahab, and bid him summon all Israel together, and the four hundred and fifty prophets of Baal, that a sacrifice might be offered to Baal and to Jehovah, and to make an experiment which was the true God?

22 Q. How did he convince the people that Jehovah was the true God?

A. Fire came from heaven and consumed Elijah's sacrifice, after he had poured great quantities of water upon it, which the prophets of Baal attempted in vain to procure on their altar, though they cut themselves with knives, and cried aloud to their God, 1 Kings xviii. 17—38.

23 Q. What influence had this upon the people?

A. They fell upon their faces, and acknowledged Jehovah to be the true God, and then, at the command of Elijah, the people slew all the prophets of Baal, ver. 39, 40.

24. Q. How did God further manifest his approbation of this conduct of Elijah?

A. He immediately sent rain, and put an end to the famine, ver. 41, 45.

25 Q. What was one of the most remarkable sins of Ahab against man?

A. He coveted the vineyard of Naboth, and by the help of false witnesses stoned Naboth to death for blasphemy, and took possession of his land, 1 Kings xxi. 5—14.

26 Q. What was the manner of Ahab's death at last, after so wicked a life?

A. In opposition to the prophecy of Micaiah, he went to fight with the king of Syria, and received a mortal wound, 1 Kings xxii. 34.

27 Q. Wherein did the judgment of God against Ahab appear in his death?

A. The dogs licked up his blood on that spot of ground where Naboth's blood was shed, according to the prophecy of Elijah, 1 Kings xxi. 19, and chap. xxii. 38.

28 Q. What sort of a man was Ahaziah?

A. Ahaziah, the son of Ahab, who succeeded him in his kingdom followed his wicked ways, 1 Kings xxii. 51.

29 Q. What particular crimes of Ahaziah are recorded ?

A. When he was sick he sent to inquire of Baalzebub, the god of Ekron, about his recovery; and because Elijah reproved him for it, he sent three captains, each with fifty men, to make Elijah their prisoner, 2 Kings i. 1, 9.

30 Q. What did Elijah do on this occasion ?

A. He brought down fire from heaven, which consumed the two first of them with their troops, but he spared the third upon his entreaty, and then went down with him to king Ahaziah, and told him that he should surely die, ver. 9—16.

31 Q. How did Elijah leave the world ?

A. He was taken up to heaven in a whirlwind, by a chariot and horses of fire, and left his mantle behind him, 2 Kings ii.

32 Q. Who succeeded Elijah in the office of prophet ?

A. Elisha, who was with him when he was taken up to heaven, and had a double portion of the spirit of Elijah given him, ver. 9, 10.

33 Q. What were some of the chief miracles and prophecies of Elisha ?

A. (1.) He smote the waters of Jordan with Elijah's mantle, saying, *Where is the Lord God of Elijah?* And the waters divided for him to pass over. (2.) He cured the unwholesome water near Jericho, by casting salt into it. (3.) He cursed some children that mocked and reproached him, and there came two she bears out of the wood, and tore to pieces forty-two of them. (4.) He brought water in a time of drought to supply three armies, namely, those of Edom, Judah, and Israel. (5.) He increased the widow's pot of oil, that it was sufficient to pay her debts, and maintain her. (6.) He promised a son to the Shunamite woman who entertained him, who was before barren, and raised this son to life again when he died. (7.) He healed Naaman the Syrian of his leprosy, by bidding him to wash in Jordan. (8.) He pronounced the plague of leprosy on Gehazi, his own servant, for his covetousness and lying. (9.) He made the iron head of an ax float on the water, that it might be restored to its owner. (10.) He discovered the king of Syria's private counsels to the king of Israel, and smote his

army with blindness. (11.) He foretold vast plenty on the morrow, in the midst of a siege and famine in Samaria. (12.) He foretold the death of Benhadad, the king of Syria, and that Hazael should succeed him, and treat Israel with cruelty. [See the second book of Kings, from the second to the eighth chapter.]

34 Q. Who was Jehu, and how came he to the kingdom?

A. Jehu was a captain, who was anointed king by the prophet whom Elisha sent for that purpose, according to the appointment of God and Elijah, 1 Kings xix. 16, and 2 Kings ix. 1, 2, &c.

35 Q. What was the great work for which God raised up Jehu to the kingdom?

A. To destroy the worship of Baal, and to bring the threatened judgments of God on the house of Ahab for their wickedness, ver. 7.

36 Q. How did Jehu execute this bloody work upon the house of Ahab?

A. These three ways: (1.) He shot Jehoram, the son of Ahab, who was then king, with an arrow, and cast him upon the land of Naboth, whom Ahab slew. (2.) He commanded Jezebel, the wicked and idolatrous queen-mother, to be thrown out of the window, and the dogs eat her up. (3.) He ordered the seventy remaining sons of Ahab to be slain in Samaria, and their heads to be brought to him in baskets, 2 Kings chap. ix, and x.

37 Q. How did he destroy the worship of Baal?

A. He gathered the prophets of Baal and his priests and his worshippers, together into his temple, under pretence of a great sacrifice to Baal; and then commanded them all to be slain with the sword, and the image to be burnt, and the temple to be destroyed, ver. 18—28.

38 Q. Did Jehu continue to obey God in all things?

A. No, for though he executed the vengeance of God against Ahab and the worshippers of Baal, yet he maintained the idolatry of Jeroboam, namely, the calves of Dan and Bethel, ver. 29, 30.*

39 Q. Who was Joash?

* Jehu was a proud, ambitious, and cruel man, and merely used as the *voluntary* instrument of executing the Lord's righteous judgments upon apostate Israel.

A. He was the son of Jehoahaz the son of Jehu, and he reigned over Israel, 2 Kings xiii. 10.

40 Q. What is remarkable in his conduct ?

A. When Elisha was upon his death-bed, he came down to see him, and wept over him, yet he departed not from the sins of Jeroboam, ver. 14.

41 Q. What did he do for the good of Israel ?

A. According to the prophecy of dying Elisha, he smote the Syrians thrice, who had oppressed Israel, in the days of his father, ver. 15, 19, 25.

42 Q. Is there any thing of moment recorded concerning Elisha after his death ?

A. They buried a man in the year following in the sepulchre of Elisha, and as soon as he touched the bones of Elisha, he revived and stood upon his feet, ver. 21.

43 Q. What did Joash do against Judah ?

A. When Amaziah king of Judah provoked him to war, he routed the army of Judah, and took the king prisoner: he broke down the wall of Jerusalem, and plundered the house of the Lord, and the king's house, of all the gold and silver vessels, 2 Kings xiv. 8—14.

44 Q. Was there any considerable thing fell out in the reign of Pekah ?

A. This Pekah joined with the king of Syria to invade Judah, but he was repulsed. In his days Tiglath-Pileser, king of Assyria, took many cities in Galilee, and carried many of the people captives to Assyria, 2 Kings xiv. 29, and chap. xvi. 5—9.

45 Q. Who was Hoshea, and what is recorded of him ?

A. He was the last king of Israel; he slew Pekah, and made himself king, 2 Kings xv. 30.

46 Q. How came the kingdom to end in him ?

A. In his days Shalmaneser, king of Assyria, took the city of Samaria, bound Hoshea the king in prison, carried multitudes of Israel captives into Assyria, and distributed them into several distinct countries, from which they have never returned to this day, 2 Kings xviii. 1—6, 23.

47 Q. What provoked Shalmaneser to do this ?

A. Hoshea had submitted to him, and afterwards plotted and rebelled against him, ver. 3, 4.

48 Q. What provoked God to punish Israel thus ?

A. The people of Israel, with all their kings after their

separation from the house of David, had been guilty of continual idolatry, in opposition to the many precepts and warnings of God, by the writings of Moses, and the voice of all the prophets, ver. 7—23.

49 Q. What became of Samaria, and the other cities of Israel, when the people were driven out of them?

A. Several of the Heathen nations were placed there, and each worshipped their own gods and idols; wherefore the Lord sent lions amongst them, and destroyed many of them, ver. 24—31.

50 Q. What was done upon this occasion to appease the anger of God, and save the people from the lions?

A. The king of Assyria sent a Jewish priest thither, to teach them the worship of the God of Israel, ver. 27.

51 Q. What was the effect of this conduct of the king of Assyria?

A. These nations feared the God of Israel, and yet they could not lay aside their own idolatries, for they continued to serve their own graven images also in many following generations, ver. 41.

52 Q. But did they always continue in this mixed kind of religion?

A. In process of time they forsook their idols, and professed to worship the true God only, and submit themselves to the Jewish religion, so as to receive the five books of Moses. They had a temple of their own built on mount Gerrizim, and in the New Testament are called Samaritans, John iv. 9—27.

CHAPTER XII.

Of the Kings of Judah.

1 Q. How many kings and rulers reigned over Judah?

A. Twenty; namely, Rehoboam, Ahijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athalia the queen, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Ammon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

2 Q. Were all of these rulers of Judah also great sinners, as well as the kings of Israel?

A. A few of them were very religious, some very wicked, and others of an indifferent or mixed character.

3 Q. What fell out in Rehoboam's reign after the ten tribes had made Jeroboam their king?

A. When Rehoboam raised a great army out of Judah and Benjamin, to recover the ten tribes, God by his prophet forbade them to proceed, 1 Kings xii. 22—25.

4 Q. Were there no wars then between Judah and Israel?

A. Yes, in the following times there were bloody wars between them.

5 Q. How did the people of Judah behave themselves under the government of Rehoboam?

A. They fell into idolatry and shameful sins, whereupon God was angry, and Shishack, king of Egypt, plundered the temple and the king's house of their treasures, in the fifth year of Rehoboam's reign, 1 Kings xiv. 25. So short-lived was the supreme grandeur and glory of the Jewish church and state.

6 Q. Did Abijah, the son of Rehoboam, do any thing remarkable in his reign?

A. He made a speech, and pleaded against Israel, when Jeroboam led them to war against him; he reproved them for their departure from the true worship of God, and from the house of David; and when they would not hearken, but set upon him in battle, he and his army cried unto the Lord, and shouted, and slew five hundred thousand men.—A brave example of divine success! 2 Chron. xiii. 4—17.

7 Q. What is recorded concerning Asa, the son of Abijah, and king of Judah?

A. That he did what was right in the eyes of the Lord, and destroyed the idols which had been set up in the land, 2 Chron. xiv. 1—5.

Q. What token of favour did God show him?

A. When he called upon the Lord, and trusted in him, he defeated the army of the Ethiopians, who came against him, though they were a thousand thousands, ver. 9—15.

9 Q. Did Asa continue all his days to fear the Lord?

A. In his old age he fell into distrust of God, and he gave the treasure that remained in the house of God, and in the king's house, to the king of Syria, to guard and help him against Baasha the king of Israel; and he imprisoned the prophet who reproved him for it, 2 Chron. xvi. 1—10.

10 Q. What is remarkable in Asa's death?

A. That in the disease of *his feet* (which is supposed to be the gout) *he sought not to the Lord*, but only to the physicians: *and he slept with his fathers*, ver. 11—13.

11 Q. How did his son Jehoshaphat behave himself in the kingdom?

A. He walked in the first and best ways of his father David, and God was with him, 2 Chron. xviii. 3.

12 Q. Wherein did Jehoshaphat more particularly discover his piety and goodness?

A. He appointed Levites and priests throughout all the cities of Judah, to teach the law of the Lord; and he set judges in the land, with a solemn charge to do justice without bribery, 2 Chron. xvii. 7—9, and chap. xix. 5—11.

13 Q. Wherein did God manifest his special favour to Jehoshaphat?

A. God gave him very great treasures, and the fear of the Lord fell upon all the kingdoms round about Judah, so that for many years they made no war upon him, 2 Chron. xvii. 10—19.

14 Q. Wherein did he offend God?

A. In joining in alliance with Ahab the wicked king of Israel, whereby he was in great danger of being slain in a battle against the Syrians, 2 Chron. xviii. 1, 31, and chap. xix. 2.

15 Q. When Moab and Ammon joined their forces against Jehoshaphat, how was he delivered from them?

A. He proclaimed a fast through the land, and in the midst of the people he prayed earnestly to the Lord, and when he went out to battle he appointed the singers before the army, to sing praises to the Lord, 2 Chron. xx. 1, 21.

16 Q. What was the effect of this pious practice?

A. When they began to sing and pray, his enemies fell upon one another till they were all slain, ver. 22—29.

17 Q. Did Jehoram the son of Jehoshaphat, imitate his father's government in piety?

A. By no means; for he slew all his own brethren. He walked in the ways of Ahab king of Israel, and took his daughter Athaliah to wife, 2 Chron. xxi. 1—7.

18 Q. How did God testify his displeasure against Jehoram?

A. He smote Jehoram with such an incurable distemper, that his bowels fell out, and he died of sore diseases, ver. 15—19.

19 Q. Who succeeded Jehoram in the kingdom?

A. Ahaziah his youngest son, for all his eldest were slain in the camp by the Arabians, 2 Chron. xii. 1.

20 Q. What was the behaviour and the fate of Ahaziah king of Judah?

A. He followed the evil practices of the house of Ahab, by the persuasion of his mother Athaliah, who was the grand daughter of Omri; and when he went out with Jehoram the king of Israel, against Jehu, he was slain by Jehu, 2 Chron. xxii. 1—9.

21 Q. Who succeeded to the throne of Judah, when Ahaziah was dead?

A. Athaliah his mother seized the kingdom, and destroyed all the seed-royal of the house of Judah; except Joash, the son of Ahaziah, an infant of a year old, who was hid in the temple, by his aunt the high priest's wife, 2 Chron. xxii. 2, 10—12.

22 Q. How did Athaliah reign?

A. As she counselled her son Ahaziah before, so she herself practised the idolatry of the house of Ahab, 2 Chron. xxii. 3, 17, and chap. xxiv. 7.

23 Q. How was Athaliah deposed?

A. Jehoiada the high-priest stirred up the captains of the army, the Levites, and the chief of the people against her. He set Joash on the throne when he was ten years old, anointed and proclaimed him king, then ordered the guards to slay Athaliah, and destroyed the worship of Baal, 2 Chron. xxiii. 1—15.

24 Q. What was the conduct of Joash in his government?

A. He did that which was right in the sight of the Lord all the days of Jehoiada the priest, who was his uncle; he repaired the temple, and the vessels thereof, and restored the worship of God, 2 Chron. xxiv. 1—15.

25 Q. How did Joash behave after Jehoiada's death?

A. He was persuaded to change the worship of God for idols, and most ungratefully slew *Zechariah*, the son of Jehoiada, because he reprov'd the idolatry of the people, 2 Chron. xxiv. 17—22. Matt. xxiii. 35.

26 Q. In what manner did God punish him for his crime?

A. He sent an army of the Syrians against him, who pillaged the country; he smote him also with sore diseases, and at last his own servants slew him on his bed, ver. 23—26.

27 Q. How did Amaziah the son-of Joash reign?

A. At first he seemed to work righteousness, and he hearkened to the voice of God and his prophets; but afterwards, gaining a victory over the Edomites, he learnt to worship the gods of Edom, 2 Chron. xxv. 1—16.

28 Q. How came Amaziah to meet his ruin and his death?

A. Being puffed up with his success against Edom, he challenged the king of Israel to battle, and was routed shamefully, and was slain at last by a conspiracy of his own people, 2 Chron. xxv. 17—28.

29 Q. What was the character and reign of Uzziah the king?

A. He was made king at sixteen years old, in the room of his father Amaziah; he sought after God in the days of Zechariah the prophet, and God prospered his arms against all his enemies, and made his name great, 2 Chr. xxvi. 1—15.

NOTE. This was several hundred years before that Zechariah who prophesied after the captivity.

30 Q. Wherein did he provoke God afterwards?

A. His heart was lifted up by his prosperity, and he assumed the priest's office, and burnt incense in the temple, though the priests opposed him, ver. 16.

31 Q. What was his punishment for this crime?

A. While he had a censer in his hand to burn incense, the leprosy rose up in his forehead, and he continued a leper till his death, ver. 19.

32 Q. Is there any thing very remarkable in the reign of Jotham, the son of Uzziah?

A. He was a good king, and God blessed his arms, so that he brought the Ammonites under tribute, 2 Chron. xxvii. 1—6.

33. Q. How did Ahaz, the son of Jotham, behave himself?

A. He walked in the ways of the kings of Israel, made images for Baal, and offered his children in sacrifice by fire, after the abominations of the heathen, 2 Chron. xxviii. 1—4.

34 Q. How did God show his displeasure against Ahaz ?

A. His land was invaded by the king of Syria, and by the king of Israel ; multitudes of his people were slain, and and many captives were carried to Damascus, and to Samaria, though the Israelites restored their captives again at the word of the prophet Obed, ver. 5—15.

35 Q. What further iniquities of Ahaz are recorded ?

A. That he set aside the brazen altar which was before the Lord, and set up another in the court of the temple, according to the pattern of an altar he had seen at Damascus, and at last fell in with the idolatry of the heathen nations, 2 Kings xvi. 10. 2 Chron. xxviii.

36 Q. What was one particular aggravation of his crimes ?

A. That even in the time of his distress he sinned the more against God ; and because God did not help him, he sacrificed to the gods of Damascus : he cut in pieces the vessels of the house of God, shut up the doors of the temple, and set up idols in Jerusalem, and through all the land, 2 Chron. xxxviii. 22—25.

37 Q. Did Hezekiah, the son of Ahaz, continue in the sins of his father ?

A. No, but he made a great reformation, not only in Judah, but also in Ephraim and Manasseh ; he broke the images, cut down their groves, destroyed their altars, repaired the temple, and restored the worship of the true God there, 2 Chron. xxix, and xxxi.

38 Q. What peculiar instance did he give of his zeal against all manner of idolatry ?

A. He broke in pieces the brazen serpent that Moses had made in the wilderness, because the people burnt incense to it, 1 Kings xviii. 4.

39 Q. In what manner did he keep the passover ?

A. He sent to all Israel, as well as to Judah, to invite them to keep the passover at Jerusalem, according to the appointment of God, 2 Chron. xxx.

Though Hezekiah, king of Judah, began this reformation in the first year of his reign, yet it might not be carried to this height till the sixth or seventh year ; at which time there was no king in Israel, Hoshea the last king being taken and imprisoned by the king of Assyria, and a great part of the people carried into captivity, in the sixth year of Hezekiah's reign. See 2 Chron. xxix. 3, and 2 Kings xviii. 9—11.

40 Q. Did the other tribes of Israel come at his invitation?

A. Some mocked the message, but many out of several tribes came to the passover, so that there was not the like since the time of Solomon, ver. 18—26.

41 Q. Were all these people sufficiently purified to keep the passover?

A. No, but at the prayer of Hezekiah, the Lord pardoned and accepted them, though several things in this passover were not exactly conformable to the holy institutions, ver. 18—20.

42 Q. Wherein did God show his acceptance of Hezekiah's zeal and piety?

A. God prospered him in his wars against his enemies, and enabled him to cast off the yoke of the king of Assyria, while he trusted in him, 2 Kings xviii. 7, 8.

43 Q. What weakness was Hezekiah guilty of afterward, when Sennacherib, king of Assyria, invaded Judah?

A. He bribed him to depart, with gold and silver taken from the house of God, ver. 13—16.

44 Q. What success had this conduct of Hezekiah?

A. Very ill success, for, some few years after, Sennacherib sent an army to take Jerusalem, 2 Kings xviii. 9—13, 17.

45 Q. What did Hezekiah do in this distress?

A. When Sennacherib sent Rabshakeh with blasphemies against God, and threatenings against the people, Hezekiah humbled himself greatly, and spread the railing letter before the Lord in the temple, and prayed earnestly to God for deliverance, 2 Kings xviii, and xix.

46 Q. What was the success of Hezekiah's prayer?

A. Isaiah the prophet assured him of deliverance; and the angel of the Lord slew in the camp of the Assyrians one hundred and fourscore and five thousand men at once, 2 Kings xix. 20, 35.

47 Q. What further favour did Hezekiah receive from God?

A. When he was sick near to death, God heard his prayer; and assured him that he should live fifteen years longer, 2 Kings xx. 1—6.

48 Q. What sign did God give him to confirm his faith in this promise?

A. The shadow returned backward ten degrees upon the dial of Ahaz, ver. 8—11.

49 Q. Wherein did Hezekiah misbehave himself after he had received all this mercy?

A. In the vanity and pride of his heart, he showed the messengers of the King of Babylon all his treasures, ver. 12, 13, and 2 Chron. xxiv. 31.

50 Q. How was Hezekiah's pride punished?

A. God told him by the prophet Isaiah, that all these treasures should be carried into Babylon; but because Hezekiah humbled himself God deferred the execution of it till after his death, 2 Chron. xxxii. 25, 26.

51 Q. What was the character and the government of his son Manasseh?

A. He forsook the good ways of his father Hezekiah: he brought in idolatry of many kinds, he worshipped the sun, moon, and stars; he made his son pass through the fire; he used enchantments, and shed much innocent blood, 2 Kings xxi. 2—16. 2 Chron. xxxiii.

52 Q. How were his transgressions punished?

A. The captains of the host of Assyria came up against Manasseh, took him among the thorns, bound him with fetters, and carried him to Babylon, 2 Chron. xxxiii. 11.

53 Q. How did Manasseh behave in his affliction?

A. He humbled himself greatly before God in prayer, whereupon God restored him to his kingdom, where he wrought a great reformation, ver. 12—16.

54 Q. What is written concerning Amon, the son of Manasseh?

A. Amon restored the idolatry which Manasseh had once set up, but he never repented or turned to God as his father had done, and he was slain by his own servants, 2 Chron. xxxiii. 20—25.

55 Q. What is worthy of notice in the reign of Josiah the son of Amon?

A. At eight years old he began his reign, at sixteen he sought after God, and at twenty he destroyed the altar and idols which his father Amon, the son of Manasseh, set up, 2 Kings xxiii. 3—14. 2 Chron. xxxiv. 1—7.

56 Q. How did he carry on this work of reformation?

A. He repaired the temple, and restored the worship of God; and finding a book of the law of the Lord by Moses, he rent his clothes, and mourned to think how little this law had been observed, ver. 18, 19.

57 Q. What further use did he make of this book?

A. He read the words of it in the ears of all the elders of Judah, and the people, the priests, and the prophets, and made a covenant with the people of Judah, to perform what was written in this book, 2 Kings xxiii. 2, 3.

58 Q. Did he make also any reformation in Israel?

A. The kingdom of Israel being now destroyed by the king of Assyria, Josiah spread his influence over those who remained in the land, and many of Israel, as well as of Judah, came to keep the passover, 2 Chron. xxxv. 17.

NOTE. To be concerned for the honour of God, and the welfare of souls, is characteristic of good men. Hence Josiah, grieved for the idolatrous state of the neighbouring kingdom of Israel, and endeavoured to bring them also back to the pure worship of the God of their fathers.

59 Q. Were not many of Israel present also at Hezekiah's passover? Wherein then did this passover of Josiah exceed that in the days of Hezekiah?

A. In the exact conformity of it to all the rules appointed by Moses, so that no such passover had been kept since the days of Samuel the prophet, 2 Chron. xxxv. 18.

60 Q. Did Josiah destroy all the remainder of the idolatry of Israel, which Jeroboam set up at Dan and Bethel?

A. Yes, and he slew the priests of the high places, and burnt the bones of the priests that had been buried there on the altar, according to the word which the old prophet spake to Jeroboam, 2 Kings xxiii. 15, 20. 1 Kings xiii. 2.

61 Q. How came Josiah by his death?

A. He went out to fight with the king of Egypt without the direction of God, and he was slain, and great lamentation was made for him, 2 Chron. xxxv. 20—25.

62 Q. Who succeeded Josiah in the kingdom?

A. His son Jehoahaz, who when he had reigned three months, was put in bonds by the king of Egypt, was carried thither, and there he died, 2 Kings xxiii. 31—34.

63 Q. Whom did the king of Egypt make king in his room?

A. Eliakim his brother, and gave him the name of Jehoiakim, 2 Kings xxiii. 34.

64 Q. What sort of a governor was Jehoiakim, and what was his end?

A. He did evil in the sight of the Lord; several neigh-

bour nations beset him round about, and Nebuchadnezzar, king of Babylon, sent up his forces against him, took some captives, bound the king in fetters, and he died in disgrace, his dead body being cast without the gates of Jerusalem, and without a burial. And his young son Jehoiachin reigned in his stead, 2 Chron. xxxvi. 5—8. Dan. i. 1—3. Jer. xxii. 18, 19.

65 Q. What became of this Jehoiachin, who is also called Jechoniah and Coniah ?

A. When he had reigned three months, Nebuchadnezzar took the city of Jerusalem, and carried him to Babylon, together with ten thousand captives, and rich treasures of silver and gold that remained in the temple, and in the king's house, 2 Kings xxiv. 8—17. Jer. xxii. 24—30.

66 Q. Was there any king in Judah after Jehoiachin ?

A. Yes, the last king of Zedekiah, his father's brother, whom Nebuchadnezzar made king in Jerusalem, ver. 17, 18.

67 Q. What fell out in the days of Zedekiah ?

A. He rebelled against Nebuchadnezzar, to whom he had sworn subjection by the name of the true God; whereupon Nebuchadnezzar came up and took the city of Jerusalem again after a siege of two days, 2 Kings xxv. 1—4.

68 Q. How did he punish Zedekiah for his rebellion ?

A. When Zedekiah fled from the city, he was seized by the Babylonians; Nebuchadnezzar ordered his sons to be slain before his face, then his eyes were put out, he was bound with fetters of brass, and carried to Babylon, and there was no more a king in Judah, ver. 6, 7. 2 Chron. xxxvi. 13. Thus was the prediction of Ezekiel remarkably fulfilled, who prophesied that Zedekiah should be carried to Babylon and die there, though he should never see it.

69 Q. What became of the city and temple at this time ?

A. The king of Babylon burnt the temple of the Lord, the palace of the king, and all the houses of Jerusalem; he brake down the walls of the city, and carried away the rest of the people captives; together with all the vessels of gold, silver, and brass, great and small, that belonged to the temple, 2 Kings xxv. 8—17.

70 Q. But were the people punished thus for the sins of their kings ?

A. The princes, and the priests, and the people, had a

large share in the common idolatry and wickedness, together with the kings, and that in opposition to all the warnings of their prophets, whereby God was provoked to punish them all, 2 Chron. xxxvi. 14—21.

71 Q. Was there any ruler of the scattered people that remained in the land of Israel?

A. Gedaliah was made governor by the king of Babylon, but he was slain in a little time by a faction under Ishmael, one of the seed-royal; and there was nothing but confusion and disorder in the land, 2 Kings xxv. 22, &c.

72 Q. What became of the people afterwards?

A. Johanan, the son of Kareah, one of the captains under Gedaliah, routed Ishmael, and drove him out of the land; yet being afraid of the anger of the king of Babylon, and his resentment of the murder of Gedaliah his governor, he was tempted to fly into Egypt, and to carry most of the people thither with him, where they were dispersed into several cities, Jer. xli. 13—18, and chap. xlii, xliii.

73 Q. Was this done by any divine order?

A. No, but directly against the word of the Lord, by the mouth of Jeremiah the prophet who was left among them in the land, and they carried him also into Egypt with them, Jer. xliii. 1—9.

74 Q. Did the Jews behave themselves better in Egypt, after all their afflictions and distresses?

A. They practised idolatry in Egypt with insolence, in opposition to the reproofs of Jeremiah the prophet, Jer. xliv.

75 Q. Did they perish there, or return?

A. Jeremiah was ordered by the Lord to foretel the destruction of Egypt by the king of Babylon, and to denounce the utmost calamities and death, by sword and famine, upon the Jews that sojourned there; and that a very small number of them should ever return to the land of Judah, though he foretold the return of their brethren from their captivity in Babylon, Jer. xliii. 9, and chap. xliv. 11, 28, &c.

CHAPTER XIII.

Of the return of the Jews from captivity in Babylon, and the re-building of the city of Jerusalem, and the Temple.

1 Q. How long did the nation of the Jews continue in their captivity, and their land lie desolate ?

A. Though the land lay not utterly desolate till the final destruction of Jerusalem, in the days of Zedekiah, which was between fifty and sixty years before their first release ; yet, from their first captivity by Nebuchadnezzar in former reigns, their land was in some measure desolate seventy years, according to the prophecy of Jeremiah. See 2 Chron. xxxvi. 21. Jer. xxv. 11, 12.

Here let it be observed, that as there were several seasons, and under different kings, when part of the children of Israel and Judah were carried into captivity, and several periods whence their desolations may commence ; so there were several seasons also of their return and restoration : but the chief duration of their captivity and desolate circumstances was seventy years. See 2 Kings xxiv. 1, 2, 10—14, and chap. xxv. 11 compared with Ezra i. 1, 2, and chap. vi. 1—12, chap. vii. 7, and Nehem. ii. 1, &c.

2 Q. Who gave them a release from their captivity in Babylon ?

A. When Babylon was taken by Cyrus, the general of the army under Darius the king of the Medes, the Assyrian or Babylonish empire was finished and succeeded by that of Persia. After Darius's death, Cyrus himself became king of Persia, and he not only gave the people of the Jews a release, but gave them also a commission to rebuild the temple, and restored to them the vessels of gold and silver ; and this he did by the hand of Shesbazzar, a prince of Judah, Ezra i. 7—11.

NOTE. Now was that prophecy fulfilled which Isaiah pronounced above a hundred years before, Isa. xliv. 28, that it was Cyrus who should say to Jerusalem, Be thou built ; and to the temple, Be thy foundation laid ; and chap. xlv. 13, who should build the city of God, and release his captives.

3 Q. Which of the tribes did accept of this commission, and return to their own land ?

A. There were many persons and families of several tribes of Israel, who took this opportunity of returning: Yet it was chiefly those of Judah and Benjamin, with the priests and several of the Levites, who returned, and were now all united under the name of Jews, Ezra i. 5, and iv. 12.

4 Q. Who were their first leaders and directors?

A. Zerubbabel, a prince of Judah, of the seed-royal; whose Chaldaic or Babylonish name was Shesbazzar; he was their prince or captain, and Jeshua, or Joshua, was their high priest, Ezra i. 11, and chap. ii. 2, and ii. 8, compared with v. 14—16, and Zech. chap. iii. and iv.

NOTE. This Shesbazzar, or Zerubbabel, was the son of Salathiel, the son of Jehoiachin or Jeconiah, king of Judah; he was also made governor of the land, under the title of Tirshatha, by a commission from Cyrus. Jeshua was the son of Jozadak, or Josedech, the son of Seraiah, who was high priest when Jerusalem was destroyed, and who was put to death by Nebuchadnezzar.

5 Q. What was the first thing they did after their return?

A. They made a large contribution toward the rebuilding of the temple, they gathered themselves together to Jerusalem, they set up the altar of the God of Israel, and offered sacrifices upon it, Ezra ii. 68, and chap. iii. 1—6.

6 Q. In what manner did they lay the foundation of the temple?

A. While the builders laid the foundation, the priests and the Levites sung and praised the Lord with trumpets and other instruments, after the ordinance of David, Ezra iii. 10, 11.

7 Q. What remarkable occurrences attended the laying of the foundation of the temple?

A. While the younger part of the people shouted for joy, many of the ancient fathers wept with a loud voice, when they remembered how much more glorious the first temple was than the second was like to be, ver. 12, 13, and Hag. ii. 3. But God comforted them with the promise that "the glory of this latter house shall be greater than of the former:" which was fulfilled when Christ, "the desire of all nations came in that very temple, which was destroyed a few years after his ascension," Hag. ii. 7—9.

Here it may be observed, that though the foundation of the second temple stood on the same compass of ground as the first, yet a company of poor exiles, returning from a long captivity, could not promise

or hope for so glorious a building as the temple of Solomon, neither in the richness of the materials, nor in the magnificence and curiosity of the workmanship. See Dr. Prideaux's *Connection*, vol. i. p. 143.

The Jews also generally suppose five things to be wanting in the second temple, after it was finished, which did belong to the first, namely, (1.) The ark of the covenant, and the mercy-seat, which was upon it, with the cherubs of gold, together with the tables of stone in which the law was written, which were in the ark when it was brought into Solomon's temple, 1 Kings viii. 9. 2 Chron. v. 10; though one would think they should have made an ark and a mercy-seat, before which the high priest should officiate once a year. Some learned men suppose that there was such an ark made, and that Ezra's correct copy of the Bible was laid up in it; and that it is in imitation of this, that the present Jews in all their synagogues have such an ark or coffer, wherein they keep the law. (2.) The Shechinah, or Divine presence, in a cloud of glory on the mercy-seat. (3.) The Urim and Thummim, whence the oracle came, or Divine answers to their inquiries. (4.) The holy fire upon the altar, which came from heaven. (5.) The spirit of prophecy. For though Haggai, Zechariah, and Malachi lived while the second temple was building, and prophesied after it was built, yet on their death the prophetic spirit ceased from among them.

8 Q. What was the first hindrance they found in the building of the temple?

A. The Samaritans desired to join with them in their building, and because the Jews forbade them, they gave them continual trouble in the days of Cyrus, Ezra iv. 1—5.

9 Q. What was the second hindrance they met with?

A. When Artaxerxes the first, came to the throne of Persia, these people wrote an accusation against the Jews, that the city of Jerusalem had been rebellious in former times; whereupon Artaxerxes caused the work to cease till the second year of Darius, ver. 7—24.

NOTE. This was not Darius, the first king, and he who took Babylon, and released Daniel from the lions' den, but another, who reigned several years after him, and was called Darius Hystaspes, as the best authors assert; and this also was long before that Darius whom Alexander subdued, and so put an end to the Persian kingdom, and established the Macedonian.

Here let it be observed in general, that it is not a very easy matter for learned men to agree exactly in adjusting the time of all these events, and the particular accomplishment of every prophecy, because there were several kings of the same name; as, three or four Artaxerxes, and three or more Darius's, &c. And there were four decrees from the kings of Persia in favour of the Jews; the first from Cyrus to Zerubbabel, or Shesbazzar, a prince of Judah, Ezra i. 1—8. The second from Darius the second, to the enemies of the Jews, to forbid their hindrance of the work, Ezra vi. 1—7. The third from Artaxerxes

es the second, to Ezra, recorded in Ezra vii. 11. The fourth from the same Artaxerxes to Nehemiah, written in Nehem. ii. 1—9.

10 Q. Who persuaded the Jews to go on with their work under the reign of this Darius?

A. The prophets of God who were with them, encouraged and required them in the name of the Lord, to go on with the work of the temple; for several of them were too negligent, and God punished them for it with scarcity of corn and wine, Ezra v. 1, 2. Hag. i. 2—11. Zech. i. 7, &c. and chap. iii, and iv.

11 Q. What encouragement did they meet with from the Persian court?

A. The governors of the provinces at this time seeing them renew their buildings, sent to inquire concerning the orders which Cyrus gave for it; and Darius having found this order among the records of Babylon, gave a fresh command for the rebuilding of the house of God, Ezra v. 3—17, and chap. vi. 1—14.

12 Q. When was the temple finished?

A. Through many delays, arising partly from the negligence of the Jews, partly from the opposition of their enemies, it was twenty years in building; nor was it finished till the sixth year of the reign of Darius, at which time they dedicated it with many sacrifices, and kept the pass-over with joy, Ezra vi. 15—22.

Here it may be worthy of our observation, that the threatened destruction of Babylon kept pace with the promised restoration and joy of the Jews. It was Cyrus, who, as general of the army of Darius the first, took Babylon by siege, with blood and slaughter, who also released the captive Jews, when he came to be king of Persia. Then the river was turned in upon the country round it, which Isaiah foretold, chap. xiv. 23. And it became a possession for bitterns, and pools of water, and the sea covered it. Yet Babylon was not then destroyed. But when the Babylonians revolted, in the fifth year of Darius Hystaspes, and he besieged them with a vast army, their desolation was very great. They themselves slew almost all their women and young children, to make their provisions hold out. Then the prophecy of Isaiah was fulfilled, chap. xlvii. 9. Two things shall come to them in one day, the loss of children, and widowhood. Darius took the city in the end of the sixth year of his reign, (at which time the Jewish temple was finished;) he gave them up to the plunder of his Persian army, impaled three thousand, who were chief actors in the revolt, beat their walls down from three hundred cubits high, to fifty cubits. After this, Babylon languished a while, and at last ended in a perpetual desolation.

13 Q. What further encouragement did the Jews receive from another king Artaxerxes?

A. Artaxerxes the second, king of Persia, gave Ezra the priest and scribe a letter and decree, to encourage the Jews yet remaining in Babylon, to go up to Jerusalem, and establish the worship of the true God there, Ezra vii. 11—26.

NOTE. This second Artaxerxes is supposed by Dr. Prideaux to be Artaxerxes Longimanus, as the Heathen historian calls him; and to be that same Ahasuerus who made Esther his queen, and so became very friendly to the Jews.

14 Q. How did the king enable them to fulfil this decree?

A. The king and his counsellors freely offered much silver and gold for this work, and being sensible of the greatness and power of the God of the Jews, whom he calls *the God of heaven*, he sought to secure his favour for himself and his family, and pronounced a speedy sentence of death, banishment, loss of goods, or imprisonment on those who should dare to hinder this building, ver. 15—17, 23, 26.

15 Q. What did Ezra do before his journey to Jerusalem?

A. He proclaimed a day of fasting and prayer, to seek the assistance of God; for he was ashamed to ask the king for soldiers to be their guard, because he had told the king of the power and the mercy of their God, Ezra viii. 21, 22.

16 Q. What did Ezra do when he came to Jerusalem?

A. He delivered the orders of the king to the governors of the provinces, and the gold and silver to those who had the care of the building, and so promoted the work, ver. 33—36.

17 Q. What reformation did Ezra work among the people?

A. When he was informed that many of the Jews had mingled themselves in marriages with the Heathens, he, together with the more religious part of the Jews, humbled themselves before God for all their former iniquities, in excellent prayer, and brought them into a covenant and an oath to put away their strange wives, Ezra chap. ix. and x.*

NOTE. In order to prevent their being seduced into idolatry, none of the Jews of either sex might marry with a Gentile of any nation, unless they were made proselytes: and even then, they suppose the

* Ezra, under the guidance of the Holy Spirit, set forth a correct edition of the inspired writings, in Chaldee characters.

Canaanites of the seven nations, (Deut. vii.) and the males among the Moabites and Ammonites to be excluded for ever; as they interpret Deut. xxiii. 3.

18 Q. Did the Jews rebuild the city of Jerusalem?

A. Yes, for the Babylonian army had broken down the walls, and burnt the gates of it, Neh. i. 3.

19 Q. Whom did God raise up to carry on the rebuilding the city?

A. Nehemiah the Jew, who was a cup-bearer to Artaxerxes the king of Persia, Nehem. i. 11.

20 Q. How was Nehemiah engaged therein?

A. When he heard of the continuance of the desolations made by the enemies, he fasted and prayed to God, and then he obtained leave of Artaxerxes the king to go up to Jerusalem, and rebuild the city of the sepulchres of his fathers, Nehem. ii. 1—7.

21 Q. What further encouragement did Nehemiah receive from the king?

A. He received orders for the governors of the provinces to assist him, and to give timber out of the king's forest, ver. 7, 8.

22 Q. How did Nehemiah begin his work?

A. He rode round the city by night, and took a private survey of the ruins thereof, and appointed a particular part of the walls and gates to be repaired by particular persons and their companies, Nehem. chap. ii, and iii.

23 Q. What opposition did the Jews meet with in this part of their work?

A. Sanballat the Samaritan, and Tobiah the Ammonite, and their accomplices, at first laughed the Jews to scorn, and then charged them falsely, and conspired to fight against them while they were at work, Nehem. iv. 1—7.

24 Q. How did Nehemiah prevent the mischief they designed?

A. He encouraged the Jews to trust in their God, and appointed every man that laboured in the work to have a weapon ready to defend himself, ver. 13—23.

25 Q. What reformation did Nehemiah work among them?

A. He reprov'd those that took usury, and oppressed their brethren; and he set himself for an example, who, though he was governor twelve years, took no salary, but

maintained himself and one hundred and fifty Jews at his own charge, Nehem. v. 7—19.

26 Q. In what manner did they worship God when the city was built?

A. On the first day of the seventh month all the people were gathered together in one street, and Ezra the priest and scribe read in the book of the law, and gave the sense of the words, that they might see their past sins and errors; and might be instructed to yield a more regular and exact obedience for time to come; and this being done, he blessed the great God, and all the people answered, *Amen, Amen*, Nehem. viii. 1—8.

NOTE. It is a remark of Dr. Prideaux, that though Ezra's authority and government expired before this time, yet he went on, as a skilful scribe of the law of God, to preach righteousness, to perfect the reformation, to gather the several parts of scripture together, to set forth correct copies of them, and to bring all things in church and state to the rules thereof. And this he did by the assistance of the next governor, Nehemiah, doing the same things by his authority, which before he did by his own.

27 Q. How did they keep the *feast of tabernacles*?

A. By dwelling in booths made of branches of trees seven days together, as God had commanded by Moses, and they read in the book of the law every day of the seven, and explained it, ver. 13—18.

28 Q. How did they keep a feast on the twenty-fourth day of the seventh month?

A. One fourth part of the day they confessed their sins, and another fourth part they read in the book of the law, and then they entered into a covenant with an oath to be the Lord's people, and the princes, and the priests, and the Levites sealed it, Nehem. chap. ix, and x. 1, 2.

29 Q. How were the people disposed of in their habitations?

A. The rulers dwelt at Jerusalem, the rest of the priests and people cast lots to bring one in ten to dwell at Jerusalem, and nine parts in the other cities, that the land might be peopled, Neh. xi.

30 Q. How was the wall of Jerusalem, the holy city, dedicated?

A. The Levites came from all places to Jerusalem, and joined with the priests and the rulers in two large companies, and gave thanks, and offered sacrifices, and sung the

praises of God, so that the joy of Jerusalem was heard afar off, Neh. xiii. 27—43.

31 Q. What further reformation did Nehemiah bring in among the people?

A. In obedience to the direction in the xxiii. of Deut. and the 3d verse, he turned Tobiah the Ammonite out of his lodging in the temple, which Eliashib the high priest had prepared for him; he established the portion of the fruits of the earth which belonged to the Levites; he forbade the profanation of the Sabbath, by buying and selling, and bearing burdens, and punished the Jews who married strange wives, Neh. xiii. 4—29.

32 Q. What remarkable instance did Nehemiah give of his zeal in punishing those who married strangers?

A. He drove away one of the sons of Joiada, the son of Eliashib the high priest, for marrying the daughter of Sanballat the Horonite, who had hindered the Jews so much in their building several years before, ver. 28.

NOTE. The young man's name was Manasseh, as Josephus informs us.

33 Q. Had Nehemiah no prophet to assist him in this difficult work?

A. It is supposed that Malachi, the last of the prophets, prophesied about this time, for he doth not reprove them for the neglect of building, as Haggai did, Hag. i. 4, 9, nor does he speak of the finishing of the temple, as Zachariah did, chap. iv. 7, 9. But supposing that already done, he reprov'd them about their marriage of strangers, and of several wives, or of taking concubines, Mal. ii. 11, 14, 16, and their robbing God of their tithes, chap. iii, &c. and their polluting the altar, and neglect of offering God the best, chap. i; which were the very things which Nehemiah corrected in his last reformation.

Thus far the Holy Scripture has delivered down to us the history of the transactions of God with men, and particularly with his own people, the nation of Israel, in a long and continued succession of events, from the creation of the world to the return of the Jews from the captivity of Babylon, and the settling of the church and state under Nehemiah, whom the king of Persia made governor over the land.

There are several other historical matters related in Scripture which belong to particular persons; the most considerable of them are the histories of Job and Jonah, Jeremiah, Daniel, and Esther. And

as the account of these persons is calculated to throw light upon the history of the church before the coming of the Saviour, and upon the Christian dispensation, so we will proceed to take some notice of them.

CHAPTER XIV.

The History of Job.

1 Q. WHO was Job?

A. A most religious man in the land of Uz, (a country situate south-east of Canaan,) who had ten children, and very great riches, Job i. 1—3.

2 Q. In what age of the world is Job supposed to have lived?

A. In, or before the days of Moses, because there is not the least intimation of any transactions of God with Israel in the whole book of Job.

3 Q. What particular act of piety is related concerning him in his prosperous state?

A. When his children had been feasting each other in their turns, Job offered sacrifices for them, lest they should have sinned, and provoked God in the seasons of their mirth, ver. 4, 5.

4 Q. What were the afflictions that fell upon Job?

A. God permitted the devil, by kindling of lightning, and by stirring up robbers and plunderers among his heathen neighbours, to bereave him of all his cattle and his wealth in one day; and to destroy all his children, even seven sons, and three daughters, by a tempest which blew down the house in which they were feasting; ver. 6—19.

5 Q. Was the devil suffered to vent his malice upon the person of Job?

A. Yes, God permitted him to smite Job with sore boils, from the sole of his foot to the crown of his head, Job ii. 6, 7.

6 Q. What was the design of God in these providences towards Job?

A. To try the strength of his piety, and to set him up as an example of patience, both in the exercise of it, and in the rewards of it, Job xxiii. 10. James v. 11.

7 Q. What was the behaviour of Job under this trial?

A. He blessed the name of the Lord, and did not murmur at his providence, Job i. 20—22, and chap. ii. 10.

8 Q. What was a further aggravation of Job's distress?

A. That his wife tempted him to abandon all religion, because God suffered him to be thus afflicted, Job ii. 9, 10.

9 Q. Had Job any comforter?

A. Three friends came from the neighbouring places, to mourn with him and comfort him, ver. 11.

10 Q. How long did his patience continue in this perfect exercise of it?

A. Seven days he sat down in ashes, and was silent under the hand of God, ver. 13.

11 Q. Wherein did any impatience of Job at first appear?

A. In cursing the day on which he was born, Job iii. 1—16.

12 Q. What were the sentiments of Job's three friends on this mournful occasion, and how did they carry it towards him?

A. When they saw him to be so dreadfully afflicted, they rashly concluded he had been guilty of very great sins, notwithstanding his outward profession of piety, and therefore they severely reprov'd him for his grievous complaints, Job, chap. iv, &c.

13 Q. How did Job answer to their charges?

A. He maintained against them all this great truth, "That God did sometimes afflict those who were innocent, for wise and unsearchable reasons;" and he vindicated his own innocence, placing his trust in God, chap. ix, &c.

14 Q. Wherein did Job fail in his duty toward God in this matter?

A. Under the violence of his distress, and the most unjust accusations of his friends, he sometimes spoke words of unreasonable despair, and sometimes he used rash and unbecoming language against the great God, and vindicated himself too much, as though he had been perfectly innocent before God as well as before men, Job, chap. vi, &c.

15 Q. How was the controversy between Job and his friends compromised at last?

A. Elihu, a fourth friend, who was younger than the rest, and had come to visit him, took a middle way to end this controversy, and spoke more agreeable to the truth; and

though he reprov'd the three friends for asserting that God would never afflict any innocent man so much as Job was afflicted ; yet he severely reprov'd Job for insisting so much on his own innocence before God, chap. xxxii, &c.

16 Q. What was the foundation of Elihu's argument on this occasion ?

A. The supreme majesty and holiness of God ; the meanness and sinfulness of the best of men in his sight ; his sovereign dominion over all things, and the unsearchableness of his wisdom and conduct toward men, chap. xxxiii, and xxxvi, &c.

17 Q. How did God himself manifestly engage in deciding this controversy ?

A. He greatly confirm'd the sentiments and opinions of Elihu, by asserting and displaying his own supreme wisdom and power, his grandeur and dominion over all things, by a voice out of the whirlwind, chap. xxxv, &c.

18 Q. What effect had this upon his servant Job ?

A. Job confess'd his folly, abhorred himself for his sin under the apprehension of the holiness and the majesty of God, and repented in dust and ashes, xliii. 1—6.

19 Q. How did God deal with the three friends of Job ?

A. He disapproved of their false accusations of Job, and their wrong sentiments concerning God himself and his conduct, and bid them offer a sacrifice of atonement, and Job to pray for them, ver. 7, 8.

20 Q. What tokens of approbation and favour did God show to Job ?

A. While Job pray'd for his friends, God released him from all his afflictions, and afterward gave him ten children, as he had at first, he doubled his estate, and prolonged his life to four generations, Job xlii. 10—17.

CHAPTER XV.

The History of Jonah.

1 Q. Who was Jonah ?

A. A prophet who lived about the time of Jeroboam the second, king of Israel, Jonah i. 1. 2 Kings xiv. 25. There is no need of particular citations of chapter and verse for

the history of Jonah, since the whole is contained in four short chapters.

2 Q. Whither did God send him ?

A. He was sent to Nineveh, to pronounce destruction upon that great city for their disobedience.

3 Q. How did Jonah disobey God ?

A. He took shipping, and fled toward Tarshish, from the presence of the Lord, because he supposed that the mercy of God would spare Nineveh after he had pronounced destruction upon it, and then he should be counted a false prophet ?

4 Q. What befel him in this voyage ?

A. There arose a terrible tempest, which endangered the ship, and Jonah being conscious of his own guilt, advised the sailors to cast him into the sea, and then the storm ceased.

5 Q. What became of Jonah ?

A. A great fish swallowed him up, and he continued in the bowels of the fish three days and three nights.

6 Q. Did he ever come to shore again ?

A. At his repentance and earnest prayer, God commanded the fish to vomit out Jonah upon the dry land, Jonah ii.

7 Q. What service did God assign to Jonah after this great deliverance ?

A. He sent him the second time to Nineveh to preach destruction against it within forty days,* Jonah iii.

8 Q. What effect had this preaching upon the people ?

A. The king and the people put on sackcloth, mourned for their sins, turned from their evil ways, and cried mightily to God for mercy, whereupon God withheld the punishment which he threatened.

9 Q. How did Jonah resent this merciful dealing of God with Nineveh ?

A. He feared he should be counted a false prophet, and in an angry temper desired God to take away his life, Jonah iv.

* It is always implied in the divine threats, that the judgment may be averted by timely repentance; when then this is not executed, it is no proof that God's purposes have been changed, but that we have turned from our evil ways. God is "without variableness or shadow of turning," but we must turn from our sins or perish, James i. 17.

10 Q. What did God do to convince him of the unreasonableness of his anger ?

A. He made a gourd grow up in a night, which sheltered him from the heat of the sun, and he caused it to wither the next day ; upon which Jonah murmured against God.

11 Q. How did God argue with Jonah upon this occurrence ?

A. God reproved the prophet, that he should be so much concerned about a gourd, a senseless plant which grew up in one night, and only afforded him some conveniency of life ; and that he should be no more concerned about the lives of so great and populous a city, which besides men and women, had above sixscore thousand children in it, and much cattle, iv. 11.

CHAPTER XVI.

The History of Jeremiah.

1 Q. WHO was Jeremiah ?

A. One of the priests in the land of Benjamin, whom God called to be a prophet when he was very young, in the days of Josiah, king of Judah, Jer. i. 1—7.

2 Q. What encouragement had he when he was so young to pronounce the judgments of God against the people ?

A. God put forth his hand, and touched his mouth, to signify his divine inspiration, and promised his presence with him, to deliver him from all that should oppose him, ver. 7—19.

3 Q. What was the chief message with which Jeremiah was sent to the people, and to the princes and kings of Judah ?

A. That Jerusalem should be destroyed, and the people and princes should be carried away captives into Babylon, because of their sins, and remain there seventy years. From Jer. chap. vii—xxv. ver. 11, 12.

4 Q. By what method did Jeremiah set before them their sins, and these judgments of God ?

A. By some very plain and direct speeches, by an exam-

ple of the Rechabites set before them, and by some parables or emblems.

5 Q. How did Jeremiah show them the heinousness of their sins, by a view of the example of the Rechabites?

A. Since all the family of Rechab abstained from wine, which is no unlawful liquor, merely because Jonadab their father forbid them; much more should the Jews have abstained from those practices which are utterly unlawful, when the God of Israel had forbid them, Jer. xxxv.

6 Q. What were some of the emblems by which God ordered Jeremiah to foretel their calamities?

A. A linen girdle, a potter's vessel, an earthen bottle, yokes of wood and of iron, &c.

7 Q. What was designed by the linen girdle?

A. Jeremiah was commanded to hide it in the hole of a rock near the river Euphrates, and when he sought it again, it was quite spoiled, so God decreed to spoil the pride of Jerusalem by the nation that dwelt near the Euphrates, that is, Assyria, Jer. xiii.

8 Q. What was intended by the potter's vessel?

A. As when the vessel of clay was spoiled in the making, the form of it was changed, and it was moulded up into another vessel, as the potter pleased, so God declared his power over the house of Israel, to manage and dispose of them as he pleased; and that he would change his providences and their state, according to their behaviour, Jer. xviii.

9 Q. What further lesson was taught by an earthen bottle?

A. Jeremiah was commanded to break the bottle in the sight of the priests and the elders, and to declare, *Thus saith the Lord, even so will I break this nation and this city, that it shall not be made whole again*, Jer. xix.

10 Q. What did Jeremiah teach them by the emblems of bonds and yokes?

A. In the days of Jehoiakim, king of Judah, God commanded Jeremiah to make bonds and yokes, and put them upon his own neck, and then to send them to the kings of the nations round about, to assure them that they should all be made subject to Nebuchadnezzar, king of Babylon, Jer. xxvii. 1—12.

11 Q. Who were Jeremiah's chief enemies?

A. The priests and the false prophets, who would have put him to death in the reign of Jehoiakim, Jer. xxvi. 1—8.

12 Q. Who saved Jeremiah at that time?

A. The princes and the people saved him from death, though the king slew Urijah the prophet, who confirmed the words of Jeremiah, ver. 10—24.

13 Q. What abuses did Jeremiah receive from Pashur the priest?

A. Pashur smote the prophet, and put him in the stocks, Jer. xx. 1, 2.

14 Q. What evil was denounced against Pashur on this account?

A. God changed his name to *Magor-Missabib* to denote that he should be a terror to himself and to all his friends, and foretold that he should be led captive to Babylon, and die there, ver. 3—6.

15 Q. How did Jeremiah's patience hold out under the many injuries he received?

A. In the main he continued to trust in God, but once he murmured against God, refused to prophecy, and cursed the day of his birth, ver. 7—18.

16 Q. In what manner did God overcome his murmuring and disobedience?

A. The word of the Lord was in his heart like a burning fire shut up in his bones, and he could not forbear speaking, ver. 9.

17 Q. How did Jeremiah publish his prophecies when he could not appear in public himself, he being shut up in prison?

A. He commanded Baruch the scribe to write the words of his prophecies from his mouth in a volume of a book, and to read them in the ears of the people in the temple on a fast-day, Jer. xxxvi. 1—10.

18 Q. What effect had this upon Jehoiakim the king?

A. When he heard of it, he sent for the volume, read a little of it, cut it with a penknife, and burnt it in the fire, and then sent to seize Jeremiah and Baruch, but God by his kind providence kept them hid from the king, ver. 20—26.

19. Q. What was the next message from God to Jeremiah?

A. That he should take another volume, and that Baruch should write over again from his mouth the same words, and many others of the same import, ver. 27, 32.

20 Q. What did Jeremiah prophesy concerning Jeho-

haz, the son of Josiah king of Judah, who is here called Shallum?

A. That he should die a captive in the land of Egypt, Jer. xxii. 11, 12. 2 Kings xxiii. 31, 34.

21 Q. What did he say concerning Jehoiakim his brother?

A. That he should die unlamented, and be buried like an ass, drawn and cast out beyond the gates of Jerusalem, Jer. xxii. 18, 20.

22 Q. What did he pronounce concerning Jehoiachin, who is also called Jeconiah and Coniah?

A. That he should die in a strange land, and none of his seed should sit on the throne of Judah, Jer. xxii. 24—30; and he accordingly was carried to Babylon, and lived long there, and there he died, Jer. liii. 31.

23. Q. What advice did he give to Zedekiah, king of Judah?

A. To submit willingly to the yoke of the king of Babylon, that both he and his people might meet with better treatment, Jer. xxvii. 12, 18.

24 Q. How did the false prophet Hananiah oppose Jeremiah?

A. He took the yoke from the prophet Jeremiah's neck, which probably he had worn for some years; and as he brake it, he declared, *The Lord would brake the yoke of Nebuchadnezzar in two years from the necks of the nations*, Jer. xxviii. 1—11.

25 Q. How did Jeremiah answer him?

A. That God had appointed yokes of iron instead of yokes of wood, for all the nations to serve the king of Babylon; and that Hananiah should die in that year for his falsehood; which came to pass in two months after, ver. 10—17.

26 Q. Among all the predictions of distress, did not Jeremiah prophesy any thing comfortable to the nation of Israel?

A. Yes, he foretold the return of the Jews to their own land with joy, after *seventy* years captivity, and he encouraged their faith and hope by many gracious promises of the Messiah who was to come, Jer. xxv, xxix, xxx, and xxxi.

27 Q. How did king Zedekiah deal with Jeremiah the prophet, when Nebuchadnezzar besieged Jerusalem?

A. He shut him up in the court of the prison which was

in the king's house, because he foretold that Jerusalem should be taken, and that Zedekiah the king should not escape, but be carried to Babylon, Jer. xxxii. 1—5.

28 Q. What did Jeremiah do in prison to assure them that the Jews should return from captivity, and possess the cities of Judah again?

A. By express order from God he bought a field of his cousin Hananeel, paid him the money, subscribed the evidence, and sealed it before witnesses, as an emblem and pledge of what should be done in Jerusalem hereafter, ver. 6, 16, 44.

29 Q. What did Jeremiah do when he was at liberty?

A. He endeavoured to flee out of Jerusalem, but was seized by the guard, upon suspicion of falling away to the Chaldeans, and was thrust down into a dungeon by the princes, because he prophesied the destruction of the city. Jer. xxxvii. 11—16, and xxxviii. 1—6.

30 Q. What relief did the prophet find there?

A. When he sunk in the mire, Ebedmelech the Ethiopian, a servant in the king's house, drew him up with ropes, by leave from the king; and he remained in the court of the prison till the city was taken, ver. 7—14.

31 Q. What favour did God show to Ebedmelech on this account?

A. He assured him he should not die by the sword, but his life should be given him, because he trusted in the Lord, Jer. xxxix. 16.

32 Q. When Zedekiah the king sent for Jeremiah, what message had he from God?

A. He repeated his advice to the king of Judah, to go forth and submit to the king of Babylon, in order to save himself and the city, ver. 17, &c.

33 Q. Did the king hearken to his advice?

A. No, he did not obey the prophet; so the city was taken and burnt, the princes of Judah were slain, and the king's sons were put to death before his eyes: Then the king had his eyes put out, and he was carried in chains to Babylon, and died there, Jer. xxxix. 8—10, and lii. 1—11.

34 Q. What became of Jeremiah after the city was taken?

NOTE. Then was fulfilled the prophecy of Ezekiel concerning Zedekiah, chap. xii. 13. I will bring him to Babylon, the land of the Chaldeans; yet shall he not see it, though he shall die there.

A. Nebuchadnezzar gave orders to the officers of his army to take care of him; and to give him his liberty to go where he pleased, Jer. xxxix. 11, and xl. 4, 5.

35 Q. Whither did Jeremiah choose to go?

A. He chose to continue in the land of Israel, and put himself under the protection of Gedaliah, whom the king of Babylon made governor in the land, ver. 6, 7.

36 Q. Did Jeremiah continue under his protection?

A. Gedaliah was quickly slain by a faction raised by Ishmael; and Ishmael also was put to flight by another faction under the command of Johanan, Jer. xl. 41.

37 Q. What did Johanan do with Jeremiah?

A. He carried him and a multitude of the people into Egypt, in direct opposition to the advice which Jeremiah gave him from the Lord, Jer. xlii, and xliiii.

38 Q. What did Jeremiah do in the land of Egypt?

A. He severely reprov'd the Jews for their idolatry there; he denounced ruin upon them; he took great stones, and hid them in the clay at the entrance of Pharaoh the king of Egypt's palace, and foretold that Nebuchadnezzar should conquer Egypt, and should set his throne upon those stones, Jer. xliiii. 9, 10.

39 Q. Among the several prophecies against the nations round about, did not Jeremiah foretel the destruction of Babylon?

A. Yes, he pronounced the severe judgments of God against Babylon, who had plundered Jerusalem in a notable and dreadful manner, as Isaiah did before him; all were eminently fulfilled, partly when Cyrus the Persian took the city of Babylon, and partly in following times, Jer. l, and li.

40 Q. What emblem or pledge did Jeremiah give of the accomplishment of this prophecy?

A. He wrote in a book all these threatenings, and bid Seraiah, one of the Jewish captives, read it when he came to Babylon, then bind a stone to it, and cast it into the river Euphrates, and say, *Thus shall Babylon sink, and shall never rise again*, Jer. li. 59—64.*

41 Q. What became of Jeremiah?

A. He is generally said to have been put to death in Egypt by the Jews for his faithful reproof of them.

* The Babylonish empire lasted two hundred and nine years.—Where Babylon stood is now bog and marsh.

CHAPTER XVII.

The History of Daniel.

1 Q. Who was Daniel?

A. A young man of the tribe of Judah, who was carried captive by Nebuchadnezzar king of Babylon, in the reign of Jehoiakim king of Judah, Dan i. 1—6.

2 Q. How was he disposed of in Babylon?

A. Daniel, and his associates, Shadrach, Meshach, and Abed-nego were appointed to be nourished by the king's provision, and to be trained up in the learning of the Chaldeans, that in three years time they might stand before the king, ver. 5, 6. And to Daniel there was given the name of Belteshazzar.

3 Q. And did they, being Jews, eat of the king's provision, which was prepared after the manner of the heathens?

A. No, they chose to be fed with pulse and water, rather than defile themselves with the king's meat, ver. 8—14.

4 Q. How did they thrive by it?

A. Their countenance appeared fairer, and their aspect was better approved by Melzar, who took care of them, than the rest who fed on royal dainties, ver. 15.

5 Q. How did they approve themselves when they were called before the king?

A. The king found them far wiser and better than all the astrologers and magicians in his kingdom, ver. 20.

6 Q. What was the first special occasion of Daniel's advancement at court?

A. Nebuchadnezzar dreamed a dream which much troubled him, yet he forgot it in the morning, and sent orders to destroy all the wise men and astrologers, because they could not tell him both the dream and the interpretation thereof, Dan. ii. 1—13.

7 Q. How did Daniel obtain this secret from God?

A. He, and his three associates, Shadrach, Meshach, and Abed-nego, engaged in prayer to the God of heaven, that he would reveal this secret to them, that they might not all perish together with the astrologers, whom the king had doomed to death, Dan. ii. 16—18.

8 Q. What was this dream which Daniel rehearsed before the king?

A. There appeared a bright and terrible *image*, whose head was gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet part of iron, and part of clay, which was dashed to pieces by a stone "cut out without hands," according to the prophecy of Isaiah xiv. 23; and the stone became a mountain and filled the whole earth, ver. 31—35.

9 Q. What was the interpretation of it

A. It signifies the four great monarchies of the world, and namely, the Assyrian, the Persian, the Grecian, and the Roman, which should destroy one another in succession; and the last of them should be destroyed by the kingdom of Christ, which should spread through the earth, and remain for ever, ver. 31—45.

10 Q. What honours did Nebuchadnezzar bestow on Daniel on this occasion?

A. He acknowledged the supremacy of the God of Daniel, he made Daniel ruler over Babylon, and at his request made Shadrach, Meshach, and Abed-nego officers under him, ver. 46, 49.

11 Q. What became of Shadrach, Meshach, and Abed-nego?

A. Notwithstanding the honour the king had given them, yet they were cast into a fiery furnace, because they would not worship a huge gold image which king Nebuchadnezzar had set up, Dan. iii. 1—21.

12 Q. What remarkable providence attended their being cast into the fiery furnace?

A. The king being enraged at them for refusing boldly to worship the image, commanded the furnace to be made seven times hotter, even to such a degree that the flames slew the men who cast them into it, ver. 22.

13 Q. How were they saved in the fiery furnace?

A. Though these three men were cast into the furnace bound, and fell down in the fire, yet presently afterwards the king saw four men, loose, walking in the fire, and they had no hurt: And the form of the fourth was like the son of God, ver. 23, 24, 25, that is, some glorious person whom Nebuchadnezzar could not better describe than as a heavenly being, *a son of God*.

14 Q. What influence had this upon the king?

A. He called to them to come out of the furnace, and blessed their God, who had sent his angel to deliver them; and made a decree, that no man should speak against the God of the Jews, ver. 26—28.

15 Q. What other dream of Nebuchadnezzar's did Daniel interpret?

A. The dream of a tall and spreading tree that was cut down, and the stump of it was left in the earth; and that he should have a beast's heart given him instead of a man's for *seven* years, Dan. iv. 1—16.

16 Q. What interpretation did Daniel give to it?

A. That Nebuchadnezzar the king should be driven from his kingdom, should run mad, and dwell seven years with the beasts of the earth, and then be restored to his reason and kingdom again, ver. 19—27.

17 Q. How soon was this fulfilled?

A. At the end of twelve months he was walking in the palace of Babylon, and boasting of his grandeur and majesty, when there came a voice from heaven, that his kingdom *was departed*, and he should be driven from men. And immediately he was seized with madness, and the sentence was executed upon him, and he fled from the society of men, and herded with the beasts in the open field, ver. 28—33.

18 Q. What did Nebuchadnezzar do at *seven* years end, when his understanding and his kingdom were restored to him?

A. He did further honours to the God of heaven, and published this history of himself, and these signs and wonders of the great God throughout all his dominions, ver. 1—3.

19 Q. What notice was taken of Daniel in the time of Belshazzar, the grandson of Nebuchadnezzar?

A. He was sent for to court by advice of Nitocceis the queen-mother, to read and interpret three or four words, which were written upon the wall by the apparition of a hand while Belshazzar was feasting, Dan. v. 5—16.

20 Q. What was there in Belshazzar's feast that eminently provoked God against him?

A. He, his concubines, his princes, and his nobles drank in the holy vessels that were taken out of the temple of God, at Jerusalem, and at the same time they praised their *gods of gold and silver, of wood and stone*, Dan. v. 1—4.

21 Q. What was the meaning of this writing upon the wall?

A. That God had finished Belshazzar's kingdom, and given it to the Medes and Persians, ver. 25—28.

22 Q. What honour was done to Daniel?

A. He was immediately clothed in scarlet, with a chain of gold, and made the third ruler in the kingdom, ver. 29.

23 Q. When was this sentence executed on Belshazzar?

A. He was slain that very night, by the army under the command of Cyrus the general, who after a long siege took the city of Babylon, and the kingdom was translated to Darius the Mede, the uncle of Cyrus, and emperor of the Medes and Persians, ver. 30, 31.

24 Q. Did Daniel lose his preferment by the change of the kingdom?

A. No, for Darius set Daniel over all the hundred and twenty princes, and made him first of the three presidents, Dan. vi. 1—3.

25 Q. How did the envy of the presidents and the princes prosecute him on this occasion?

A. They knew that Daniel would pray to his God, and they persuaded king Darius to sign a decree, that if any man should ask a petition of any God or man for *thirty* days, besides of the king himself, he should be cast into the lion's den, ver. 4—9.

26 Q. What did Daniel do when he heard of this decree?

A. He went to his house, and the windows being open towards Jerusalem, he prayed to his God three times a day, according to his custom, ver. 10.

27 Q. What was the consequence of this?

A. Though the king himself was sorry for his decree, and tried all means to save Daniel, yet his enemies prevailed to have him cast into the den of lions, because the laws of the Medes and Persians were not to be altered, ver. 11, 17.

28 Q. Wherein did the king further show his concern for Daniel?

A. He passed the night without music or sleep, he went early to the lion's den in the morning, and found Daniel safe, to his great joy; for God had shut the mouths of the lions, that they did him no hurt, ver. 18—23.

29 Q. Wherein did king Darius manifest his resentment against the enemies of Daniel?

A. He cast them, with their wives and children, into the den of lions, who broke all their bones immediately, ver. 24.

30 Q. What special regard did Darius show to the true God on this occasion?

A. He sent a decree through all nations, that men should fear the God of Daniel, ver. 25.

31 Q. What are the other most remarkable things in the history of Daniel?

A. The visions which he saw, the excellent prayer which he made for the restoration of the Jews from captivity, and the other prophecies which were given him by angels.

32 Q. What were some of his visions and prophecies?

A. Emblems and representations of the four monarchies of the world, and of the kingdom of Christ; and predictions concerning future events among the Jews, and other nations of the earth; some of which are expressed so plainly, that the enemies of the Bible suppose them to be written after those events came to pass, Dan. chapters vii, viii, and xi.

33 Q. What remarkable answer did Daniel receive to this excellent prayer of his for the restoration of the Jews?

A. The angel Gabriel was ordered to fly swiftly, and to inform him of his own acceptance with God; of the commandment of the kings of Persia to rebuild the holy city; of the time of the coming, and the death of the Messiah to take away the sins of men; and of the second destruction of Jerusalem, Dan. ix. 20—27.

34 Q. What other eminent prophecies did Daniel receive by his converse with angels?

A. Besides the various events relating to this world, he had some predictions concerning the Christian church and its troubles, and the period of them; concerning the resurrection of the dead, everlasting life, and everlasting punishment, chap. xii.

CHAPTER XVIII.

The History of Esther.

1 Q. Who was Esther ?

A. A beautiful young Jewish virgin, whose ancestors were carried captive by the king of Babylon, in the days of Jeconiah, king of Judah, Esther ii. 5, 6.

2 Q. Where was she educated ?

A. She was brought up in Shushan, the palace of the king of Persia, by Mordecai her first cousin, for her father and mother were dead, ver. 7.

3 Q. To what honour was she advanced ?

A. King Ahasuerus took her into his royal house, and made her queen in the room of his former queen Vashti, ver. 16, 17.

NOTE. This Ahasuerus is supposed by Dr. Prideaux, and that with great probability, to be that second Artaxerxes, king of Persia, who was called Longimanus; and who, perhaps, being influenced by Esther and Mordecai, gave a decree for Ezra to promote the building of the temple at Jerusalem, after the captivity in Babylon. See Chap. XIII. Quest. 9, and 13.

4 Q. What was the occasion of Vashti's disgrace ?

A. When the king had made a most magnificent feast for all his nobles and princes, he sent for Vashti, to show the princes her beauty, and to grace the festival, but she refused to come, Esther i. 10—12.

5 Q. What service did Mordecai do for the king, which laid a foundation for his future advancement ?

A. He gave information against two of the chamberlains, Bigthan and Teresh, who had conspired against the king, upon which they were tried and hanged, Esther ii. 21—23.

6 Q. Who was made the king's chief favourite a little after this time ?

A. Haman, of the seed of Agag, the king of the Amalekites, in the time of Saul, Esther iii. 1, 2. 1 Sam. xv. 8.

7 Q. Wherein did Mordecai offend Haman ?

A. He refused to bow before him, and do reverence to him, as the king's servants did at court, ver. 2.

8 Q. How did Haman attempt to avenge himself ?

A. By persuading the king to send orders to destroy all the Jews that were in all his dominions, ver. 6, &c.

9 Q. What did Mordecai do on this occasion ?

A. He desired Esther the queen to venture into the king's presence, though she were not called, in order to petition the king for the lives of her people the Jews, Esther iv.

10 Q. Did Esther comply with his request ?

A. Though she knew it was death by the law to venture into the king's presence, unless he held out his golden sceptre to her, yet having first fasted and prayed to God three days, and appointed the Jews in Shushan to fast and pray, she ventured to approach the king, Esther v. 1.

11 Q. What success did queen Esther find ?

A. The king held out his golden sceptre to her, and promised to grant her request, even to the half of his kingdom, ver. 1—3.

12 Q. What was Esther's first request to the king ?

A. That the king and Haman would come to a banquet which the queen had prepared for them, which request also she repeated the next day, Esther v. 3—8.

13 Q. How was Haman employed on that day ?

A. He rejoiced at the invitation that Esther gave him, and set up a gallows for Mordecai fifty cubits high, expecting that at his desire the king would order Mordecai to be hanged thereon, ver. 9—14.

14 Q. How did the king pass the time that night ?

A. He could not sleep, and he had the book of records read to entertain him, wherein was written Mordecai's information of the conspiracy against the king, Esther vi. 1, 2.

15 Q. What effect had this on the king ?

A. When he inquired and found that Mordecai had received no recompense for his faithfulness, he ordered Haman to array him in royal apparel, and set him on the king's own horse, and do the highest honours to him in a public procession through the city, ver. 6—11.

16 Q. In what remarkable hour did Haman receive this order from the king ?

A. At that very time when he was come to court to speak to the king to hang Mordecai on the gallows he had set up, ver. 4, 5.

17 Q. When the king and Haman were come to the banquet, what was queen Esther's further request ?

A. After ingeniously exposing the wickedness of Haman, she begged that the nation of the Jews, which were

her kindred, might be delivered from the general massacre that Haman had contrived for them, Esther vii. 1—7.

18 Q. What change of affairs ensued on this petition to the king?

A. He commanded Haman to be hanged on the gallows he had prepared for Mordecai; he put Mordecai into Haman's place at court; and sent orders throughout his dominions for the Jews to defend themselves, Esther vii. 9, 10. and chap. viii. 1—17.

19 Q. Why was not the order for the slaughter of the Jews rather reversed?

A. Because what is written in the king's name, and sealed with his ring, could not be reversed, according to the laws of the government, ver. 8, and God ordered it thus in his providence, for the public destruction of their enemies.

20 Q. How did the Jews defend themselves in the day designed for their general slaughter?

A. They slew twenty-five thousand of those that rose up against them, and the ten sons of Haman among the rest, Esther ix. 1—16.

21 Q. What memorial of this great deliverance was preserved amongst the Jews?

A. All the Jews agreed, by and with the authority of Esther and Mordecai, to keep the 14th and 15th day of the month Adar, every year, as a day of thanksgiving for this salvation, ver. 20—32.

22 Q. What was the name of this festival?

A. These two days were called the days of *Purim*, which is the plural number of *Pur*, and signifies the lots, because Haman had cast lots in a superstitious manner, to find out what month or day was the most lucky to execute his bloody device against the Jews, Esther ix. 26, 27, and ch. iii. 7.

23 Q. How does this history appear to be a true account of things, since there is not the least hint who was the writer of it, nor is the name of God in it?

A. Because it is delivered down to us among the sacred writings by the Jews themselves, who were the keepers of the oracles of God, Rom. iii. 2, and because this feast of *Purim* is observed by the Jews to this day, in memory of their deliverance.

CHAPTER XIX.

A Continuation of the History of the Government and Church of the Jews, from the end of the Old Testament, to the times of Christ.

INTRODUCTION.

THE learned Dr. Prideaux has written two large and valuable volumes, which he calls the connexion of the history of the Old and New Testaments; wherein he gives us an account of all the most credible things that he can find in ancient historians, relating to the Jews and their customs; as well as their history, during that period of time between the end of the Old Testament and the beginning of the New. He intermingles also a large collection of historical matters relating to Persia, Babylon, Egypt, Syria, Asia Minor, Greece, Rome, and all the more known and remarkable nations of the earth, wherein the great affairs of the four monarchies of the world were transacted. This renders this work a little too tedious to those who expected nothing more than a mere continuation of the Jewish History to the times of our Saviour.

Now it is only a very brief abstract of the History of the Jews which I endeavour here to set before the reader, that he may gain a little acquaintance with the affairs of the Jews, or the church of God, from the days of Nehemiah, when Scripture history ends, to the beginning of the Gospel, and the times of Christ. A great part of it must be taken originally from Josephus the Jewish historian, and from the books of Maccabees, whom I have consulted upon this occasion; but I have borrowed much further light and assistance from Dr. Prideaux in this matter, whose laborious collection from heathen writings, and his judicious determination in many dubious points, has rendered his work more complete and accurate, and mine more easy.

SECT. I.—*Of Nehemiah's farther reformation, Synagogues, Targums, Samaritans, Proselytes, &c.*

This Chapter being so long, the questions of each Section shall be numbered apart.

1 Q. What further reformation did Nehemiah make in Israel?

A. It is reported by the Jews, that he himself, together with Ezra the scribe, having found a great want of the knowledge of the law among the people, did about this time appoint the reading of the law in the several towns and cities. And on this occasion, it is supposed, that synagogues

began to be built throughout the land, or at least to be restored and renewed, if there had been any built before.

2 Q. Where were the synagogues to be built?

A. According to the accounts which the Jews have given us, they might be built in any town wheresoever they could find ten persons of full age, and of such condition and easy circumstances of life, as to be always at leisure to attend the service.

3 Q. What was the service performed in the synagogues?

A. Prayer and praises to God, reading the holy scriptures, and preaching and expounding them.

4 Q. In what manner were the scriptures expounded?

A. The Jews and their posterity having lost much of their own language in Babylon, did not so well understand the scriptures in the Hebrew tongue; and therefore when Ezra read the law to the people, the sense was given to them in Chaldee, by many Levites who stood by and *caused them to understand the reading*, Nehem. viii. 4—8. And this manner of reading the scripture, verse by verse, and translating it into the Chaldee, with some little paraphrase upon it, was the manner of expounding used in the ancient synagogues.

NOTE 1. This was the original of the Jewish targums, which word in Chaldee signifies an interpretation. For when synagogues were multiplied among the Jews beyond the number of able interpreters, it became necessary that such translations of the Hebrew into Chaldee should be made, for the use of the teachers and the people, and that in private families also, as well as in synagogues.

There were anciently many of these targums, or translations, or expositions, and that upon different parts of scripture, and of different sorts; as there were also many different versions of the scripture into Greek, in the following ages, for the same purposes. Several of these targums are lost, through length of time; but the chief of those which remain to this day, is the targum or Chaldee paraphrase of Onkelos, upon the law of Moses; and the targum of Jonathan Ben Uzziel upon the prophets; both which, some learned men suppose to be written before Christ; and are by the Jews valued as equal to the Hebrew text. As for the Jerusalem targum, it is an exposition upon the law; and others are on different parts of scripture; but they are of less esteem and much later date. But neither the one nor the other of the targums, were much known to the primitive Christian writers, though the expositions greatly favour the Christian cause.

NOTE 2. Among the Jews, the books of Joshua, Judges, Samuel, and Kings, &c. are sometimes called the former prophets; and the

books of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, are called the latter prophets; but they are all called the prophets: thus the law and the prophets make up the whole bible.

NOTE 3. That there are in Daniel two hundred verses of the bible written originally in Chaldee, and sixty-seven in Ezra, and one verse in Jeremiah, namely ver. 11. chap. x. And some suppose for this reason, there is no targum on Daniel and Ezra, neither indeed is there on Nehemiah, though that book is called Hebrew.

NOTE 4. That the language of the Jews was in *some measure* corrupted by a mixture of Chaldaic words, during the Babylonish captivity, there can be no reasonable doubt; but that the great body of the people retained a pretty good knowledge of Hebrew, seems proved by the fact of the laws being read in their hearing after their return, which would have been useless had they not considerable acquaintance with it: and 2, by the fact, that Jehovah after this addressed them through Haggai, Zecharia, and Malachi, in *pure Hebrew*.

5 Q. What were the times appointed for this service in the synagogues?

A. Two days in the week, besides the Sabbath and their other festivals: the law being divided into so many sections or lessons as there are weeks in their year, they read half a lesson on Monday morning, and the other half on Thursday morning; and this same whole lesson they read on the Sabbath, both morning and afternoon, Acts 15, 21. We are told that reading the law was a custom of ancient times on the Sabbath; and when reading of the prophets was added to that of the law, they observed the same order in it.

6 Q. What were the hours of their daily prayer?

A. At the time of morning and evening sacrifice and incense, Luke i. 9, 10. Acts iii. 1. *While Zacharias was offering incense, the people were praying in the court. And Peter and John went up to pray in the temple at this time. To these hours they conformed their prayers in the temple, and in their synagogues, and usually too in their own houses.*

NOTE. The Jews supposed that the offering up of the daily sacrifices, and the burning of incense at the same time, were designed to render God propitious to them, and make their prayers acceptable; and for this reason they conformed their times of prayer to these hours. So David prays, Psalm cxli. 2—Let my prayer be set forth before thee as incense, &c. And Rev. viii. 4, 5—And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hands.

7 Q. Had they any other season of prayer?

A. The Jews inform us, that besides these they had a prayer at the beginning of night, while the evening sacrifice was left burning on the altar. Thus, by their three prayers in a day, they imitated the ancients; David prayed morning, noon, and evening, Psalm lvii. 17. Daniel prayed three times a day, Dan. vi. 10.

8 Q. Who ministered in the service of the synagogues?

A. The priests and Levites were consecrated to the service of the temple, but for service of the synagogue, persons of any tribe were appointed by some elders of that town, who were called rulers of the synagogue. So our Saviour being of the tribe of Judah, read and expounded in the synagogue, Luke iv. 16. So after reading the law and the prophets, Paul and Silas engaged in preaching, when the master of the synagogue asked them for a word of exhortation to the people, Acts xiii. 15.

9 Q. But were there not other places of prayer distinct from the synagogues?

A. The synagogues were sometimes called *prayer-houses*, yet there were prayer-houses called *proscuchai*, which differed from synagogues in three respects. (1.) Synagogues were built for public worship, but these *places of prayer* for any one's private devotions occasionally. (2.) Synagogues were covered houses, but the *places of prayer* were courts or inclosures, with walls, and open to the sky. (3.) Synagogues were chiefly in towns and cities, the *prayer-houses* in open fields or on mountains: such are mentioned where our Saviour *spent a whole night in the prayer-house*, as it should be translated, Luke vi. 12, and thither pious persons resorted, and *prayer was wont to be made*, Acts xvi. 13, 16.

10 Q. Is there any certainty that there were any synagogues before this time?

A. That there were some places of assembly for divine things in the land of Israel, before the destruction of Jerusalem and the temple by Nebuchadnezzar, seems pretty plain from Psalm lxxiv. 7, 8. *They have burnt up all the synagogues of God in the land.* Though they might be but very few, and not established by any authority, nor so constantly attended as afterward. And yet, considering that the Jews fell so frequently into idolatry before, and had so

few copies of the law, it is questioned by some learned men, whether there were any such synagogues at all in the land of Israel till after the Babylonish captivity.

11 Q. What eminent and remarkable service was done at these public places of worship?

A. It is supposed that frequent public readings of the law in the synagogues, after that time, were a special means to excite and preserve in the people of the Jews that universal and perpetual hatred of idolatry, to which they were so shamefully prone before; and it did also diffuse and maintain the knowledge of true religion and virtue in the land.

12 Q. Were these synagogues built any where besides in Judea?

A. When the Jews were afterwards scattered abroad into various nations, they built places of worship for themselves, wheresoever the rulers of the country would permit them.

13 Q. Of what advantage were these synagogues to the heathens, or afterward to Christianity?

A. It was by means of these synagogues that the heathens, where the Jews were dispersed, came to know the true God, and some general principles of virtue and piety, and became proselytes of the gate; and by these public places and seasons of worship, there was afterward an opportunity given to publish the gospel of Christ by the Apostles, both among the Jews and Gentiles, Acts xvi. 1, 3, and xix. 8.

14 Q. What is meant by *proselytes of the gate*?

A. Those Gentiles who renounced idolatry, and received the knowledge and the worship of the one true God, the God of Israel, and, (as some affirm,) they received also the rules of abstaining from blood, and things strangled, and things offered to idols, which were forbidden, Acts xv, to the Gentile converts to Christianity.

NOTE. These rules with a few others, have been usually called the seven precepts of Noah, which the Jews make as necessary for all the world to obey, as the law of Moses was for them. And doubtless the laws given to Noah, were given to all the world, because all sprang from him.

15 Q. Why were they called *proselytes of the gate*?

A. The word *proselyte* signifies "one that embraces a new religion," and they were called *proselytes of the gate*,

because they were suffered to live within the gates of the Jews, according to the expression in the fourth commandment. *The stranger which is within thy gates.* They were also permitted by the Jews to enter the outward court of the temple called the *court of the Gentiles*, when that was built, and to worship God there; but they were excluded from the gate of the inner court.

NOTE. These are they who in the book of the Acts of the Apostles, are supposed by some to be called the devout persons, and those who feared God, &c. Acts x. 17, and chap. xiii. 50; and xvii. 4, and xiii. 16. Among these was the chief harvest of the first Christian converts; though there might be many persons too, who worshipped the one true God, who were under no proselytism to the Jewish church.

16 Q. What were the other sort of *proselytes*?

A. They were such Gentiles as consented to be circumcised, and obliged themselves to practise all the laws of Moses, Gal. v. 3; therefore they were called *proselytes of righteousness*: They were taken into the Jewish nation, and united with them; and were also called *proselytes of the temple*, because they were admitted by the Jews into the inner courts.

NOTE. This distinction of proselytes has been supported by the common opinion of near two hundred years; but since it is said to have no better foundation than the Babylonish talmud, it is doubted by some learned men whether there were any proselytes, either under the Old or New Testament, besides those who were circumcised and complete.

17 Q. Having heard this particular account of synagogues and proselytes, proceed now to say what was the last act of Nehemiah's reformation, which we read of in scripture?

A. That he turned out Manasseh, the son or grandson of the high priest, for marrying the daughter of Sanballat, the Horonite, Neh. xiii. 28.

18 Q. What did Sanballat do with his son-in-law Manasseh, on this occasion?

A. He procured a grant from Darius Nothus, who was now king of Persia, to build on mount Gerizim, near Samaria, a temple like that at Jerusalem, and to make Manasseh his son-in-law the high priest of it?

19 Q. What was the consequence of this practice?

A. Samaria thenceforth became the refuge of the rebellious Jews, who were called to account for breaking the sabbath, eating unclean meats, or were found guilty in sinning against the law in any remarkable instances.

20 Q. What change was wrought hereby among the Samaritans?

A. Their first original was from some eastern heathens, who were planted there by the king of Assyria, after the captivity of Israel; but when, on several occasions, the Jews flocked to them, it made a considerable change in their religion: for though before they worshipped the God of Israel, in conjunction with other gods, 2 Kings xvii. 24—41, they now cast off their idolatry: And since a temple* was built amongst them, in which the Jewish service was performed, and the law of Moses read publicly, they came much nearer to the worship of the true God, prescribed in scripture.

21 Q. Did not the Jews love them the better on this account?

A. No, by no means; but they hated them grievously: The enmity that began from the opposition which the Samaritans made to the Jews in their rebuilding Jerusalem and the temple, was so exceedingly increased by their sheltering all the rebellious Jews, that the Jews at Jerusalem published the bitterest curse against them that ever was denounced against any people.

22 Q. What miseries were contained in this curse?

A. The Jews forbid all communication with the Samaritans; declared all the fruits of their land, and their cattle unclean; excluded them from ever being received as *proselytes*, and barred them, as far as possible, from having any portion in the resurrection of the dead to eternal life.

23 Q. What appearance of this great enmity do we find in the New Testament?

A. This seems to be confirmed by the words of scripture, John iv. 9. *The Jews have no dealings with the Samaritans.* And the woman of Samaria asked our Saviour, *How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?* And when the Jews would give the worst name they could to our Saviour, they said, *Thou art a Sa-*

* This temple was built on mount Gerizim, near Samaria, by Sannballat, who made his son-in-law Manasseh high priest of it.

maritan, and hast a devil, John viii. 48.* Ecclesiast. v. 25, 26.

SECT. II. *Of the Jewish affairs under the Persian and Grecian monarchies.*

1 Q. How were the Jews governed after the death of Nehemiah?

A. We find not any more particular governors of Judea, made by the kings or emperors of Persia; but Judea seems to be made subject to those whom the Persian king made governors of Syria; and that, under them, the regulation of affairs was committed to the high priest; so that he had all the sacred authority, and the civil power also, in a good measure, under the Syrian governor.

2 Q. Did the high priests continue their regular successions, as to the eldest of Aaron's family?

A. This succession was sometimes interrupted by the emperors of the world, or their deputed governors of the provinces, appointing another person to take that office.

3 Q. What is the first remarkable instance of that kind?

A. When Johanan and Jonathan, the son of Joiada, Neh. xii. 11, had possessed the royal priesthood several years, Bagoses the governor of Syria, appointed his younger brother Jeshua, to depose him, and take the priesthood; upon which there was a tumult in the inner court of the temple, and Johanan slew Jeshua there.

4 Q. How did Bagoses, the governor, resent this?

A. He entered into the inner court of the temple, though the Jews forbade him, as being unclean; but he told them he was purer than the dead carcass of him whom they had slain there; and imposed on the priests a fine of about thirty-one shillings for every lamb that was offered throughout the year: which tribute, however, ceased at the end of seven years, when a new governor succeeded.

5 Q. What was the next more famous difficulty and deliverance which the Jews met with?

A. They were most remarkably saved from the oppres-

* According to the decree of Cyrus, the tribute of Samaria was assigned to the rebuilding of the temple at Jerusalem; and hence the hostility and the machinations of the Samaritans against the Jews.

sion and resentment of Alexander the Great, who was king of Macedonia in Greece, when they had refused to assist him in the siege of Tyrus.

6 Q. In what manner were they delivered ?

A. When Alexander marched against Jerusalem, designing to punish the Jews on this account, Jaddua the high priest, the son of Johanan, being directed by a night vision, met the conqueror in his priestly robes, with the other priests attending him in proper habits, and all the people in white garments. Alexander being struck with this sight, saluted the high priest with a religious veneration, embraced him, entered Jerusalem in a friendly manner, and offered sacrifice to God in the temple, for his late victories.

7 Q. How came Alexander so suddenly to change his purpose, and behave with so much mildness ?

A. Alexander declared, that he himself, in Macedonia, had seen this very same person, thus habited, in a night vision, encouraging him to pursue his expedition against the Persians, and promising him success.

8 Q. What further favours did Alexander show the Jews ?

A. When Jaddua, the high priest, had shown him the prophecies of Daniel, particularly chap. viii. ver. 21, where the *he-goat* is interpreted to be the king of *Grecia*, who should conquer the Medes and Persians; and chap. xi. 3, he bid the Jews ask what they had to desire of him: and, according to their request, he granted them the liberty of their own laws and religion, and freedom from tribute or taxes every seventh year, because then they neither sowed or reaped. The Samaritans begged of Alexander the same exemption, but it was not granted them, though they were his auxiliary in the war.

9 Q. Did Alexander succeed in his following wars, and his attempts against the Persian empire, according to the Jewish prophecy ?

A. When he departed out of Judea and Palestine, he marched into Egypt, which speedily submitted to him: there he built the city Alexandria, and peopled it with several nations, among them were many Jews, to whom he gave the same privileges as to his own Macedonians. The next spring he hastened to find out Darius Codomannus, king of Persia, whom he had routed once before, and he now van-

quished him in a final decisive battle near Arbela, and became master of the Persian empire.

10 Q. How long did he reign after this battle?

A. He went on and conquered India; but in five years time he fell into such riot and drunkenness that he put an end to his life; though others say he was poisoned.

11 Q. What became of the Jews after Alexander's death?

A. A little after the death of Alexander, four of his generals divided his empire, who were *the four horns of the he-goat* mentioned by the prophet Daniel, which grew up after breaking the first horn, Dan. viii. 22, and chap. xi. 4, and the Jews fell under the dominion of Ptolemy, afterwards surnamed Soter, who had Egypt, Arabia, Cœlo-Syria, and Palestine, or the land of Israel, for his share.

Here it may be observed, that as Ptolemy had Egypt, Palestine, &c. for his share, so Cassander had Macedonia and Greece; Lysimachus had Thrace, and Bithynia, and some other provinces thereabout; Seleucus had Syria, and the northern and eastern province in Asia. Thus was the empire of Alexander the Great divided among his generals.

SECT. III. *Of the Jewish affairs under Ptolemy Soter, Ptolemy Philadelphus, and Ptolemy Philopater, kings of Egypt. Of the great Synagogues, the Jewish Traditions, their Mishnah and Talmud; and of the Septuagint translation of the Bible into Greek.*

1 Q. How did Ptolemy, king of Egypt, deal with the Jews?

A. Ptolemy, designing to make Alexandria, which was built by Alexander, in Egypt, his capital city, he persuaded a multitude of Jews to settle there, granting them the same privileges as Alexander had done before them; whence it came to pass, that Alexandria had a great number of Jews still flocking to it.

2 Q. What remarkable story is related of one Mosollam, a Jew, who followed Ptolemy about this time?

A. When a certain soothsayer, or cunning man, advised a Jewish troop of horse, in which Mosollam rode, to stand still, upon the sight of a bird in the way, and told them, they should either go backward or forward, as that bird took its flight; the Jew, being a great archer, immediately shot the bird with an arrow, and said, "How could that poor

wretched bird foreshow us our fortune, which knew nothing of its own?" Hereby he designed to expose and condemn the superstition of the heathens.

3 Q. How did it fare with the Jews that were dispersed about Babylon?

A. Seleucus, another of Alexander's generals, who ruled in the greater and lesser Asia, built many cities; sixteen of which he called Antioch, from Antiochus his father; nine were called Seleucia, from his own name; six Laodicea, from the name Laodice, his mother; others Apamea and Stratonice, from his wives; in all which he planted Jews, and gave them equal privileges with the Greeks or Macedonians, especially at Antioch in Syria, where they settled in great numbers.

4 Q. What considerable person rose among the Jews at Jerusalem about this time?

A. Simon the Just, who is spoken of so honourably in the fifteenth chapter of Ecclesiasticus. He was high priest of the Jews nine years, and merited the surname of *the Just* by his great holiness towards God, and justice towards men, and he was the last of the men of the great Synagogue.

5 Q. What was this *great Synagogue*, and who were the men that composed it?

A. An *hundred and twenty* elders, who, in a continued succession after the return of the Jews from Babylon, laboured in restoring the Jewish church and state; and made it their chief care to publish the scriptures to the people with great accuracy.

6 Q. What part of this work is attributed to Simon?

A. It is supposed by some learned men, that he added the two books of Chronicles, Ezra, Nehemiah, Esther, and the prophecy of Malachi, to the canon of scripture; which books were scarcely supposed to be inserted by Ezra, because several of them are thought to be written by Ezra himself; and the books of Nehemiah and Malachi were most likely written after Ezra's time.

7 Q. Did the Jews after this time, when the Old Testament was completed, religiously confine themselves to the doctrine of scripture?

A. After this time their *traditions* began to prevail; that is, the *sayings* of the ancients delivered down by tradition.

NOTE. Though traditions prevailed about this time, yet the mishnah, which is their secondary law, or a collection of traditions, and which they pretend to be dictated from God to Moses; was not compiled and put together till above a hundred and fifty years after the time of Christ by Rabbi Judah Hakkadesh: and this mishnah, together with their comments on these things, are called the talmud.

NOTE. There are two talmuds; that of Jerusalem, which was complete about three hundred years after Christ, and that of Babylon, about five hundred years: but each of them have the same mishnah, though with different comments, which comments are called the gemara.

8 Q. Who were the chief teachers of this secondary law of traditions?

A. Antigonus of Socho was the first of them, who being an eminent scribe in the law of God, was president of the Sanhedrim, or senate of the Elders at Jerusalem, great master of the Jewish school, and a teacher of righteousness to the people, and of these traditions. Afterward, all the teachers or doctors of the Jewish law, were in the New Testament sometimes called *scribes*, sometimes *lawyers*, or *those who sat in Moses' seat*.

9 Q. What special honour was paid to these men?

A. Besides other respects showed them by the people, who call them *Rabbi*, and highly esteemed them, it was out of these doctors that the great *sanhedrim*, or council of *seventy-two*, was chosen, to govern the whole nation; and the lesser council of *twenty-three*, which was in every city of Judea.

NOTE. These were called rulers, or elders, or counsellors; such were Nicodemus, Joseph of Arimathea, and Gamaliel.

NOTE. Here also, that in the Jewish talmudical books, or their fabulous writings, on which we cannot much depend, we are told that about this time one Sadoc mistook the doctrine of Antigonus, of Socho, his master, who taught, "that we ought not to serve God in a servile manner, merely with respect to the reward;" and inferred from hence, that there were no rewards after this life, and begun the sect of the Sadducees: though it may be justly doubted, whether this, and other dangerous doctrines of this sect, arose so early among the Jews.

10 Q. Since the Jews were dispersed into so many countries, did they not acquaint the Gentiles with their religion?

A. Yes, for Ptolemy Soter set up a college of learned men at Alexandria in Egypt, and begun a library there; which Ptolemy Philadelphus, his youngest son and successor, improved to one hundred thousand volumes. This prince is

reported to have commanded the Hebrew law to be translated into Greek, to add to this library of his, that the Gentiles might read it; and accordingly it was done.

NOTE. This college of learned men was encouraged, and the library increased by several Ptolemies successively, till it arose to seven hundred thousand books. Both these things made Alexandria a famous place of residence and resort for learned men for several ages. It happened that the larger half of this library was burnt by Julius Cæsar in his Alexandrian war. The other part was, by continual recruits, enlarging to a vaster number than the whole library before; but it was finally burnt and destroyed by the Saracens, in the year of our Lord 642.

11 Q. In what manner is this translation reported to be made?

A. Aristæas, the most ancient writer on this subject, and Josephus the historian, who follows him, acquaints us, that after this Ptolemy had gained the favour of the Jews, by paying the ransom of a hundred thousand of their countrymen, who were enslaved in Egypt, he obtained a true copy of the scriptures from the high priest at Jerusalem, and procured six elders out of every tribe of Israel, (so that they were in all seventy-two) to come to his court; and after a trial of their wisdom, by some particular question being put to each of them, he appointed them to translate the law of Moses, by conferring together about the sense of it, in the Isle of Pharos; which being afterwards read to him, and approved by him, he gave them a liberal reward. Upon this account this translation is called the *septuagint*, that is, the translation of the *seventy*, or seventy-two elders.

12 Q. But did not this story in following times, grow much more fabulous?

A. Philo the Jew, who lived about our Saviour's time, reports, that each of these seventy-two elders were put into a distinct cell, and were required to translate the whole Bible apart; and that they performed it so exactly alike, word for word, that it was approved as miraculous and divine: and even several fathers of the Christian church, as Justin Martyr, &c. being too credulous and fond of miracles, have received this story, and conveyed it down in their writings.

13 Q. How doth it appear to be a fable?

A. The great imperfection of this translation, discovers that it was no divine work, nor performed by miracle: be-

sides, the several contradictions, and the uncertainties that are mingled up and down with this story, do utterly overthrow the credit of it.

14 Q. Upon the whole view of things, what is the best account of this translation?

A. In the reign of Ptolemy Philadelphus, there was such a version made of the five books of Moses, by the Jews of Alexandria, into the Greek language, probably for their own use, and for the use of their countrymen; for the Jews in their dispersions had used themselves to the Greek tongue, the conquests of Alexander and his Grecian army having spread their language through the world; and when Ptolemy Philadelphus had erected such a noble library, he was desirous to have this book deposited.—Whether his request or command gave any occasion to this translation, is hard to determine.

15 Q. Were not the other sacred writings translated into Greek also, as well as the five books of Moses?

A. When the reading of *the prophets*, as well as *the law*, came into use in the synagogues, many years afterwards, in the time of Antiochus Epiphanes, this occasioned a Greek translation of *the prophets* to be made; and so the whole Old Testament was complete, which we now call the *septuagint*.

16. Q. Did the Jews generally come to use this translation of the Bible?

A. In and after the time of Ezra, the scriptures were read to the Jews in Hebrew, and interpreted into the Chaldee language, which they had learnt in Babylon, and was become most familiar to them. But at Alexandria, after the making of this Greek version, it was afterwards interpreted to them in Greek, which was done also in all other Grecian cities, whither the Jews were dispersed. And from hence those Jews were called Hellenists, or Grecizing Jews, because they used the Greek language in their synagogues, and by that name they were distinguished from the Hebrew Jews, who used only the Hebrew and Chaldee languages in their synagogues. And this distinction we find made between them, Acts vi. 1. For the word which we there translate *Grecians*, is in the original Ἑλλησιων that is *Hellenists*. See Dr. Prideaux.

17 Q. But did not the evangelists and the apostles, who

were the writers of the New Testament, pay great honour to this Greek translation!

A. Yes, they cited many scriptures of the Old Testament, according to this translation, because it was the best Greek translation they had; and it was by this time well known amongst the Jews in Judea, as well as those who were scattered round the nations.*

18 Q. Did the Jews in Judea continue in peace under the government of the kings of Egypt.

A. The successors of the four generals of Alexander the Great, who divided the world amongst them, and particularly the kings of Egypt and Syria, being frequently engaged in wars for enlarging their kingdoms, the Jews were reduced to very great difficulties, and sometimes were at a loss what side to choose; they were in danger on both sides, and were sometimes distressed and miserably grinded between the one and the other.

19 Q. Did they maintain the purity of their temple and worship!

A. They were often exposed to grievous difficulties on this account. When Ptolemy Philopater, of Egypt, reigned over those provinces, he would offer up sacrifices to the God of Israel for his success against Antiochus the Great, the successor of Seleucus, king of Syria: and he was not content to stay in the outer court, but he would have pressed into the sanctuary, and even the holy of holies.

20 Q. How was he prevented from entering!

A. The priests and the Levites, and all the people lifted up their hands to God in prayer; and when the king had passed the inner court, and was entering into the temple, he was smitten from God, with such terror and confusion of mind, that he was carried out of the place half dead.

21 Q. But did not Ptolemy resent this afterwards!

A. He proposed to be revenged on all the Jewish nation; when he came to Alexandria, he ordered them to sacrifice to his gods; and if they refused, he took away their privileges, which they had enjoyed in Egypt from the time of Alexander the Great. He ordered them to be enrolled among the common people of Egypt: and to have the mark

* The greater part of the early translations were also made from the septuagint, and it was in very general use in the Greek and Latin churches. Prideaux, Vol. ii. page 284.

of an ivy-leaf, the badge of his god Bacchus, impressed upon them by a hot iron; and those who refused it, should be made slaves, or put to death.

22 Q. What did the Jews of Alexandria do on this occasion?

A. About three hundred of them forsook their God to gain the favour of their king: but many thousands stood firm to their religion; and though several of them were enrolled, and branded with the ivy-leaf against their will, yet they showed a great abhorrence of all their countrymen that sacrificed to the gods of the king.

23 Q. How did Ptolemy bear with this conduct of theirs?

A. He resolved to destroy the whole nation of the Jews; and therefore, first he ordered all that lived any where in Egypt, to be brought in chains to Alexandria to be slain by his elephants.

24 Q. And were they destroyed according to the king's appointment?

A. The elephants being made drunk with wine and frankincense, and let loose upon them in the hippodrome, instead of falling upon the Jews, they turned all their rage upon the spectators, and destroyed great numbers of them.

25 Q. What influence had this upon the king?

A. He durst no longer prosecute his rage against them; but fearing the vengeance of the God of Israel upon himself, he revoked his cruel decrees, restored their privileges, and gave leave to put to death the Jews that had abandoned their religion, and worshipped idols.

NOTE. This story is found in that which is called the third book of Maccabees, written by some ancient Jew under that title, because it gives an account of the persecution and deliverance of the Jews, as the first and second books of Maccabees do. Though this was transacted long before the name of Maccabees arose; and therefore it ought rather to have been called the first book than the third. It is not found among our Apocryphal books, because it was never inserted in the vulgar Latin version of the Bible, but it is found in many of the manuscripts of the Greek Septuagint, and particularly that of the Alexandrian manuscript in the king's library; it is also found in the Latin edition of Josephus against Apion by Ruffinus.

SECT. IV. *Of the Jewish affairs under Antiochus the Great, Seleucus, and Antiochus Epiphanes, Kings of Syria.*

1 Q. Did the Jews afterwards at Jerusalem continue

under the government of the Ptolemies, who were kings of Egypt?

A. When Ptolemy Philopater was dead, and Ptolemy Epiphanes came to the crown, the Jews having been greatly persecuted by the Ptolemies, submitted themselves to Antiochus the Great, king of Syria; and when he came to Jerusalem in a solemn procession, they went to meet him, and received him gladly.

2 Q. How did Antiochus reward them?

A. He granted them many privileges, as he had done to their countrymen who were settled in Babylonia and Mesopotamia, having always found the men of that nation faithful to him.

3 Q. What confidence did he put in them on this account?

A. He transported several of them from Babylonia to the lesser Asia, to keep his forts and garrisons, and gave them good settlements there: whence sprang a great part of the Jews that were found in that country in the apostles' times.

4 Q. What remarkable events fell out in the days of Seleucus Philopater, son and successor to Antiochus the Great?

A. Simon, a Benjamite, being made governor of the temple, some difference arose between him and Onias the third, the high priest, an excellent man, concerning some disorders in the city: and when Simon could not obtain his will, he informed Apollonius, the governor of the province under Seleucus, that great treasures were hid in the temple; whereupon Heliodorus, the treasurer, was sent to seize them.

5 Q. How did the hand of God appear against Heliodorus in his attempt to enter the temple?

A. The priests and the people made great outcries and supplications to God; upon which Heliodorus is reported to have seen a vision of a horse, with a terrible rider upon him, who smote Heliodorus with his fore-feet; and two young men appeared who scourged him sorely: upon which Heliodorus fell suddenly to the ground in darkness and confusion; but being restored by the prayers of Onias, he acknowledged the power of God, and departed from the city.

Read this story more at large, 2 Maccabees, chapter iii. I confess it

seems to have something a little fabulous in the air of it, as also other stories in that book.

6 Q. How came so good a man as Onias to be turned out of his priesthood?

A. When Antiochus Epiphanes succeeded his brother Seleucus in the kingdom of Syria, Jason bribed him with a large sum of money to turn out his own brother Onias, banish him to Antioch, and confer the priesthood on himself; not that he affected it as it was a religious office, but as it included the power of civil government, 2 Maccabees iv. 7.

7 Q. What did this wicked Jason do when he was high priest?

A. He erected a place of exercise at Jerusalem, for training up youth according to the fashion of the Greeks, and made as many of them as he could, forsake the religious customs and usages of their forefathers, and conform themselves in many things to the customs and ceremonies of the heathens, ver. 9, &c.

8 Q. What became of this Jason?

A. A few years after, when he employed Menelaus his brother to pay his tribute at the Syrian court, he was supplanted by him, for Menelaus by bribery obtained the priesthood, and put Jason to flight.

9 Q. Did Menelaus behave himself better in his office?

A. He was worse than Jason, and stole some of the vessels of gold out of the temple; he went to Antioch, where he was reproved by Onias, who was yet living, for his wickedness, and out of revenge procured Onias to be slain by Andronicus, who for this murder was put to death by the king Antiochus.

10 Q. What was done at Jerusalem in the meantime?

A. Lysimachus being left as a deputy by Menelaus, practised many sacrileges on the vessels of the temple, which occasioned a great insurrection in the city, wherein multitudes on the part of Lysimachus were wounded and slain, and the church-robber himself was killed.

11 Q. Did Jason ever return again to Jerusalem?

A. When there was a false report of the death of Antiochus, Jason with a thousand men assaulted the city, and slew many citizens, but was at last put to flight; and being driven from country to country, and from city to city, he

perished in a strange land, without the honour of a burial, 2 Macc. v. 5—10.

12 Q. Did Antiochus the king suffer these things to pass unresented?

A. Upon the report of such a tumult in Jerusalem, he imagined that Judea had revolted, and came upon the city, and ordered his soldiers not to spare young or old, and there were forty thousand destroyed in the space of three days, and forty thousand more were sold as slaves to the neighbouring nations.*

13 Q. What profaneness was Antiochus guilty of in the temple?

A. Being conducted by Menelaus into the temple, he took away the remaining holy vessels, the altar of incense, the golden table, and the candlestick; he tore off the golden ornaments of the temple, and robbed it of the hidden treasures, he offered a large sow (that unclean and forbidden beast) on the altar of burnt-offering, and making soup of the flesh, he polluted the temple by sprinkling it with the soup, and then left Jerusalem overwhelmed in blood and mourning.

14 Q. Did he pursue this mischief and madness any longer?

A. Two years after, (that is 168 B. C.) he sent Apollonius his collector of tribute, with twenty-two thousand men, who fell suddenly on the city on the Sabbath, while they were at worship, and slew the citizens and the priests; he made the sacrifices cease, led the women and children captive, pulled down the houses and the walls, built a castle or fortress on a high hill in the city of David over against the temple, to overlook and annoy them, and placed a garrison therein, and laid up the spoils of the city there.

15 Q. What further instances of rage did Antiochus show against the Jewish religion?

A. He issued out an order, that all his dominions should be of one religion, chiefly designing to distress the Jews: he forbid their children to be circumcised, and forbid all burnt-offerings and sacrifices in the temple of the God of Israel: he called it the temple of *Jupiter Olympius*, set up his image on the altar, and sacrificed to it; he commanded the people to profane the sabbaths, he set up altars and

* See Prideaux, vol. ii. page 406.

groves, and chapels of idols throughout the cities, and required them to offer the flesh of swine and other unclean beasts, and then to eat it; and he destroyed the books of the law wheresoever they were found.

NOTE. This image of Jupiter, set up on the altar by Antiochus Epiphanes, is supposed to be the abomination that maketh desolate, foretold by Daniel, chap. xi. 31. as the Roman ensign, with the eagle on it, which was the bird of Jupiter, set up in the temple, was the Abomination of Desolation, which Daniel foretels, Dan. ix. 27, and chap. xii. 11, and which our Saviour refers to, Matt. xxiv. 15. Abomination, is the common name for an idol in the Old Testament; and when such are set up in the sanctuary, it may well be called desolation, for the priests are driven away, and the true worship of God ceases.

Observe yet further, and this Antiochus Epiphanes is called by some the Jewish Antichrist; because several of the same things are foretold of him by the prophet Daniel, which are also predicted of the Roman Antichrist, in the Christian church by the apostle John.

16 Q. Did any of the Israelites comply with his commands?

A. Though there were multitudes who would not defile themselves, and break the law of God, yet too many of them for fear, and some out of ambition to please the king, conformed to his religion, and sacrificed and burnt incense to idols in the streets of the cities of Judea.

17 Q. How did the king punish those that refused?

A. He put the men to death every month, he slew several women that had caused their children to be circumcised, hanged the infants about their neck, and killed those that circumcised them. This persecution may be seen more at large, 1 Macc. chap. i. and iii. and 2 Macc. vi.

18 Q. What did the Samaritans do on this occasion?

A. When the Jews were in prosperity they challenged kindred with the Jews; but they disowned them when they were under persecution: and therefore on this occasion they made no apology to Antiochus the king, for having heretofore used the Jewish rites; but now having renounced them, they complied with the heathen religion, and desired their temple on mount Gerizim might be made the temple of the *Grecian Jupiter*, the *defender of strangers*, 2 Macc. vi.

SECT. V. *Of Mattathias, the father of the Maccabees, and the great reformer.*

1 Q. When the persecution was so violent in Judea, was

there any eminent public opposition made to it by any of the Jews?

A. Mattathias, a priest of the course of Joarib, who dwelt in Modin, was complimented by the king's officers, and tempted to comply with heathen worship there, according to the king's commandment; but he boldly renounced the superstitions, and declared his resolution to die in the religion of the Jews, 1 Macc. ii.

2 Q. What instance did he give of his courage and zeal?

A. When one of the Jews came to sacrifice on the heathen altar, which was at Midon, he could not forbear to show his indignation, as a zealot, but ran and slew the man upon the altar, and at the same time killed Apelles, the king's chief officer there, who came to enforce these wicked commands.

3 Q. In what manner did he maintain this bold enterprise?

A. He cried with a loud voice through the city, "whosoever is zealous of the law let him follow me." So he and his sons fled to the mountains, and a great number of the Jews fled with them, and hid themselves in the wilderness.

4 Q. Did not the king's army pursue them?

A. Yes, and camped against them, and attacked a considerable number of them on the Sabbath-day?

5 Q. And did the Jews make no resistance?

A. None at all, because it was the Sabbath; but they said, "Let us all die in our innocency;" whereupon a thousand people were slain.

6 Q. Did Mattathias and his friends approve of this conduct?

A. It seems as if their zeal at first approved of it; but upon better consideration they decreed, it was lawful and necessary for them to defend themselves if they were attacked again on the Sabbath-day.

NOTE. This decree was ratified by the consent of all the priests and elders amongst them; and it was sent to all others through the land, and was made a rule in their following wars.

7 Q. What did king Antiochus do, when he heard of this bold and public resistance made to his commands and his government?

A. He came in person to Judea, and executed very great cruelties on all the Jews that fell into his hands, who would

not forsake the law of Moses; since the mere terrors of death did not affright them.

8 Q. What very remarkable instances do we find in history of this cruelty?

A. Seven brethren with their mother were terribly tormented, to constrain them to eat swine's flesh, which the law of Moses forbids.

9 Q. How did they endure their torments?

A. With great courage, one after another, in a long succession, they bore the various tortures that were inflicted on them, and declared they were ready to suffer rather than transgress the laws of their fathers?

10 Q. What tortures were those which the king executed upon them?

A. A great variety of exquisite and bloody cruelties: their limbs were cut off, their tongues were cut out, they were fried in frying-pans, the skin of the head was torn off with the hair, and they died under the anguish and violence of these torments, while their mother at the same time looked on, and encouraged them all to suffer boldly in opposition to the entreaties, threatening, and commands of the king.

11 Q. In what manner did she encourage her sons in their sufferings?

A. By the tenderest speeches of an affectionate mother to her sons, she beseeched them to fear God and not man; and to endure in hope of a happy resurrection, when she should receive them all again in mercy.

12 Q. Did she herself also suffer the torment?

A. When she had seen all her sons die like martyrs before her, she finished that sad spectacle, and died also for her religion, 2 Macc. vii.

13 Q. What did Mattathias do all this while in the mountains?

A. He still encouraged the Jews to join with him, and among others, there were many of the *Assideans*, who were zealous for the law, resorted to him.

14 Q. Who were these *Assideans*, or *Chasideans*, as it ought to be written?

A. A sect among the Jews who were called *Chasidim*, or the *Pious*; who were not only zealous of the law, but of many other constitutions and traditions, and forms of mortification, beyond what the law required; whereas those who content-

ed themselves with what was written in the law, were called *Zadikim*, or *the righteous*.*

15 Q. What exploits did Mattathias and his friends perform?

A. They went round about the towns and villages, pulled down the Heathen altars, and circumcised the children; they slew and put to flight many of their enemies, recovered several copies of the Jewish law, and restored the true worship.

16 Q. When Mattathias died, who succeeded him?

A. Just before his death he made a noble speech to his five sons, to encourage them in the defence of their religion and their country; he recommended his son Simon, as a man of counsel, but he made his son Judas, surnamed *Maccabeus*, their captain.

17 Q. How came he to be called *Maccabeus*?

A. The motto of his standard was the first letters of that Hebrew sentence, Exod. xv. 11. *MI CAMOKA BAELIM JEHOVAH*; that is, *Who is like to thee, among the Gods, O Lord?* Which letters were formed into the artificial word *Maccabi*, and all that fought under his standard were called *Maccabees*.

NOTE. This has been a common practice among the Jews, to frame words in this manner. So Rabbi Moses Ben Maimon, that is the son of Maimon, is called Rambam; Rabbi Solomon Jarchi is called Rasi. Nor is the use of the first letters of words for such kind of purposes, unknown among Heathens or Christians. The letters S. P. Q. R. were written on the Roman standard, for *Senatus Populus Que Romanus*; that is, "The Roman senate and people." Jesus Christ our Saviour hath been called a Fish, in Greek *ΙΧΘΥΣ*, by the fathers, because these are the first letters of those Greek words, Jesus Christ, God's Son, the Saviour.

NOTE. Antiochus ordered all the copies of the law to be delivered up under pain of death, thinking by destroying these to blot out the Jewish religion; but those who fled preserved their sacred books. And by those who remained behind the prophets were thenceforth read in the synagogues.

* According to Prideaux, the *sects* of the Samaritans, Sadducees, and the Karaites were derived from the *Zadikim*; and the Pharisees and the Egenes from the *Chasidim*. Vol. ii. page 421.

SECT. VI.—*Of the Jewish Government under the Maccabees or Asmoneans. And first, of the three brothers, Judas, Jonathan, and Simon.*

1 Q. What valiant actions did Judas and his brethren do in defence of the law, and against their prosecutors?

A. He won many battles against king Antiochus and his generals, and encouraged himself and his soldiers in the name of God, whensoever they began to faint.

2 Q. Where are those acts of Judas and his brethren recorded?

A. The earliest account of them is found in the first and second book of *Maccabees*.

Here note. That the first book of Maccabees, supposed to have been written by John Hyrcanus, son of Simon, is a very accurate and excellent history, and comes nearest to the style and manner of the sacred writings; and is supposed to be written a little after these persecutions and wars were ended. But the second book consists of several pieces of much less value. It begins with two epistles from the Jews of Jerusalem; but both are supposed to be fabulous stories, and in some parts impossible to be true. The following parts of it pretend to be an abridgment of the history of one Jason; it relates some of the persecutions of Antiochus, and the acts of Judas, amplified with particular circumstances; but it is not of equal esteem with the first book, for it seems to effect miracles and prodigious events beyond reasonable credibility.

3 Q. How did king Antiochus resent these attempts of Judas, and his success against him?

A. When he went into Persia to gather the tribute of the countries there, he left Lysias with half his army, and with express orders to destroy and root the Jews out of their land.

4 Q. Did Lysias pursue the king's orders?

A. Yes, with great diligence he sought to execute these cruel orders. His army, of forty thousand foot and seven thousand horse, encamped at Emmaus, near Jerusalem; and another army of a thousand merchants, flocked thither upon presumption of their victory, with great quantities of silver and gold, to buy the captives for slaves.

5 Q. How did their wicked counsel, to destroy Israel, succeed?

A. When they were thus secure, and confident of success, Judas and his brethren assembled at Mispah, fasted, put on sackcloth, laid open the book of the law before God, where the heathens had painted their images, cried migh-

tily unto God for help, sounded the trumpets, brought the army in order, and prepared for battle and for death, unless God pleased to make them conquerors.

6 Q. What was the event of so much pious zeal and courage?

A. Judas and his army put to flight and destroyed several large parties that Lysias had sent against him, they drove the enemy out of Jerusalem, and almost out of the land of Judea, and took a very large booty both from the army and the merchants.

7 Q. What was the first work that Judas and his people applied themselves to upon this great success?

A. They went up into mount Sion, and when they saw the sanctuary desolate, the altar profaned, the gates burnt up, shrubs and grass growing in the courts of the temple, they rent their clothes, fell down upon their faces, and made great lamentations, with humble cries to heaven.

8 Q. Had they power and time to repair the temple, and restore the worship of God?

A. Yes, they applied themselves to the work with all diligence; they sought out the priests of blameless conversation to clean the sanctuary; they pulled down the altar of burnt-offerings, because the heathens had defiled it; they built a new altar, as the law directs, with whole stones; they made new holy vessels, the altar of incense, the table, and the candlesticks, all of gold, which they had taken from their enemies; and they set all the parts of divine worship in order again, and offered sacrifice according to the law.

9 Q. How did they kindle the sacred fire on the altar?

A. Having lost the fire which came down from heaven, and was kept burning on the altar at Jerusalem before the Babylonish captivity, they struck fire with flints, and so kindled the sacrifices and the lamps, 2 Macc. x. 3.

NOTE. We do not read, that the second temple ever had this sacred fire. The story of Jeremiah's hiding it, in 2 Macc. chap. i. is counted a mere fable.

10 Q. Was there any thing remarkable in the time, or day of this restoration of temple worship?

A. That very day three years wherein the heathen had profaned the altar by the offering of unclean beasts on it, it was dedicated with songs and harps, and cymbals, and burnt-offerings of God's appointment, and that for eight days

together. This was two years after Judas had the chief command, and three years and a half after the city and temple had been laid desolate by Apollonius.

11 Q. What lasting memorial was appointed for this restoration of the worship of God in the temple?

A. Judas and his brethren, and the whole congregation, ordained that these days of the dedication of the altar should be kept yearly with mirth and gladness.

12 Q. Did the worship of God continue long here after this solemnity?

A. We are told by historians, that it continued from this time without any interruption from the heathens, till the destruction of the temple by the Romans; though Jerusalem and the temple were often in the hands of the heathens.

NOTE. Some say this was that very feast of dedication which our Saviour honoured with his presence at Jerusalem. Though others think it was the dedication of Solomon's temple. Yet the season being winter, it rather agrees to the time of Maccabeus's dedication.

13 Q. Were not the Jews at all annoyed or disturbed by the enemy in this pious work?

A. There was still that fortress built by Apollonius remaining in the hands of the heathens and apostate Jews; it stood on mount Acre, a rising ground over-against the mountain of the temple, and rather higher than that mountain, whence the Jews received some annoyance in going to the temple.

14 Q. What further care did Judas and his people take for their own security?

A. When he could not drive out the enemy at once, they built up mount Sion with high walls and strong towers, and put a garrison there to keep it, and as far as possible to secure the priests and people when they went to worship, and to prevent the Gentiles from treading down the sanctuary again.

15 Q. Did Judas and his people continue to enjoy peace?

A. Though they maintained the temple worship, yet they were still engaged in war. For all the nations round about them were much displeased that the sanctuary was restored, and they attacked the Jews on every side: but God gave Judas and his brethren the victory in many battles, and they returned to Jerusalem, and gave thanks to God in Sion for his remarkable protection of them, that they had not lost one man, 1 Macc. v. 54.

16 Q. Did Judas make any more expeditions against his enemies?

A. He led forth his forces against Gorgias, one of Antiochus's generals, and against the Idumeans, who had been very vexatious to the Jews; and though several of the Jews were slain, yet Judas renewed the courage of his army by singing psalms with a loud voice, and rushing upon their enemies, put them to flight.

17 Q. What remarkable crime was found among the Jews that were slain?

A. When they came to bury their dead, they found things consecrated to idols under the garment of every Jew that was slain, whereupon the people praised the Lord, the righteous Judge of men: but, without any encouragement from scripture, they offered sacrifices and prayers for the pardon of the dead, Macc. xii. 34, &c.

NOTE. It is from this place in the second book of Maccabees, that the papists borrow their prayers for the dead.

18 Q. Where was Antiochus the king all this while?

A. He was gone to Persia, not only to receive his tribute, as Mac. iii. 31, but to plunder the temple of Diana, (who among the Persians is called Zoretet,) which temple stood at Elymas, and had incredible riches of gold and silver, and golden armour which were laid up there.

19 Q. Did he succeed in this enterprize?

A. The people of the country, having notice of his design, joined together in defence of that idol's temple, and beat him off with shame.

20 Q. How did he receive the news of the defeat of his generals and armies in Judea.

A. With the utmost rage and indignation, as well as grief of mind; but he resolved to make haste thither, and threatened to make the city of Jerusalem as one grave for the Jews, where he would bury the whole nation.

21 Q. What followed upon this insolent speech of Antiochus the king?

A. He was immediately smitten with an incurable plague in the midst of his journey, his bowels were seized with grievous torment, his chariot was overthrown, and he was sorely bruised, and forced to be confined to his bed in a little town on the road, where he lay languishing under foul ulcers of body, and sharp terrors of mind, till he died.

NOTE 1. At the celebration of certain games near Antioch, Antiochus, before the numerous assembly, exhibited such mean and indecent actions, as excited their contempt, scorn, and ridicule; which verified the prophecy of Daniel, xi. 21.

NOTE 2. It hath been observed by historians, that death by foul ulcers hath befallen many persecutors, both in former and latter times.

NOTE 3. Antiochus was very liberal in rewarding his followers, and hence he was styled, *The Munificent*, Dan. xi. 24.

22 Q. Had he any regret upon this conscience, particularly for his cruelty and wickedness practised upon the Jews?

A. Both Jews and Heathens give us an account of the dreadful anguish of his mind which he then suffered; and though the Heathen historian attributes it to the intended sacrilege and robbery designed upon the temple of Diana, yet the Jewish historians acquaint us, that Antiochus himself imputed his calamities to the horrid impieties and cruelties he had been guilty of against the God of Israel and his people, and bitterly repented of them with inward horror on his death-bed.

NOTE. This Antiochus Epiphanes, having been a great oppressor of the Jewish church, and the type of Antichrist, there is a larger account of him in Daniel's prophecy, than of any other prince. The xith chap. ver. 11—45, relates wholly to him, as well as some passages in the viiith and xiith chapters, the exemplification and accomplishment of which may be read in Dr. Prideaux's Connection, part II. book iii. And the accomplishment is so exact, that Porphyry, a learned Heathen in the third century, pretends that it is mere history, and that it was written after the event.

23 Q. What became of the garrison of the Syrians in the tower of Acre, which so much molested the Jews in Jerusalem?

A. Judas Maccabeus besieged them, whereupon Antiochus Eupator, the son and successor of Epiphanes, brought a vast army against Judas, consisting of an hundred thousand foot, twenty thousand horse, thirty-two elephants, and three hundred armed chariots of war.

24 Q. What could the Jews do against so great an army?

A. Judas having given this watch-word, *Victory is of the Lord*, fell upon them in the night, and having slain four thousand immediately, and six hundred the next morning, made a safe retreat to Jerusalem.

25 Q. What remarkable instance of courage was given by Eleazar, the brother of Judas, in this battle?

A. When he saw one elephant higher and more adorned than the rest, he supposed the king himself was on it; therefore he ran furiously through the troops, and made his way to the beast, he then thrust up his spear under his belly, and the beast, with the tower that was upon him, falling down, crushed him to death.

26 Q. Had Antiochus Eupater's army any success afterward against the Jews?

A. They marched to Jerusalem under the command of Lysias, and besieged the sanctuary, and when the Jews were near surrendering for want of provisions, they were strangely relieved by the providence of God.

27 Q. In what manner did this relief come?

A. Lysias hearing that the city of Antioch was seized by one Philip a favourite of the late king, who had taken upon him the government of Syria, persuaded the present king to grant peace to the Jews, which he did: yet, contrary to his own promise, he pulled down the fortifications of the temple, when he came and saw how strong they were.

28 Q. What became of Menelaus the wicked high priest?

A. He attended the king's army in this expedition against Jerusalem, in hopes to recover his office, and to be made governor there: but Lysias, finding this war exceedingly troublesome, accused Menelaus to the king as the author of all this mischief: whereupon he was condemned to a miserable death, being cast headlong into a tower of ashes fifty cubits high.

29 Q. Who was his successor in the priesthood?

A. Onias, the son of Onias the third, and nephew to Menelaus, was the more rightful successor, but the king rejected him; and being disappointed of it, he fled into Egypt: while Alcimus, or Jacimus, one of the family of Aaron, (though not in the right line of Josedech, to whom the priesthood belonged) was made high priest by Antiochus Eupater the king.

NOTE. It was Joshua the son of Josedech, or Jozadek, who was the rightful high priest at the return from Babylon. See Ezra iii. 2, and Hag. i. 1.

30 Q. Was Alcimus admitted to the exercise of the office in Jerusalem?

A. He was refused by the Jews, because he had complied with the heathen superstition in the time of the persecution; but he besought the aid of Demetrius the new king against Judas and the people, who refused to receive him.

31 Q. How came this Demetrius to be king?

A. He was the son of Seleucus Philopater, who was the eldest brother of Antiochus Epiphanes; and though he could not persuade the Romans to assist him in seizing the kingdom of Syria, since Antiochus Epiphanes was dead, yet escaping from Rome, he landed in Syria, and persuaded the people that the Romans had sent him: whereupon Antiochus Eupater and Lysias were seized by their own soldiers, and put to death, by order of Demetrius.

32 Q. Did Demetrius establish Alcimus in the priesthood, in opposition to Judas and his people?

A. He endeavoured to do it, by sending one Bacchides against them, but without success; afterwards making Nicanor, who was master of his elephants, governor of Judea, he sent him to slay Judas, and to subdue the Jews.

33 Q. What success had Nicanor in this attempt?

A. Though at first he was unwilling to make war on Judas, yet being urged by the king, he pursued it with fury, and having spoken many blasphemous words against the temple, and the God of Israel, and threatening to demolish it, and to build a temple to Bacchus in the room of it, he himself was slain, and his army was shamefully routed by Judas.

34 Q. What encouragement had Judas to hope for victory in this battle?

A. Not only from the blasphemies of Nicanor, but he was animated also by a divine vision; and thus he encountered his enemies with cheerfulness, and with earnest prayer to God, 2 Macc. xiv. and xv.

35 Q. What rejoicing did Judas and the Jews make on this occasion?

A. He cut off Nicanor's head and his right hand, which he had stretched out against the temple, and hanged them upon one of the towers of Jerusalem, and appointed a yearly day of thanksgiving in memory of this victory, which is called Nicanor's day.

36 Q. What was the next act of Judas for the good of his country?;

A. Hearing of the growing greatness of the Romans, he sent to make a league for mutual defence with them; to which the Romans consented and established it, acknowledging the Jews as their friends and allies, and ordered Demetrius to vex them no more.

37 Q. Did Demetrius obey these orders?

A. Before these orders came to his hand, he had sent Bacchides the second time to revenge Nicanor's death, and to establish Alcimus in the priesthood.

38 Q. What success had this second expedition of Bacchides against the Jews?

A. A very unhappy one indeed for the Jews: for he so much overpowered Judas with the number of his forces, who had then but three thousand men with him, that even the greatest part of these three thousand fled from him for fear: and Judas being ashamed to fly for his life, he was slain, fighting valiantly with only about eight hundred who remained faithful to him.

39 Q. What mischiefs ensued on the death of Judas?

A. The Jews were greatly disheartened. Bacchides prevailed every where, took Jerusalem, subdued the greatest part of the country, and put to death the friends of Judas, where he could find them; many apostate Jews sided with him. Alcimus exercised the high priesthood in a very wicked manner, and imitated the heathen superstition in the worship of God. He gave orders to pull down the wall of the inner court of the sanctuary, and is supposed also to break down the wall which divided the more holy part of the mountain of the temple from the less holy, and gave the Gentiles equal liberty with the Jews to enter there.

NOTE. It is said in 1 Macc. ix. 54, that he actually pulled down the work of the prophets, whatever that was. But it is thought he only gave orders for pulling down the wall of the inner court, which may be supposed to be the court of the priests.

2. It is hard to determine how far the wall which separated the Gentiles from that outer court of the temple which was made for the Jews, was of God's appointment, or how early it was built.

We do not read of it in Scripture, neither in the building of the temple of Solomon, where there was only the court of the Priests, and the great court; nor in the rebuilding it by Zerubbabel, does Scripture tell us of such a separation. Indeed, in Jehoshaphat's time, we read of a new court, 2 Chron. xx. 5. What it was no man knows

certainly; perhaps it was only one court renewed, for in Manasseh's days, which was about 200 years after, there were but two courts, 2 Chron. xxxiii. 5. Dr. Prideaux indeed supposes, that the latter prophets, Haggai and Zechariah, ordered a low wall, or rather inclosure, to be built, called Chel, in the second temple, within which no uncircumcised person should enter. And one reason of that opinion is, because 1 Macc. ix. 54, it is said, that Alcimus pulled down also the work of the prophets. That there was such a separating wall in the days of the Maccabees, or before, is generally supposed; that this court of the Gentiles was also in Herod's temple, is agreed; and there seems to be a reference to it in Ephes. ii. 14, having broken down the middle wall of partition. See Lowth on Ezek. xl. 17. But whether any of the arguments are effectual to prove it was of divine appointment, the learned reader must judge. See Prideaux's Connection of the Old and New Testament, Part II. Book iv. page 261 in 8vo. and Lightfoot of the temple, chap. xvii.

If it be as some have maintained, that the Jews in rebuilding that temple under Zerubbabel, took pattern, in a great measure, from the prophetic temple in Ezekiel's vision, then there seems to have been a court large enough for the court of the Gentiles: for chap. xl. 5, and xlii. 20. There was a wall on the outside of the house round about, of five hundred reeds square, to make a separation between the sanctuary and the profane place. See Lowth on these texts. Perhaps in these times this was called the mount of the temple.

40 Q. What became of Alcimus when he practised these things with insolence?

A. He was smitten by the hand of God with a palsy, his speech was taken away, so that he could give no further wicked commands, nor so much as set in order his own house, and he died in great torment, 1 Macc. ix. 54, 55.

41 Q. Did the surviving brethren of Judas Maccabeus make no efforts against these their enemies?

A. Yes, his brother Jonathan, being chosen by the people, took on him the government; and though their brother John was slain by the Jambrates, yet Simon remained; and these two made such a continual resistance, that in some years' time, Alcimus being dead, Bacchides grew weary of the war, and was inclined at last to make a firm peace; and then he restored the Jews which had been his prisoners, and departed from Judea, without ever returning.

NOTE. Demetrius had by this time received the letters of the Roman senate, and was no doubt induced to make peace with the Jews through fear of the Romans, whose favour he succeeded in regaining.

42 Q. What use did Jonathan make of this peace?

A. He governed Israel according to the law; he restored the Jewish religion, reformed every thing as far as he could,

both in church and state, and rebuilt the walls and fortifications of Sion.

43 Q. Who performed the office of high priest all this time?

A. There was a vacancy of the office for seven years, after the death of Alcimus, till Alexander, an impostor, who pretended to be the son of Antiochus Epiphanes, seized the kingdom of Syria, and made high proposals to engage Jonathan on his side against Demetrius, who had been their enemy. Among these proposals one was this, *that he should be constituted and maintained the governor and the high priest of the Jews, and be called the king's friend*, 1 Macc. x. 18—20.

NOTE. I think Josephus supposes Judas to have been made high priest before his death; but Dr. Prideaux does not seem to follow him in this matter; nor doth the book of Maccabees give any account of it. Though upon Judas's restoring the Jewish worship in the temple, there must be some person to officiate as high priest upon some occasions. And Onias being fled into Egypt, whether Judas himself did it occasionally, or deputed one of the other priests to do it, is not certain. Perhaps Judas might do the duty, as being of the chief family of the priesthood, though he did not assume the title.

44 Q. Did Jonathan accept of these proposals?

A. There being no other high priest in view, he accepted it, by the consent of all the people; and at the feast of tabernacles he put on the holy robe. Being thus dignified, he joined with Alexander, who still grew stronger, and slew his rival Demetrius in battle.

NOTE. That from this time forward the high priesthood continued in the family of the Asmoneans, or Maccabees, till the time of Herod, who changed it from an office of inheritance, to an arbitrary appointment. It may be proper to observe here, that the family whence the Maccabees came, are called Asmoneans; for Mattathias their father was the son of John, the son of Simon, the son of Asmoneus.

45 Q. But was Jonathan the eldest family of Aaron, to whom the priesthood belonged?

A. Whether the *Maccabees* or *Asmoneans* were of the race of Josedeck, the high priest, is uncertain, Ezra iii. 2, but it is certain they were of the course of Joarib, which was of the first class of the sons of Aaron, 1 Macc. ii. 1. 1 Chron. xxiv. 7. And therefore, on the failure of the former family of priests, and none appearing there with a bet-

ter title, he had the best right to succeed; besides that, he was chosen to it in a vacancy by all the people.

46 Q. Where was Onias all this while?

A. Having fled into Egypt, he gained such an interest in Ptolemy Philometer the king, as to build a Jewish temple in Egypt, exactly like that at Jerusalem, adorned with the same furniture of vessels and altars for incense and sacrifices; and to have himself and his family established the high priests of it, where they performed the same religious service as was done at Jerusalem.

47 Q. In what part of Egypt did he build this temple?

A. In the place where Heliopolis, or the city of *the sun* stood; and there he built a city also, and called it Onias, after his own name.

48 Q. But how did he persuade the Jews to perform such worship at this temple?

A. By citing the words of Isaiah, chap. xix. ver. 18, 19. *In that day shall five cities in the land of Egypt speak the language of Canaan: In that day there shall be an altar to the Lord in the midst of the land of Egypt, &c.* Which is truly to be interpreted concerning the future state of the gospel in that country in the days of the Messiah; but Onias applied it to his own temple and altar.

49 Q. How long did this temple continue?

A. Till after the destruction of the temple at Jerusalem, which was above two hundred years; and then the city Onias, and the temple, were both destroyed by the command of Vespasian the emperor of Rome.

50 Q. Did Jonathan go on to secure the Jews of Judea in their possessions and their religion?

A. By making leagues with the princes and states that favoured him, and by assisting sometimes one and sometimes another, as the interests and powers of princes were often changing, he defended and governed his own nation.

51 Q. What became of him at last?

A. By the treachery of one Tryphon who sought the kingdom of Syria, he was seized, and shut up close prisoner in Ptolemais, 1 Macc. xi. and xii. And afterwards was slain with his two sons, chap. xiii.

52 Q. Who succeeded Jonathan in the high priesthood and government?

A. Simon his brother, by the request of all the people.

53 Q. What were some of the first enterprizes of Simon?

A. After an honourable burial of his brother at Modin, the city of his fathers, and the noble and lofty monument, and seven pyramids which he set up for his parents, his four brethren, and himself, he fortified the cities of Judea, made a league with young Demetrius, the son of Demetrius, took the city of Gaza, cleansed the houses from idols, and built himself a house there.

54 Q. Did the heathen garrison in the tower of Acre, near the temple, continue to annoy the Jews in their worship?

A. Notwithstanding all the attempts of Judas and Jonathan, these enemies remained till the days of Simon, who shut them up so closely, that, after great numbers perished with famine, the rest yielded up the tower to Simon: immediately he cleansed it from its pollutions, and entered into it with harps and songs, and great triumph.

55 Q. What precautions did Simon take against the like annoyance for time to come?

A. By consent and assistance of the people, he pulled down the tower, and reduced the mountain itself so low, that there might be no possibility of any future annoyance to the worship of the temple from that place.

56 Q. What further success had Simon in his government?

A. He established Jerusalem and Judea in great peace and plenty; he sought out the law, and made it to be obeyed; he beautified the sanctuary, multiplied the vessels of the temple, and maintained their religion in the divine institutions of it?

57 Q. What peculiar honour was done him by the Jews?

A. In a general assembly of the priests and elders, and the people of the Jews, met together at Jerusalem, he was constituted their *prince* as well as their *high priest*; and these dignities and offices were settled upon his posterity for ever. This was engraven on tables of brass, together with the good deeds of himself and his family which had merited such an honour; and these tables were hung up in the sanctuary.

58 Q. What regard was paid to him among the heathen nations?

A. Several princes and people, the Lacedemonians, the Romans, and Antiochus, surnamed *Sidetes*, the son of De-

metrius, king of Syria, all sought his friendship, made leagues and covenants with him, and conferred on him special honours, 1 Macc. xiv. and xv.

59 Q. Did Antiochus keep his covenant with Simon?

A. By no means: for when he had vanquished Tryphon, his rival, he broke his league with Simon, and invaded some part of Judea; but his general Cendebeus, was routed by Simon and his two eldest sons, Judas, and John whose surname was *Hyrcanus*.

60 Q. What was the fate of Simon at last?

A. When Simon was visiting the cities, and giving orders for their welfare, one Ptolemeus, who was his son-in-law, invited him and his sons to a banquet at Jericho, and slew Simon, with two of his sons, in order to get the government of the country into his own hands: and sent privately to kill John also.

61 Q. Did Ptolemeus succeed in this his treachery and murderous enterprize?

A. John having got timely notice of it, slew the assassins, and was invested with the high priesthood and the government, after his father.

NOTE. Here ends that excellent history, the first book of the Maccabees. The following part of this account of the Jews is borrowed chiefly from Josephus, who usually calls John by the surname of *Hyrcanus*.

NOTE. Ptolemeus, unable to sustain himself against John, fled to Zeno, and no more mention being made of him, he probably was put out of the way by Antiochus, when he had no more need of him as a tool.

SECT. VII. *Of the Jewish affairs under the conduct of the posterity and successors of Simon the Maccabee; and of the several sects among the Jews, namely, Pharisees, Sadducees, Essenes, Herodians, and Karaites.*

1 Q. Did John Hyrcanus enjoy his office in peace?

A. Antiochus Sidetes, being informed of the death of Simon, and being invited by Ptolemeus, invaded Judea again, besieged Jerusalem, and reduced Hyrcanus and the Jews to the last extremity by famine: but when they sued for peace, he granted it, upon condition of paying certain tributes to the king, and demolishing the fortifications of Jerusalem.

NOTE. About this time Jesus the son of Sirach, a Jew of Jerusalem, coming into Egypt, translated the book of Ecclesiasticus, written by Jesus his grandfather, out of Hebrew into Greek, for the use of the Hellenistic Jews there. The ancients called it Panareton, or "the treasury of all virtue."

2 Q. How did the affairs of the Jews succeed under Hyrcanus?

A. A few years afterward he took advantage of the vast confusions that ensued among the nations, upon the death of Antiochus, to enlarge his borders, by seizing some neighbouring towns on several sides of Judea, and to renounce all his dependence upon the kings of Syria.

3 Q. Was he supported therein by any foreign powers?

A. He renewed the league of friendship which his father Simon had made with the Romans, who were then growing to their grandeur; and they ordered that he should be freed from the late imposed tribute, and that the Syrians should make reparation for the damages they had done him.

4 Q. In what manner did Hyrcanus deal with the Edomites, or Idumeans, who were on the south of Judea?

A. He constrained them to embrace the Jewish religion, or to leave their country; whereupon they chose to forsake their idolatry, and become proselytes to Judaism, and were mingled and incorporated with the Jews; and, by this means, in less than two hundred years, their very name was lost.

NOTE. In defence of this practice of Hyrcanus among the Idumeans, which seems to be so contrary to the laws of nature and scripture, it may be said, that at this time those Edomites had encroached on the land of Judea, and inhabited all the south part of it: so that Hyrcanus, in banishing those who would not become Jews, did but dispossess them of that country, which was given to the Jews by God himself. Yet, it must be confessed, by this practice he seems to have set an unhappy pattern to his successors, to impose the religion of the Jews on conquered countries by force.

5 Q. How did he treat the Samaritans on the north, when his power was thus increased?

A. He marched with his army, and took Shechem, which was then the chief seat of the Samaritan sect; and he destroyed their temple on mount Gerizim, which Sanballat had built; though they continued still to keep an altar there, and to offer sacrifices.

6 Q. How came Shechem to be their chief seat instead of Samaria?

A. They were expelled from Samaria by Alexander, for killing one of his deputy governors in a tumult; and they, retiring to Shechem, made that their chief seat; while Alexander re-peopled Samaria with Heathens of the Syrian and Macedonian race.

7 Q. Did Hyrcanus extend his power further on that side of the country?

A. He besieged Samaria, and took it, and utterly demolished it, he not only ruled in Judea, but in Galilee also, and the neighbouring towns. He became one of the most considerable princes of his age, and preferred the Jewish church and state in safety from their enemies, throughout a long government.

8 Q. What other remarkable actions are ascribed to Hyrcanus?

A. He was esteemed a prophet for one or two notable predictions, or knowledge of things done at a distance. He built the castle *Baris*, on a steep rock, fifty cubits high, without the outer square of the temple, but in the same mountain: this was the palace of all the *Asmonean* princes in Jerusalem, and here the sacred robes of the high priest were always laid up when they were not in use.

9 Q. What use was afterwards made of this castle?

A. Herod new built it, and made it a very strong fortress, to command both the city and the temple; and called it *Antonia*, in honour of his great friend *Mark Antony* of Rome: he raised it so high that he might see what was done in the temple, and send his soldiers in case of any tumult. Here the Romans kept a strong garrison, and the governor of it was called *captain of the temple*, Acts xxi. 31.

NOTE. It was from this place, the centinel spying the Jews ready to kill Paul, gave notice to the governor or chief captain, who went down immediately with some soldiers into the court of the Gentiles, whither they had dragged St. Paul to kill him, and rescued him and brought him up the stairs into this castle; and it was upon these stairs that Paul obtained leave to speak to the people, Acts xxi. 26, &c.

10 Q. What troubles did Hyrcanus meet with toward the end of his life?

A. His title to the priesthood was unjustly called in question by a bold man among the Pharisees; and being craftily imposed upon to think it the opinion of all that party, he hastily renounced that sect, for which he had before the

greatest value; he abolished their constitutions, and falling in with a sect of the Sadducees, lost his esteem and love among the common people.

11 Q. Since you mention the sect of the Pharisees here, pray let us know what were the chief sects among the Jews?

A. About this time, the most considerable sects were the Pharisees, the Sadducees, and the Essenes; though in the next century arose also the Herodians; and some hundreds of years after was a sect called the Karaites.

12 Q. What peculiar opinions were held by the Pharisees?

A. The most distinguishing character of this sect, was their zeal for the traditions of the elders; for while they acknowledged the writings of Moses and the prophets to be divine, they pretended that these traditions also were delivered to Moses on mount Sinai; and conveyed down, without writing, through the several generations of the Jews, from father to son. And by reason of their pretences to a more strict and rigorous observance of the law according to their traditions, which they superadded to it, they looked on themselves as more holy than other men, and they were called Pharisees, that is, persons separated from others.

NOTE. These were the persons who had so much corrupted the law in our Saviour's time, and made it void by their traditions: yet their doctrines generally prevailed among the scribes and the lawyers who were writers and explainers of the law; and the bulk of the common people had them in high esteem and veneration, so that they were the most numerous of any sect.

13 Q. Is the sect of the Pharisees still in being?

A. The present religion of the Jews, in their several dispersions (except among the few Karaites) is wholly formed and practised according to the traditions of the Pharisees, rather than according to the law and prophets: so that they have corrupted the old Jewish religion, in the same manner as the papists have the christian.

14 Q. What were the opinions of the Sadducees?

A. The Sadducees at first are supposed by Dr. Prideaux, to be no more than the Zadikim, who only stuck to the written word of God, renouncing all other traditions; and that probably they went no further than this in the days of Hyrcanus; though the Talmudical writers derive their name, and their dangerous doctrines more early, from one

Zadock, as is before related. But it is certain, that afterward, the Sadducees denied the resurrection of the dead, and the very being of angels, or spirits, or souls of men departed, and any existence in a future state. They supposed God to be the only spirit, and that he rewarded and punished mankind in this world only, and there was nothing to be hoped or feared after death; which principles render this sect an impious party of men.

15 Q. What did they profess as the rule of their religion?

A. They not only rejected all unwritten traditions, but all the written word of God, except the five books of Moses; for the doctrine of a future state is not so evidently taught therein: and therefore Christ argues not with them out of the Psalms and Prophets, but only out of the law of Moses, when he proves a future state or resurrection, from God's *being the God of Abraham, Isaac, and Jacob*, Luke xx. 37.

16 Q. How long did this sect of the Sadducees continue?

A. Though all the common people had the chief veneration for the Pharisees, yet most of the richest and the greatest among them fell into the opinions of the Sadducees for several generations, but they were all cut off in the destruction of Jerusalem; nor do we find any mention of them as a sect for many ages after, till their name was revived and applied to the Karaites, by way of reproach.

17 Q. Who were these Karaites?

A. A much better sect among the Jews, who in the sixth century after Christ, began to be so much offended with the incredible stories and fooleries of the talmud, which was then published, and with the strange mystical senses which some of the Jews put on the scriptures, that they confined themselves only to the written word of the scripture, which in the Babylonish language is called *Kara*; and for the most part they content themselves with the literal sense of it. They are sometimes, but very unjustly, called Sadducees, by the Rabinical or Talmudical Jews.

NOTE. The Karaites had their origin from Anan, a Jew of Babylon, of the stock of David and Saul, his sons. These were learned men, and declared openly against all traditions, and adhered only to the written word.

18 Q. Where are these Karaites to be found?

A. Very few of them dwell in these western parts of the world. They are found chiefly in Poland, and among

the Crim Tartars; a few also in Egypt and Persia. But they are counted men of the best learning, and greatest probity and virtue among the Jews; and it is remarkable among them, that they perform their public worship in the language of the country where they dwell.

19 Q. What were the Essenes?

A. They seem to have been originally of the same sect as the Pharisees; but they set up for a more mortified way of living, and perhaps more unblameable. They so far agreed with the Sadducees, as to acknowledge or expect no resurrection of the body; but they believed a future state of eternal happiness or misery, according to their behaviour in this life. They seem to have been distributed into societies or fraternities, and to have had no private possessions, but a common stock for the supply of all. They were in a special manner religious toward God both on the Sabbath, and in their daily devotions; they were just, and exceeding friendly and benevolent toward men. They did not disclaim marriage, but they entered into that state more rarely, and with great caution: and instead of children of their own, they bred up poor children in their own sect. They were very abstemious as to their food, and their habit was a plain white garment. Their rules of life are reported to us more at large by Josephus, and by Philo, two Jews; they are also described by Pliny, a heathen, and by some of the christian fathers.

20 Q. If they were a considerable sect in the days of our Saviour, how came it to pass that they are not mentioned in the New Testament?

A. Some have supposed that they seldom came into cities, but living so very plain and abstemious a life, they resided for the most part in the country; and thus they fell not under our Saviour's observation. And besides, they being a very honest and sincere sort of people, they gave no such reason for reproof and censure, as others very justly deserved.— Though it must be confessed also, that their disbelief of the resurrection of the body, their non-attendance on the temple worship, their traditional washings and self-invented purifications, their rigorous and needless abstinences from some sorts of meats, and other like superstitious customs and will-worship, might have given our Saviour just occasion for reproof, had they come in his way; and perhaps

they are censured under the general name of Pharisees, in those superstitious traditions wherein they both agreed.

NOTE. Philo divides the Essenes into two kinds, the practical and the contemplative. They bound themselves by the most sacred oaths to a strict morality; and none were admitted into their society without long and hard probation.

21 Q. Now we are speaking of the several sects of the Jews, let us know also what were the Herodians?

A. This sect arose not till the time of Herod the great, king of Judea: and it is plain they had peculiar evil tenets, as well as the other sects, since our Saviour warned his disciples against *the leaven of the Pharisees and of Herod*. Indeed they opposed the Pharisees, and very justly in one point; for the Pharisees scarcely thought it lawful to pay taxes directly to the heathens, though they acquired the sovereign power, and particularly to Cæsar, in that day: but their special error, which Christ calls their *leaven*, seems to be this; that it was lawful, when constrained by superiors, to comply with idolatry, and with a false religion. Herod seems to have framed this sect on purpose to justify himself in this practice; who being an Idumean by nation, was indeed half a Jew, and half a heathen; and affected a conformity to the Gentiles in some things, to please the Romans who made him king, while at the same time he professed Judaism.

NOTE. The Sadducees generally came into this complaisant opinion; and the same persons who are called Herodians in Mark viii. 15, are called Sadducees in Matt. xvi. 6. But this sect died in a little time: for we hear no more of them after the days of our Saviour.

22 Q. Having done with the several sects of the Jews, let us return now and inquire who succeeded Hyrcanus at his death?

A. Aristobulus, his eldest son, took the office of high priest, and governor of the country; and he was the first, since the captivity of Babylon, who put a diadem upon his head, and assumed the title of king.

23 Q. What is recorded of him?

A. He put his own mother to death, because she made some pretence to the government; he sent all his brothers, save one, to prison; then he attacked and subdued the Itureans, who live on the north east of the land of Galilee, and

forced them to be circumcised and receive the Jewish religion. At last he was persuaded to put his favourite brother, Antigonus, to death, upon an unjust suspicion; and then he died himself, vomiting blood, and in great horror for his crimes.

24 Q. Who succeeded him?

A. His next brother, Alexander, surnamed Jannæus, took the kingdom, who also put another of the brothers to death, because of some attempt to supplant him.

25 Q. What success had Alexander in his government?

A. He having settled his affairs at home, attacked some of his neighbours, and dealt very deceitfully with Ptolemy Lathyrus, the heir to the crown of Egypt, who came to their assistance: whereupon there ensued a bloody battle between them, near the river Jordan in Galilee, wherein Alexander's army was utterly defeated, and he lost thirty thousand men.

NOTE. There is a very cruel and barbarous action attributed to Lathyrus on this occasion, namely, that coming with his army, in the evening after the victory, to take up his quarters in the adjoining villages, and finding them full of women and children, he caused them to be all slaughtered, and their bodies to be cut in pieces, and put into chaldrons over the fire to be boiled, as if it were for supper; that so he might leave an opinion in that country that his men fed upon human flesh, and thereby might create the greater dread and terror of his army through all those parts. After this Lathyrus ranged at liberty all over that country, ravaging, plundering, and destroying it in a very lamentable manner: for Alexander, after this battle, was in no condition to resist him.

26 Q. Did Alexander ever recover this defeat?

A. Cleopatra queen of Egypt, who, with her youngest son, withheld the kingdom from Lathyrus the eldest, did assist and support Alexander Jannæus, lest, if Lathyrus should have become master of Judea he might also have recovered Egypt out of her hands: whereupon Alexander raised his head again, besieged other places, and took Gaddara, and Amathus towards Galilee, together with much treasure; but he was surprised by Theodorus, prince of Philadelphia, who had laid up that treasure there, and was overthrown, with the slaughter of ten thousand men. Yet, being a man of courage and diligence, again he recruited his army, took the city of Gaza from the Philistines, and gave thorough license to his soldiers there, to kill, plunder, and destroy as they pleased. He subdued their principal

cities, and made them part of his dominions; whereupon several of the Philistines turned Jews: and indeed it was now grown a custom among the Asmonean princes to impose their religion upon all their conquests, leaving them no other choice but to become proselytes, or to be banished.

27 Q. How did his own people, the Jews, carry it towards him?

A. The Pharisees continued their wrath against him, for rigorously maintaining the decrees of his father who abolished their constitutions; and by their powerful influence, they stirred up the people against him so far, that while he was executing the high priest's office at the altar, they pelted him with citrons, and called him reproachful names.

28 Q. In what manner did Alexander resent it?

A. He slew six thousand of them immediately, and he chose his own guards out of the heathen nations, never daring afterwards to trust himself with the Jews. At last there broke out a civil war between him and his people, which lasted six years, brought great calamity on both, and occasioned the death of above *fifty thousand* persons.

29 Q. How was the war carried on?

A. Though Alexander gained many victories over them, yet, being wearied out, he desired peace, and offered to grant them whatsoever they could reasonably desire: but upon his inquiry what terms would please them, they answered with one voice, "That he should cut his own throat." So dreadful was their enmity against him: and upon this answer, the war was still pursued with fury on both sides.

30 Q. How was this war ended at last?

A. Alexander Jannæus, the king, having lost one great battle, resumed his courage, and afterward gained another, which concluded the war; for having cut off the greatest part of his enemies, he drove the rest into the city of Bethome, and besieged them there: and having taken the place, he carried eight hundred of them to Jerusalem, and there caused them to be all crucified in one day; and their wives and children to be slain before their faces, while they hung dying on their crosses. In the mean time he treated his wives and concubines with this bloody spectacle at a feast. This terrified the Jews indeed so effectually, that

they made no more insurrections against him; though he got a most infamous name by it, in that and the following ages. A dreadful instance of the barbarity of a high priest with civil power!

31 Q. Did this cruel tyrant come to a natural death

A. The providence of God, which does not always punish sinners in this life, permitted him to die in the camp of a quartan ague, which had hung long upon him, while he was besieging a castle of the Gergesenes, beyond Jordan. And though he left two sons behind him, yet he bequeathed the government to Alexandra his wife, during her life; and to be disposed of at her death, to which of her sons she pleased.

32 Q. How did this woman reconcile herself to the Jews, so as to permit her to reign over them?

A. By her husband's advice upon his death-bed, she concealed his death, till the castle was taken; then leading back the army to Jerusalem in triumph, made her court to the Pharisees, resigned up his dead corpse to their pleasure, to be abused or buried, as they should think fit, and promised to follow their advice in all the affairs of government. For he had assured her, that they were the best of friends, and the worst of enemies; and that if she would but be ruled by them, they would make her rule over others.

33 Q. What success had this conduct of Alexandra?

A. All the success she desired. The people were influenced by the Pharisees to give the corpse of her husband an honourable funeral, she herself was settled in the government of the nations, and she made her eldest son Hyrcanus high priest.

34 Q. How did she administer the government under the direction of the Pharisees?

A. She immediately revoked the decree of John Hyrcanus, whereby he had abolished their traditional constitutions; by which means the Pharisees and their traditions, grew into greater esteem and power than ever; and she permitted them to put to death many of those who advised the late king Alexander to deal so cruelly with the people; and some others of their own adversaries also were executed on this pretence, by her leave; for she dreaded a new civil war, and of two evils, she thought to choose the least.

35 Q. To whom did she leave the kingdom at her death?

A. To Hyrcanus her elder son, who had been entirely bred up under the influence and tutorage of the Pharisees.

36 Q. Did this Hyrcanus, the second, continue to reign in peace.

A. Aristobulus, the younger son, finding that the army and the people were weary of the oppressive administration of the Pharisees, raised an army against his brother Hyrcanus, put him to flight, forced him to resign the kingdom and the high priesthood, and to live a private life; which he consented to, after he had been king three months; for he naturally loved his own ease and quiet more than any thing else.

37 Q. Was Aristobulus disturbed in his government?

A. There was one Antipater, an Idumean; (whose father was advanced to the government of Idumea by the late king Alexander) and he himself being bred up with Hyrcanus, in the court of Alexandra, prevailed upon Hyrcanus to accept of the assistance of Aretas, the Arabian king, to restore him to the kingdom; for he assured him that his life was in so great danger from his brother Aristobulus, that he could save it no other way, but by dethroning him.

38 Q. What success had Hyrcanus in following this counsel of Antipater?

A. By the help of Aretas he gained a great victory over Aristobulus, drove him into the mountain of the temple, and there besieged him; where the priests stood by Aristobulus, while the people declared for Hyrcanus.

39 Q. What heinous murder were the people guilty of at this time?

A. There was one Onias at Jerusalem, so holy a man, that he was thought by his prayers to have obtained rain from heaven in a great drought: And the people concluding that his curses would be as powerful as his prayers, pressed him to curse Aristobulus, and all that were with him. The good man finding no rest from their importunities, lifted up his hands toward heaven, and prayed thus: "O Lord God, rector of the universe, since those that are with us are thy people, and they that are besieged in the temple are thy priests, I pray that thou wouldst hear the prayers of neither of them against the other." Hereupon the multitude were so enraged, that they stoned him to death.

40 Q. Did Hyrcanus's party prosper after this murder ?

A. Hyrcanus and his people fell under great disappointments at first; for the Romans spreading their empire far at this time, and being largely bribed by Aristobulus, they forced Aretas to raise the siege, whereupon Aristobulus pursued and routed him in battle, and slew multitudes of Hyrcanus's party.

41 Q. In what manner was this contest carried on afterwards ?

A. The two brothers, Hyrcanus and Aristobulus, first by their ambassadors, and afterwards in person, pleaded their cause before Pompey, the general of the Romans, who was now at Damascus: while, at the same time, the people declared against both; for they pretended they were not to be governed by kings, but by the priests of God.

42 Q. How was the controversy decided ?

A. Pompey not giving a speedy determination, and Aristobulus suspecting the event, he retired and prepared for war: whereupon Pompey seized Aristobulus in one of his castles, and confined him in prison, and laid siege to Jerusalem; and being received into the city by Hyrcanus's party, besieged also the temple and the castle Baris, and took it in three months' time.

43 Q. How came the Romans to take so strong a place so soon ?

A. Though the Jews had learnt from the beginning of the Maccabean wars, to defend themselves when attacked on the Sabbath; yet being not actually assaulted, they permitted the Romans to build up their works and engines on the Sabbath, without disturbing them; whereby the tower or castle, and with it the temple, were taken.

44 Q. On what day was the temple taken ?

A. On the very day which the Jews kept as a solemn fast, for the taking of Jerusalem and the temple by Nebuchadnezzar: and it is remarkable, that the priests who were at the altar continued their devotions and their rites of worship, till they perished by the hands of the enemy.

45 Q. What blood and plunder ensued in the temple ?

A. Twelve thousand Jews were slain on this occasion, partly by Pompey's army, and partly by their own brethren, of the party of Hyrcanus. But when Pompey entered the sanctuary, he forebore to touch any of the sacred vessels

thereof, or the two thousand talents which were laid up there for sacred uses; he ordered the temple to be cleansed, and sacrifices to be offered there according to their own laws.

NOTE 1. After this preparation of the sanctuary by Pompey, it is observed that he never prospered; this being the last of his victories.

NOTE 2. Though Pompey was so moderate in his victory, yet in a little time after, Crassus, another Roman general, in his march through the country, seized and took away those two thousand talents, and the golden vessels of the temple, and rich hangings of inestimable worth. But the vengeance of heaven seemed to follow him: his councils in his wars, from this time forward, were under perpetual disappointment; and he was slain in a war with a Parthian. His head was cut off, and melted gold was poured down his throat, by way of insult over his insatiable covetousness.

46 Q. What was the final effect of this victory of the Romans?

A. Pompey demolished the walls of Jerusalem, put to death some of the chief supporters of Aristobulus, restored Hyrcanus to the high priesthood, and made him also governor, but under tribute to the Romans, and reduced his dominions to narrower bounds: then he carried Aristobulus, with his children, prisoners to Rome; except his eldest son, who escaped.

NOTE. From this quarrel between Hyrcanus the second, and Aristobulus, the ruin of Judea and Jerusalem must be dated, the final loss of the liberty of the Jews, and the translation of the sovereign authority to the Romans; which had till then descended with the priesthood, and been possessed by the Jews, though often under some tribute to Heathen princes.

47 Q. Did Aristobulus or his sons ever attempt the recovery of their power and government?

A. Being escaped from prison, they made several vigorous attempts, but without success.

48 Q. What change did Jerusalem pass under through these times?

A. Gabinius, a Roman general, marching through Judea, in a little time made a great change in the government, lessened the power of Hyrcanus, yet further, altered the constitution of the Sandhedrim, or Jewish senate; but all was restored again shortly after by Julius Cæsar: for, at Antipater's request, he gave leave to rebuild the walls of Jerusalem, and by a decree from the senate of Rome, the ancient friendship with the Jews was renewed.

49 Q. Where was Antipater all this while, who had excited Hyrcanus to recover the government of Judea ?

A. He did many services for Cæsar in his wars in the neighbouring countries ; whereupon he was made his lieutenant in Judea under Hyrcanus, who was confirmed by Cæsar in the government and high priesthood. And, at the same time, Antipater procured Phasael, his eldest son, to be made governor of the city of Jerusalem ; and Herod his second son governor of Galilee, he being then only twenty-five years old.

NOTE. This Herod grew up to high power afterwards ; he was called Herod the Great, and was king of Judea when our Saviour was born.

50 Q. What became of Antipater at last ?

A. He was poisoned by one Malichus, a rival, who envied his greatness and power in Judea : but his death was revenged by his son Herod, who was permitted by the Roman general Cassius, to procure Malichus to be murdered.

51 Q. What further troubles did the Jews meet with about this time ?

A. Some part or other of their nation were continually subject to plunderers, sometimes from the Roman generals, for not paying the tribute demanded, or on some other pretences ; sometimes by the Parthians, who assisted Antigonus, son of the late king Aristobulus, to recover Jerusalem and Judea, in opposition to the united forces of Phasael, and Herod, and Hyrcanus.

52 Q. Did Antigonus ever recover this government ?

A. The Parthian general, Pacorus, who was at war with the Romans, did by mere treachery get into his custody both Hyrcanus and Phasael, seized Jerusalem, and rifled it, made Antigonus governor of Judea, and delivered up Hyrcanus and Phasael to him in chains ; but Herod made his escape.

53 Q. What became of Phasael and Hyrcanus ?

A. Phasael beat out his own brains in prison ; Hyrcanus's ears were cut off, that being maimed, he might be no longer high priest, Lev. xxi. 17 ; and he was sent far off among the Parthians, that he might raise no disturbances against Antigonus.

54 Q. Whither did Herod take his flight ?

A. After a little time he went to Rome, to represent all these transactions, and he made his complaints with great

and unexpected success; for Julius Cæsar being slain in the Roman senate, Mark Antony and Octavius (who was afterwards Augustus Cæsar) governed all things there, and they agreed to make Herod king of Judea, with the consent of the senate, hoping it would be for their interest in the Parthian war.

SECT. VIII. *Of the government of Herod the Great and his posterity, over the Jews.*

1 Q. What did Herod do on his receiving this new dignity?

A. He returning to Judea, first relieved his mother, who was put in prison by Antigonus; he made himself master of Galilee; he destroyed some large bands of robbers which infested the country thereabouts, sheltering themselves in mountains, and the caves of steep and craggy rocks.

2 Q. What artifice did he use in order to attack them?

A. By reason of their dwelling in such hollow caves and precipices, there was no scaling them from below; and therefore to ferret them out of their dens, he made large open chests, and filled them with soldiers, which he let down into the entrance of those caves by chains from engines which he had fixed above, and thus he destroyed great numbers of them.

NOTE. This country was often annoyed with the remains of these plunderers in the reign of Herod: but he treated them without mercy, and all the country that sheltered them with great rigour, till he restored peace to Galilee.

3 Q. Where was his next march?

A. Into Judea against Antigonus; and after several battles, with various success on both sides, at last, by the assistance of the Roman legions, he besieged Antigonus in Jerusalem.

4 Q. Did not Herod himself attend to this siege?

A. Yes, but while the preparations were making for it, he went to Samaria, and there he married Mariamne, a lady of the family of the Maccabees or Asmoneans, the granddaughter of Hyrcanus the second, a woman of great beauty and virtue, and admirable qualifications, hoping that the Jews would more readily receive him for their king by this alliance; and having done this, he returned to the siege.

5 Q. Did he carry this place at last ?

A. With the help of Sosius and a roman army, he took Jerusalem by storm, after six months hard and bloody service in the siege, at which the Romans being enraged, ravaged the city with blood and plunder, notwithstanding all that Herod could do to prevent it; and having taken king Antigonus there, and sent him to Antioch, Herod persuaded Mark Antony, by a large bribe, to put him to death.

NOTE. Here ended the reign of the Asmoneans or Maccabees, after that race had held the government one hundred and twenty years. During a great part of this time, as well as before, the various changes of these Jewish governors, or the interruption by heathen conquerors, filled the country of Judea with innumerable calamities and desolations, of which Jerusalem itself had a very large share, nor did they cease in the following years.

6 Q. How did Herod begin his reign ?

A. As he was forced to make his way to the kingdom through much blood, so he established himself by the same means, putting to death several of the partizans of Antigonus, and among them, all the counsellors of the great sanhedrim, except *Pollio* who is called *Hillel*, and *Sameas* who is called *Shammai*; for both of them had encouraged the city to receive Herod; though it was not out of love to him, but merely on this account, that it was in vain to resist him.

NOTE 1. This Hillel and Shammai were two very great and eminent teachers among the doctors of tradition in the Jewish schools.

NOTE 2. From Hillel came a long line of illustrious men, Simeon who is supposed to be the same who took Christ in his arms; Gamaliel, who presided in the sanhedrim when Peter and the other apostles were brought before that body; R. Judah Hakkadosh, and many others.

7 Q. Who was made high priest after the death of Antigonus, who was both priest and king ?

A. At first Herod made one Ananelaus or Ananus high priest, who was an obscure man, but of the house of Aaron, educated among the Jews afar off in Babylonia, and therefore not so likely to oppose any of Herod's designs in Judea.

8 Q. Did Ananelaus continue in the high priesthood ?

A. Herod's beloved wife Mariamne, and her mother, being of the race of the Maccabees, were ever teasing him to

make Aristobulus, Mariamne's brother, a lad of seventeen years old, high priest in Ananelaus's room, to whom indeed it rather belonged, as an heir-male of that family: this he at last complied with against his will: but in a very little time he procured him to be drowned, under pretence of bathing.

9 Q. What became of Hyrcanus all this while?

A. Though he had been banished for so many years among the Parthians and Babylonians, yet he returned to Jerusalem upon the advancement of Herod, presuming that the marriage of his grand daughter, and his own former merits towards him, would secure to himself a peaceful old age in his own country, under Herod's protection.

10 Q. How did Herod deal with him?

A. He received him at first with all respect, but some time after, found a pretence to put him to death, when he was above eighty years of age, lest one time or other, being of the family of the Maccabees, or Asmoneans, he should be restored to the kingdom.

11 Q. Besides all these confusions, what other calamity happened to the Jews about this time?

A. A terrible earthquake ran through the whole land of Judea, and buried thirty thousand of the inhabitants in the ruins of their houses, in the seventh year of Herod's reign; a grievous pestilence followed it in a little time, a long drought, and a desolating famine a very few years after, at which time Herod was very liberal to the people, but he could not gain their hearty affection.

12 Q. Did Herod maintain his government, when his great friend Mark Antony was ruined, and vanquished by Octavius?

A. He took care to make early submission to Octavius; he laid aside his diadem, when he waited on him, and with open heart he confessed his former friendship for Antony; but he now assured Octavius of the same faithful friendship and obedience, if he might be trusted: upon which Octavius, who now assumed the name of Augustus Cæsar, bid him resume his diadem, confirmed him in the kingdom, and was his friend and protector, even to his death.

13 Q. Did he then continue to reign in perfect peace?

A. Domestic troubles broke the peace of his mind, and threw him into violent grief and rage, which further soured his temper for all his life after.

14 Q. What were these domestic troubles ?

A. He was jealous lest any man should possess so great a beauty as Mariamne his queen, after his death, and lest any remains of the family of the Asmoneans should hinder the succession of his own family to the kingdom of Judea ; and for these reasons he gave private orders when he went to Rhodes to see Octavius, that in case he died, both his wife and her mother should be put to death : which dreadful secret being communicated to his queen, she resented it to such a degree, that she would never afterwards receive him ; but notwithstanding all his kind addresses and importunities, she perpetually followed him, with sharp reproaches for the murder of her relations, by which he secured the crown to himself, and upbraided his mother and sister with the meanness of their parentage. So that between his excess of love, and rage, and jealousy, he was so tormented, and so wrought upon by the artifices of his mother, and sister Salome, that at last he put his beloved Mariamne to death, under a pretence of an attempt to poison him ; and he executed her mother too a little after the daughter, for a real plot against his life.

15 Q. Did the death of Mariamne relieve him from this tumult of passion ?

A. By no means ; for now his love returned with violence, and his grief and vexation joined with other passions to render him a most miserable wretch, a torment to himself, and outrageous to all about him.

16 Q. What course of life did he follow afterward ?

A. He grew more arbitrary and cruel in his government, he put what persons he pleased into the high priesthood, and turned them out again at pleasure : he made several innovations in the laws, customs, and religion of the Jews ; and introduced spectacles of wrestlers, of combats between wild beasts and criminals, &c. in conformity to the heathens, pretending it was all necessary to please Cæsar : and thus set the hearts of the Jews much more against him, who were very jealous of their religion and customs. Then, thinking it needful for his defence, as well as for his grandeur and glory, he built several strong places and towers within and without Jerusalem ; he raised temples in several cities, and dedicated them to Cæsar, who was his great friend, and though sometimes he remitted part of the taxes,

and did several beneficent actions to ingratiate himself with the people, it was all in vain, he could not obtain their love.

17 Q. What was his greatest and most considerable attempt to please the people, and to perpetuate his own name?

A. He proposed to rebuild the temple at Jerusalem: for it having now stood near five hundred years, and being so often injured, broken, and repaired, he persuaded the people that a new one should be built with much more magnificence and glory.

18 Q. But could he persuade the Jews to consent that their temple should be demolished, in order to rebuild it?

A. Not till he had assured them that the old temple should remain untouched till all materials were ready to build this new one; which he actually provided at vast expence and labour in two years time, by employing ten thousand artificers for the work, a thousand wagons for carriage, and a thousand priests for direction.

19 Q. Did he fulfil his promise in building this new temple?

A. Yes, he performed the work with prodigious cost and splendour, as it is described by Josephus: it was built of large stones, each twenty-five cubits long, twelve cubits broad, and eight in thickness, which the disciples desired our Saviour to take notice of with wonder, Mark xiii. 1, 2. The Sanctuary, that is, the *holy place*, and the *most holy*, which were more properly called the *temple*, were finished in a year and a half, so that divine worship was performed there; and in eight years more he completed the several walls, and galleries, and pillars, and courts, according to his design.

20 Q. How could it be said then, John ii. 20, *Forty and six years was this temple in building?*

A. It was begun near *forty-six* years before that passover, when our Saviour being near thirty-one years old, was present at Jerusalem; and though the grand design and plan was executed in nine years and a half, yet Herod and his successors were always building outworks round it, or adding new ornaments to it, even to that very day when Christ was there, and long afterward?

21 Q. When was it dedicated?

A. The same year when it was finished, and on the an-

niversary-day of Herod's accession to the crown; and on this account it was celebrated with a vast number of sacrifices, and universal rejoicing.

NOTE. Within four years after this dedication Jesus Christ our Saviour was born, and was presented there an infant according to the law.

22 Q. Was not this then the *third temple* of the Jews?

A. No, it was called the *second temple* still, because though it was built anew from the foundations, yet it was only by way of reparation, it not having been rased and demolished with a ruinous design, nor did it lie in ashes and desolation, as it did when Nebuchadnezzar destroyed it.

23 Q. Did Herod do any thing after this in favour of the Jews?

A. When the Jews who were scattered throughout Greece and Asia Minor grew very numerous, and were much disturbed and oppressed by other inhabitants, Herod procured for them a new establishment of their liberties and privileges, and permission to live in other countries according to their own laws and religion, which had been granted them before by the kings of Syria and by the Romans.

24 Q. What further troubles did Herod meet with in his family?

A. His two eldest sons by Mariamne, namely, *Aristobulus* and *Alexander*, whom he had sent to Rome for education, being returned to Jerusalem; in the heat of their youth, they frequently expressed their resentments for the death of their mother, and thereby became obnoxious to the rage of Salome, Herod's sister and favourite, and thus she, who had been one great and constant instrument to blow the coals of jealousy and discontent between Herod and his queen, and at last to occasion her death, pursued the same course to make him jealous of some designs of his sons against his life.

25 Q. What issue had these quarrels and jealousies?

A. They continued several years. Plots were invented on both sides: these gave Herod in his old age perpetual disquietudes, suspicions, and fears: but Salome his sister prevailed so far by her craft against his two sons, that after many accusations and acquitments of them, she at last procured their condemnation and execution by Herod's order,

and the consent of Augustus Cæsar. This was but a year or two before the birth of Christ.

26 Q. What was the general state of the heathen world about this time?

A. All the known parts of the world were subdued to the Romans, and the nations were in peace; on which account the temple of Janus was shut up at Rome, which had never been shut but five times since the first building of that city; and then JESUS CHRIST, the *Prince of Peace*, came into the world, and was born at Bethlehem.

27 Q. Wherein does it appear that the world was thus all at quiet under the government or dominion of the Romans?

A. Augustus Cæsar, the emperor of Rome, issued out a decree that year for a general register of his whole empire, which St. Luke calls a *taxing* or *enrolling of all the world*, Luke ii. 1. This brought Mary the mother of Christ to Bethlehem, the city of David, to which family she belonged; and while she was there, she brought forth her son Jesus, as it is written, Luke ii. 1—11.

NOTE. This year in which Christ was born, according to Bishop Usher's exact computation, is the four thousandth year from the creation; which falls in with an old tradition of the Jews, that the world was to last six thousand years; namely, two thousand years before the law, (or before Abraham, who was the father of circumcision, and the Jews;) and two thousand under the law; that is, from Abraham to the Messiah; and two thousand under the Messiah.

And here I might conclude this chapter, having brought the Jewish affairs down to the birth of Christ. But it may give some light to the New Testament to carry it on a little farther.

28 Q. What piece of cruelty was Herod guilty of, when he heard that a child was born who was to be king of the Jews?

A. He slew all the young children in Bethlehem, that he might be sure to destroy Christ, and that his own posterity might be kings of Judea.

29 Q. Whom did Herod design then for the successor to his kingdom?

A. Antipater, his eldest son by Dorus, a wife which Herod had before Mariamne; his father had raised him to some post of honour upon his displeasure with his other sons, and he had been also active and busy himself, towards procuring the death of those two brothers.

30 Q. Did Antipater succeed his father in the kingdom, according to Herod's present design?

A. Antipater, longing for the crown and for his father's death, did really conspire to poison him, and being convicted thereof, had a sentence of condemnation passed upon him; and it being confirmed by Augustus Cæsar, was executed by his father's approbation. This was the third son whom Herod put to death.

31 Q. When and in what manner did Herod die?

A. In the seventieth year of his age, and five days after the execution of his son Antipater, Herod himself died by a dreadful complication of diseases. He had a slow fever, an asthma, an ulcer in his bowels and his lower parts, which bred worms and lice; he languished under extreme pain and torment till he expired, and seems to have been smitten of God in a signal and terrible manner, for his cruelty, and the multiplied iniquities of his whole life.

32 Q. What instance of cruelty was he guilty of even at his death?

A. Knowing how much he was hated of the Jews, he concluded there would be no lamentation for him, but rather rejoicing when he died; and to prevent this, he framed a project, one of the most horrid that could enter into the heart of man; he summoned all the chief Jews over the whole kingdom on pain of death to appear at Jericho, where he then lay; he shut them up prisoners in the *circus*, or public place of shows; he ordered and adjured his sister Salome, and her husband Alexas, who were his chief confidants, to send in soldiers as soon as he was dead, and put them all to the sword; *For this*, said he, *will provide mourners for my funeral, all the land over.*

33 Q. Was this barbarous and bloody command executed?

A. His sister Salome, as bad as she was, chose rather to break her oath to him, than to execute so horrid a design, and therefore she released them all after his death.

34 Q. What posterity did Herod leave behind him?

A. He had nine wives, and such of his posterity as are named in Scripture, are those that follow: namely, 1. Archelaus his son, who succeeded him in the kingdom of Judea and Samaria, Matt. ii. 22. 2. Herod Antipas, tetrarch or governor of Galilee, who cut off John the Baptist's head, Matt. xiv. 1, 3, 6. 3. Philip, governor of Iturea and Tra-

chonitis, Luke iii. 1; and 4. Herod Philip, who married his own niece, Herodias, and had a daughter by her called Salome, who danced well: but Herodias afterward left him, to marry Herod Antipas, his brother; for which, John the Baptist reprov'd this Herod Antipas, Luke iii. 19.

This Herodias was daughter of Herod's son Aristobulus, whom he put to death, and sister of Herod Agrippa, who slew the Apostle James, Acts xii. 1, 2, and was afterwards smitten of God, at Cæsarea, ver. 20—23. Of this Herod Agrippa was born, that king Agrippa the second, before whom Paul pleaded his cause, Acts xxv. and xxvi. and his two sisters were, Drusilla, wife to Felix the governor, Acts xxiv. 24; and Bernice, who attended her brother Agrippa to hear Paul plead. This genealogy is borrowed from Dr. Prideaux.

35 Q. Did Archelaus continue long in his government?

A. He was guilty of many and great instances of tyranny, for which he was deposed and banished to Vienna, a town in Gaul, by the Roman emperor, when he had reigned in Judea between nine and ten years.

36 Q. How was Judea governed afterwards?

A. The Romans were so much displeas'd with the evil practices of Archelaus, that they reduced Judea to the form of a Roman province, and ruled it afterwards by procurators or governors, who were sent thither, and recalled at their pleasure; of whom the first was Quirinius, or as he is call'd in the New Testament, Cyrenius, Luke ii. 2. The power of life and death was taken out of the hands of the Jews, and plac'd in the Roman governor; and their taxes were paid more directly to the Roman emperor, and gather'd by the publicans.

37 Q. How did the Jews resent this?

A. The Pharisees, and the people under their influence, thought it unlawful to acknowledge a king who was not a Jew, Deut. xvii. 15. *From among thy brethren thou shalt set a king over thee:* and therefore, though they were constrain'd to pay tribute to Cæsar, yet they scarcely allow'd it to be lawful; upon this account, they look'd upon the publicans with greater detestation than any of the tax-gatherers in former ages, while their governor was of the Jewish nation or religion.

NOTE. Though Herod was an Idumean by nation, yet all the Idu-

means having received the Jewish religion, Herod was so far counted a lawful governor, as that they did not scruple paying taxes to him.

38 Q. How was the high priesthood carried on at this time ?

A. As Herod had done before, so the Roman governors continued to make high priests, and to depose them as often as they pleased, to answer their own purposes.

39 Q. Who was high priest when our blessed Saviour was put to death ?

A. Caiaphas, who was son-in-law to Annas, who had been himself high priest for fifteen years, and was deposed by one of their governors.

NOTE. Caiaphas was not immediate successor to Annas, for there were three high priests came between them, who had been instituted into that office, and deposed by the Romans: hence it may come to pass, that in the history of the gospels we frequently read of several chief priests at the same time, and of Annas and Caiaphas being high priest at the beginning of John the Baptist's ministry, Luke iii. 2. For whether they had any coercive power given them by the Romans or no, yet being still alive, after they had been in that office, they might have their title given them by the people, and some of them had probably considerable influence in the Jewish affairs. In the case of Annas and Caiaphas, some suppose one to have been head of the Sanhedrim, and to have chiefly managed in civil affairs, the other in sacred. Others fancy one to have been the high priest, and the other the deputy high priest, or Sagan, who was always ready to perform the office, if the high priest was indisposed or hindered: and some think they might rule alternately, or together, by permission or appointment of the Romans. It is evident, the sacred laws of Moses were not strictly observed at that time among them, nor long before.

This Annas is supposed to be the same person with that Annanias, whom Paul did not seem to acknowledge for God's high priest, when he reproved him, and called him thou whited wall, Acts xxxiii. 3—5.

40 Q. Who was governor of Judea at that time ?

A. Pontius Pilate: for Tiberius Cæsar (who had reigned two or three years together with Augustus at Rome, and had after his death succeeded him now nineteen years in the empire) had a few years before made this Pilate governor. He was a man thoroughly prepared for all manner of iniquity, which he executed through his whole government; and gave further proof of it in that unjust sentence, which he passed even against his own conscience, for the crucifixion of our blessed Lord, at the request of the wicked Jews.

41 Q. What became of Pontius Pilate at last?

A. He was in a very short time recalled by the Roman emperor for misdemeanours in his government, and banished to Vienne in France, where he is reported to have put an end to his own life by the sword.

42 Q. Did the Jews grow wiser and better afterwards?

A. They went on by persecution and rage against the gospel of Christ, and the professors of it, and by many other crimes, to fill up the measure of their iniquities; till at last, upon their insurrection against the Romans, they were exposed to the fury of a conquering army, their city and temple were utterly destroyed, according to the prophecy of Christ; eleven hundred thousand of the people perished, and the remains of their nation have been scattered abroad through the earth unto this day.

43 Q. What general remark may be drawn from the whole history of the Jews since their return from the captivity of Babylon?

A. That the affairs of their church, and of their state have been for the most part so unhappy, they have been so much disquieted by the invasions and persecutions of the kings of the earth, so wretchedly corrupted with the introduction of human traditions, Pharisaical superstitions, and heathenish rites among them; and so frequently and grievously oppressed by their own priests and princes, as well as strangers, that they never did enjoy so peaceful, so pious, and so flourishing a state, as to give a full accomplishment of all those glorious prophecies which relate to their happiness after their return from captivity.

44 Q. What follows from this remark?

A. That there must be, in the decrees and providence of God, a further reserve of peace, holiness, and happiness for the seed of Israel, which shall be conferred upon them in the latter days; and therefore we cannot but expect a more large and general conversion of the Jews to the faith of Jesus the true Messiah, than hath ever yet appeared, with greater blessings upon that people, who were once so dear to God, and are *beloved for their father's sake*. St. Paul, in his eleventh chapter to the Romans, abundantly confirms what the prophets encourage us to hope for.

CHAPTER XX.

Of the Prophecies which relate to Jesus Christ our Saviour, and their accomplishment; or, a Prophetical Connection between the Old and New Testament.

INTRODUCTION.

AS I have given an HISTORICAL CONTINUATION of the affairs of the Jews from the time of Nehemiah, where the Old Testament ends, to the times of Jesus Christ our Lord; so I have here inserted a chapter of some of the plainest predictions or prophecies which are found in the Old Testament, that relate to the person, offices, and glories of the Lord Jesus Christ our Saviour, and are fulfilled in the gospel: and it may be called a PROPHECICAL CONNECTION between the OLD TESTAMENT and the NEW.

I shall scarcely mention any prophecy but what some of the writers of the New Testament either directly cite, or to which they have a plain reference in some of their expressions.

1 Q. Since the great subject of the New Testament is our Lord JESUS CHRIST and his gospel, tell me now what are the chief discoveries or representations made of him in the Old Testament?

A. Beside the types or emblems of Christ and his gospel which are found in the Jewish worship, there are also several plain expressions in the books of the Old Testament, which are predictions or prophecies concerning him long before he came into the world. See some of the types in Chap. V. Quest. 116.

2 Q. What is the first and earliest prophecy of Christ?

A. Gen. iii. 15. Where God said to the first woman, that is, to Eve, that *her seed should bruise the head of the Serpent.*

3 Q. Wherein is this prophecy fulfilled?

A. Gal. iv. 4. *God sent forth his son made of a woman,* 1 John iii. 8. *The son of God was manifested, that he might destroy the works of the devil;* that is, he should destroy the mischievous designs and deeds of the devil, who lay hid in the serpent, when he tempted Adam and Eve to sin; and this, in the language of prophecy, is called *bruising the serpent's head.*

4 Q. What is the next plain prophecy of Christ?

A. Gen. xviii. 18. and chap. xxii. 18. Where God tells Abraham, that in him and in his seed *shall all the nations of the earth be blessed.*

5 Q. How does this appear to have a reference to Christ?

A. Gal. iii. 8. *The scripture preached before the gospel unto Abraham, saying, In thee shall all nations be blessed, ver. 16. Now to Abraham and his seed were the promises made: He saith, to thy seed, which is Christ; who was to be derived in a long course of generations from Abraham; and therefore Christ may be called the son of Abraham, Matt. i. 1.*

6 Q. To whom was this promise given beside Abraham?

A. It was given to Isaac, the son of Abraham, Gen. xxvi. 4; and to Jacob his grandson, Gen. xxviii. 14. *In thee, and in thy seed shall all nations be blessed.*

7 Q. Did Jacob prophecy concerning Christ?

A. Yes, in his dying speech to his son Judah, Gen. xlix. 10. The sceptre (or tribe, as the word signifies) shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and till the gathering of the people be unto him.

8 Q. How can you prove that this prophecy relates to Christ?

A. Shiloh, signifies *one that is sent*, which is the frequent character of Christ, that he was sent by the Father, John x. 36, &c. and ch. xvii. 18, 21, 23. (And indeed the Jews themselves own that it signifies *the Messiah.*) Now Judah did continue to be a tribe, and to have some sort of government amongst them till Christ came. He was about ten or twelve years old when Archelaus was deposed, and Judea reduced to the form of a Roman province, and then the power of life and death was taken from them. See Chap. XIX. Quest. 36. And when the *People*, that is, the Jews and the Gentiles, *were gathered* in great numbers *unto Christ*, then the tribe of Judah, or the Jewish nation, was broken to pieces and scattered, Jerusalem was destroyed, and all appearance of government among them was lost; which is an effectual argument against the Jews that their Messiah is already come.

9 Q. Who was the next person that prophesied concerning Christ?

A. Moses, in the xviiiith chapter of Deuteronomy, ver. 15, 18. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: and to him shall ye hearken.

10 Q. How does it appear Moses designed Jesus Christ in this prophecy?

A. St. Stephen the Martyr, cites these words in his dying speech, when he was put to death for the sake of Christ, and applies them to him, Acts vii. 37. See also Acts iii. 22.

11 Q. But were not many prophets, as *Isaiah, Jeremiah, Elijah, Elisha*, and several others, like unto Moses?

A. None of them, beside Jesus Christ, came to institute a new dispensation as Moses did; or wrought such numerous and various miracles, to attest their doctrine.

12 Q. Who was the next eminent prophet that spake plainly of Christ?

A. David speaks often of him in his book of Psalms, in many remarkable expressions: and describes his incarnation, his sufferings, his exaltation, and his various offices of prophet, priest, and king: namely,

1. His coming into the world, to preach the truth of God, and the doctrine of righteousness, for the salvation of men, and the weakness and insufficiency of the Jewish sacrifices, Psalm xl. 6, 7, 8. Sacrifice and offering thou didst not desire; that is, the Jewish sacrifices were not required as real and effectual expiations, because they could not take away sin: but mine ears thou hast opened. 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. I have preached righteousness in the great congregation; I have declared thy faithfulness, and thy salvation, &c. The first part of this Psalm is expressly applied to Christ, Heb. x. 5, &c. and instead of the words, *Mine ears hast thou opened*, the Apostle expresses it, *A body hast thou prepared me*. And then he goes on to show how Christ made himself a perfect and effectual sacrifice, instead of all the imperfect sacrifices under the law.

2. His being chosen out of the Jewish nation to be the Saviour and the king of Israel is foretold under the emblem of David, Psalm lxxxix. 18, &c. Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the peo-

ple:—I will make him, my first-born, higher than the kings of the earth, &c. Christ is called the *first-born of the creation*, and *king of kings*, Col. i. 15. Rev. xix. 16.

3. The children in the temple singing his triumph when he entered into Jerusalem, is early intimated, Psalm viii. 2. *Out of the mouth of babes and sucklings thou hast ordained strength*, or perfected praise; and in Psalm cxviii. 25, 26, you have the very words of their song, *Save now, I beseech thee*, (which in the Hebrew is *Hosannah* :) *O Lord : blessed is He that cometh in the name of the Lord*, which is applied to Christ, Matt. xxi. 9. And as the Scribes and Pharisees raged, and had indignation against him on this account, so this very rage is intimated in the same viiiith Psalm, ver. 2. *The babes and sucklings cried out, and did still or silence the enemy and the avenger*, that is, the revengeful enemy. And this is further hinted in the cxviiiith Psalm, ver. 22, where David calls Christ, *the stone which the builders refused, and which is become the Head Stone of the corner* : The teachers and rulers of the Jews, who should have been the builders of the church, rejected Christ, and on this occasion he applies these words, to himself, Matt. xxi. 42, and they are applied to him by the apostles Paul and Peter, Eph. ii. 20, *Jesus Christ himself being the chief Cornerstone*; and 1 Pet. i. 7. *The stone which the builders disallowed, is made the head of the corner*.

4. His persecution by princes and people, is declared in Psalm ii. 1. *Why do the Heathen rage, and the people imagine a vain thing ! The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his anointed*; that is, against his Messiah, or Christ, which was cited and fulfilled, Act iv. 26, 27, when Herod, and Pontius Pilate, and the people, both Gentiles and Jews, all rose up against Jesus of Nazareth, and put him to death.

5. His bitter reproaches and sufferings, and the manner of his death, is foretold by David in the xxiid and xxxvth Psalms. In the beginning of the xxiid Psalm, David, by way of emblem, in prophecy, speaks the words of Christ upon the cross, *My God, my God, why hast thou forsaken me?* ver. 16, 18. *They pierced my hands and my feet : They parted my garments among them, and cast lots upon my vesture* : And that he was brought down to the dust of

death, ver. 15. All these things were fulfilled when they nailed his hands and feet to a cross, when they cast lots for his garments and slew him, Matt. xxvii. 35, 46. John xix. 23, 24.

His reproaches and his cruel treatment are described further, Psalm lxix. 20, 21. *Reproach hath broken my heart; I am full of heaviness: They gave me also gall for my meat, in my thirst they gave me vinegar to drink*, Matt. xxvii. 48.

6. His resurrection from the dead, Psalm xvi. 10. *For thou wilt not leave my soul in hell; that is, in the state of the dead, neither wilt thou suffer thine Holy One to see corruption; that is, to lie long enough in the grave to be subject to rottenness. Thou wilt show me the path of life.* Now this was evidently fulfilled in Christ, at his rising from the dead to life again, before he had lain three complete days, Acts ii. 31, and chap. xiii. 33—38. 1 Cor. xv. 4.

7. His ascension to heaven, attended with angels, his triumph over the devils, his receiving gifts from the Father, and his distribution of them to men, are foretold in Psalm lxviii. 17, 18. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them. 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. Which words are applied to our Saviour, being ascended to heaven, and having led the devils captive, and bestowed gifts on men, namely, prophets, apostles, &c. for the ministry of the Gospel that God might dwell among them, who before were rebellious against him, Eph. iv. 8. See also Col. ii. 15. *He spoiled principalities and powers, and triumphed over them.*

8. His exaltation to the kingdom at God's right hand, and to the priesthood of intercession, is described particularly, Psalm cx. 1, 4. The Lord said unto my Lord, Sit thou at my right hand till I make thy enemies thy footstool. And, Thou art a priest for ever after the order of Melchisedek: which expressions are applied to Christ, Matt. xxii. 42, 44. Acts ii. 33, &c. Heb. v. 6, and chap. vii. 2, 3, 17, where Christ is exalted to be *a king and a priest*, as Melchisedek was, and that too a priest of constant intercession or pleading with God for men, and blessing them, as Melchisedek blessed Abraham.

9. The character of this king is described in several Psalms; as in Psalm xlv. 6, 7. 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. Which is a plain description of Jesus Christ, Heb. i. 8, 9, whom God anointed with the Holy Ghost and with power, Acts x. 38, and who had the holy spirit without measure, John iii. 34. And yet further, in Psalm lxxii, is a large character of Christ under the emblem of Solomon. And Psalm lxxxix describes Christ under the character of David himself.

10. In the second Psalm, his resurrection and exaltation are described under the distinct and peculiar character of the Son of God, ver. 6, 7. I have set my king upon my holy hill of Sion. And, I will declare the decree, Thou art my son, this day have I begotten thee, which is cited to prove the resurrection and advancement of Christ to the throne by the power of the father, and as the image of the father. He was the first king of Zion or Israel, as God is king of his church, Acts xiii. 33. Heb. v. 5; and he is now also Lord of the heathen, and king of all nations, as God is king or ruler of all the world. The 8th verse particularly declares the submission of the heathens to Christ, after he begun his work of intercession in heaven. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. The next words also, namely, Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel, are applied to Christ, Rev. ii. 27, and foretell his power, and vengeance against his enemies.

NOTE. In some of these Psalms we should not have known Christ or the Messiah was intended, if Christ himself or the apostles had not cited them for this purpose; yet some of them are so evident, that the ancient Jews applied them to the Messiah; and we cannot but apply them to him, because they could not be applied to David, or to any other person.

2. There might be also many other texts cited out of the book of Psalms, which are interpreted concerning Jesus Christ in the New Testament, which we should not otherwise have known to belong to him, as Psalm xcvi. 7. Worship him all ye Gods, which is applied to him in Hebrews i. 6. Let all the angels of God worship him, who in Scripture are sometimes called Gods. So Psalm cii. 25—27, are applied in the same chapter to Christ, and show us that the world was

created by him. Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands, &c. In both which texts, as well as in several others, the very same names, characters, and actions, which are attributed to Jehovah, the God of the Jews, the only true God, in the Old Testament, are applied to Jesus Christ in the New. Which plainly advances his character so high as to assure us, that he is one with the Father, that he is God manifested in the flesh; whose name is Emmanuel, or God with us; as we learn immediately from Isaiah the prophet.

13 Q. We have heard various and express prophecies which David gave concerning the Messiah; and did not Solomon also prophecy of Christ?

A. Many Christians, in elder and latter times, have supposed that the eighth chapter of Solomon's *Proverbs* speaks of Christ in his divine nature, under the character of *Wisdom*.

NOTE. In these praises of WISDOM there is much that admirably applies to the divine Redeemer; and some things which will scarcely admit of any other interpretation. Hence most orthodox divines have understood them of the Son of God, the Eternal Word; so also have most of the ancient fathers. See Scott's Commentary.

14 Q. Did not Solomon write the *Song of Songs*? and is not Christ there foretold as the bridegroom and husband of the church?

A. The metaphors and similitudes of the same kind, which are used in the xlvth Psalm, and in some of the Epistles, and the book of the Revelation, have generally led expositors to apply this song to the spiritual characters and transactions of Christ and his church.

15 Q. Which is the next of the prophets who speak of Christ, as they stand in order in our Bible?

A. Isaiah, who is called the *evangelical*, or gospel prophet, because he foretells the greatest variety of events that relate to *Christ*, namely:

1. That he shall be born of a virgin, Isa. vii. 14. A virgin shall conceive and bear a son, and shall call his name *Emmanuel*; which was explained and accomplished when the Virgin Mary brought forth her son Jesus, Matt. i. 20—23. The name Emmanuel signifies *God with us*.

2. That he shall be of the family of Jesse, or David, who shall be king of Israel; that his name shall be, *the mighty God*, and his kingdom shall stand for ever, Isa. xi. 10. 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, Isa. ix. 6, 7. Unto us a child is born; unto us a son is given; the government shall be upon his shoulders: 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 justice, from henceforth even for ever.

3. And yet that he should be rejected by many of the Jews, and should be received by the Gentiles, Isa. viii. 14. *He shall be for a sanctuary*; that is, a refuge for mankind. *But for a stone of stumbling and rock of offence to both the houses of Israel*; that is, both to Judah and Ephraim, who made up the Jewish nation; or to the two kingdoms both of Judah and Israel, as they were distinguished in former times. Now this text is applied to Christ, Rom. ix. 33. 1 Pet. ii. 8. His rejection by the Jews is foretold also in Isa. liii. 1—3. *Who hath believed, &c.* But that the Gentiles shall receive him for a Saviour and a king, Isaiah foretells in many places; as chap. xlix. 6, 7. *He shall be a light to the Gentiles, and salvation to the ends of the earth. To him whom man despiseth, to him whom the nation abhorreth, that is, the nation of the Jews, kings shall look and arise; princes also shall worship.* Which must refer to the kings of the heathens, for the Jews had then no kings who worshipped him, Isa. xlii. 1, 6. *Behold my servant, whom I have chosen, mine elect, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles.* The same is repeated in several other chapters, Isa. liii. 10, and chap. lv. 4, 5. And speaking of the Jews who rejected Christ, he saith in chap. lxv. 15, *Ye shall leave your name for a curse to my chosen, for the Lord God shall slay thee, and shall call his servants by another name. The name of a Jew is become like a word of reproach or curse among the Christians, who now are the servants of God.*

4. That he shall be full of the spirit of God, of wisdom, and knowledge, and piety, justice, and goodness: Isa. xi. 1, 2. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and un-

derstanding, and the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. This is fulfilled in John iii. 34. He whom God hath sent, speaketh the word of God; for God giveth not the spirit unto him by measure, Col. ii. 3. In him are hid all the treasures of wisdom and knowledge, John i. 32. The spirit—abode upon him.

5. His commission for the ministry, or preaching the gospel, is also described by this prophet; that he should pronounce terror to the wicked, and peace to the meek, and humble, and penitent: Isa. xi. 4. He shall smite the earth with the rod of his mouth, with the breath of his lips he shall slay the wicked, Isa. lxi. 1—3. The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, &c. Which was evidently fulfilled in Jesus Christ, when he published pardon of sin, and everlasting life to those that repent and believe in him; and pronounced the punishments of hell upon the impenitent; and our Saviour particularly applies this prophecy to himself, Luke iv. 18—21.

6. That he shall work miracles of healing, when he comes to be a Saviour, Isa. xxxv. 4. Behold your God will come, and save you: then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb shall sing. Which was fulfilled when our Saviour wrought these miracles, not only on other occasions, but more eminently in the sight of the disciples of John the Baptist, who came to learn whether he were the Christ or no, Matt. xi. 2—6. And our Saviour proves it by his miracles before their eyes.

7. That he should have a forerunner to prepare his way in the wilderness: Isa. xl. 3. *The voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God: And the glory of the Lord shall he revealed, and all flesh shall see it together:* that is, The glory of the Lord shall be made visible to fleshly eyes, by dwelling bodily, or in the body of Jesus Christ, when God shall *manifest himself in the flesh,*

1 Tim. iii. 16. And John the Baptist was his forerunner in the wilderness of Judah, Matt. iii. 1, 2, 3.

8. The sufferings of Christ also, and his meekness and patience under the contempt, reproaches, and persecution he met with; his death as an atonement for sin; his being numbered among vile sinners; his burial with the rich; his resurrection, exaltation, and intercession; are all spoken of in that admirable chapter, Isa. lii. which I desire my readers to peruse in this place; for the whole of it is expressed in language so exceeding plain, that it seems sufficient to convince any honest infidel or heathen; and it did actually convince that wild and atheistical nobleman, the earl of Rochester, in the last age, of the truth of the gospel, when he compared these words of the prophecy of Isaiah with the xxvith, and following chapters of the gospel of St. Matthew, and he became a Christian penitent. (See Bishop Burnet's Life of Rochester.)

16 Q. Did Jeremia's prophecy concerning Christ?

A. Yes, in a few places of his prophecy, Jer. xxiii. 5, 6. Behold the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign, and prosper, and execute judgment, and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Which is repeated, Jer. xxxiii. 14, 15, 16.

There are also some other prophecies relating to Christ and his gospel, in Jer. xxxi. 15, 33, 34, some of which are cited in the New Testament, Matt. ii. 17, 18. Heb. viii. 8—11.

17 Q. Did Ezekiel foretell any thing concerning Christ?

A. Yes, under the character of David, the servant of God, who was both a shepherd and a king: Ezek. xxxiv. 23, 24. And I will set up one shepherd over them, and he shall feed them, even my servant David: and I the Lord will be their God, and my servant David a prince among them; and I will make with them a covenant of peace, Ezek. xxxvii. 21—28. I will take the children of Israel from among the heathen, whither they be gone: I 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, ver. 24. Now Christ

Jesus was this great shepherd of the people, John x. 1—16, and king of Israel, John i. 49, and chap. xix. 19, 21. Heb. viii. 10.

18 Q. What were the prophecies of Daniel concerning Christ?

A. Daniel describes him as the son of man who came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people and nations should serve him; and his dominion is an everlasting dominion, Dan. vii. 13, 14. Now our blessed Saviour is continually called the son of man in the history of the gospel; and is said to come in the clouds of heaven, Matt. xxiv. 30, and chap. xxvi. 64, and universal dominion is given him, Matt. xxviii. 18.

There is also another very remarkable account of Jesus Christ, or the Messiah, given to Daniel by the angel Gabriel, Dan. ix. 24, &c. that before the full end of seventy weeks, that is, seventy times seven days, which, in prophetic language, are four hundred and ninety years, after the commission to Nehemiah to restore Jerusalem, and the church of the Jews; the *Messiah shall be cut off, but not for himself*: that this term of years is appointed to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in an everlasting righteousness, to seal up the vision and prophecy, and anoint the most holy. And after this, the people of the prince that shall come, that is, the Romans, shall destroy the city and the sanctuary. All which were fulfilled in their proper seasons, by the death of Christ, his atonement for sin, and the destruction of Jerusalem and the temple some time after.

19 Q. What is the next remarkable prophecy concerning Christ in the books of scripture?

A. Micah tells us the place where Christ should be born, Micah v. 2. Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Which prophecy is plainly fulfilled, Matt. ii. 1—6, and Luke ii. 4, 5, when Mary the mother of Christ went up to Bethlehem to be taxed there, being of the family of David, together with Joseph her husband, of the same family, and there she brought forth her son Jesus.

20 Q. What did Haggai foretell concerning Christ?

A. Hag. ii. 6—9. 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: and the glory of this latter house shall be greater than of the former; saith the Lord of Hosts. Which is naturally explained thus; “He who was the desire of all nations, or who should be desired as a Saviour by the Jews and Gentiles should come (as Malachi expresses it) into his temple, Mal. iii. 1. And by this means, even by his own presence, should make the latter temple, which was built after the captivity, more glorious than that of Solomon; though its richness and magnificence, in all outward respects, were far inferior to Solomon’s.” This is the only reasonable construction that can be put upon these words.

21 Q. Does Zechariah tell us any thing concerning Christ?

A. Though his prophecy be generally pretty obscure, yet in several places he speaks those things which plainly relate to the Messiah; some whereof are cited and applied to Christ in the New Testament, and several of them were attributed to the Messiah by the ancient Jews. See the texts that follow.

He tells us in chapter vi. ver. 12, 13:—Thus speaketh the Lord of hosts, saying, Behold the man whose name is the branch, he shall build the temple of the Lord, he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the council of peace shall be between them both: and they that are afar off, shall come and build in the temple of the Lord.—Wherein the prophet informs us, “that this person, whom foregoing prophets have called the branch out of the root of Jesse, shall build up the church of God in the world, shall be both a priest and a king, with counsels of peace; and the heathens that are afar off shall come and assist this work of building up the church.”

This same prophet declares also, that Christ should come to Jerusalem as the king of Zion, meek and bringing salvation, riding upon a colt the foal of an ass, Zech. ix. 9, which was fulfilled, Matt. xxi. 5, and John xii. 15.

22 Q. Does this prophet say any thing concerning the remission of sins to be obtained through Jesus Christ?

A. Yes, there is a remarkable prophecy in Zech. xiii. 1, which must be referred to this subject. In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem, for sin and for uncleanness; that is, by the death of Christ, and his blood making atonement for sin. And ver. 7, his sufferings are described, which should be inflicted on him, when God himself should bruise him, and make his soul an offering for sin, as Isaiah expresses it; and that his disciples for a season should forsake him. Zech. xiii. 7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered, which was fulfilled, Matt. xxvi. 56.

And besides all this, his sufferings from the hands of men are also described: namely, that he should be sold for thirty pieces of silver, which should be given to the potter, Zech. xi. 12, 13, which the prophet speaks as personating the Messiah, as David had often done before; and it was fulfilled, Matt. xxvii. 9, 10. The prophet foretells also the manner of his death, namely: that he should be pierced; and intimates the conversion of some of those Jews who crucified him, Zech. xii. 10. I will pour out on the house of David and the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look on me (or him) whom they have pierced, and mourn for him: fulfilled in John xix. 34, 36, when his side was pierced with a spear, and his hands and feet with nails; and Acts ii. 23, 36, 37, 41, when his crucifiers were converted; whereof a fuller and more glorious accomplishment is expected in the latter days among the Jewish nation, who have been piercing him with reproaches almost ever since, Rom. xi. 12, 15, 25—32.

23 Q. And what does Malachi, the last of the prophets, speak concerning Christ?

A. His prophecy is expressed in pretty plain language, chapter iii. 1. Behold, I will send my messenger, namely, John the Baptist, and he shall prepare the way before me, Matt. xi. 10. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom you delight in. And he shall sit as a refiner and puri-

fier of silver; and he shall purify the sons of Levi, that they may offer to the Lord an offering in righteousness.— Now this was accomplished when Christ came into the temple, and when he reformed the evil practices of the priests and people.

24 Q. You have given us a large account of what the Jewish prophets have foretold, but were there no others besides the Jews who prophecied concerning Christ?

A. Yes, there are two very remarkable persons who were not Jews, whose expressions have a reference to our blessed Saviour; and these were Balaam and Job.

25 Q. What did Balaam say concerning Christ?

A. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab; and destroy all the children of Seth; Seir and Edom shall be a possession; and out of Jacob shall come he who shall have dominion, Numb. xxiv. 17, &c.

26 Q. What reason is given to prove that this refers to Christ?

A. Christ is called *the Morning-Star*, Rev. xxii. 16.— He was of the family of Jacob or Israel; he shall smite and destroy the enemies of the church, and have the heathens for a possession; and *his dominion is everlasting*, Psalm ii. 6—9. Matt. ii. 2, 9.

27 Q. What is the remarkable prophecy which Job spake concerning Christ?

A. Job xix. 25, 26. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.

28 Q. When is this prophecy to be fulfilled?

A. When Christ the Redeemer, who lives in heaven shall come to raise the dead, and to judge the world, *he shall stand at last upon the earth*, after his enemies are conquered: and the children of God in their new raised bodies shall see God; that is, shall see Jesus Christ the Redeemer, who is *Emmanuel*, or God with us; and who is described as *God manifest in the flesh*, 1 Thess. iv. 16, 17. 2 Thess. i. 7—10. 1 Cor. xv. 24—26. 1 Tim. iii. 16.

29 Q. What great and evident truths may be inferred from this long train of prophecies concerning Jesus Christ our Saviour?

A. We learn, that from the beginning of the world, ever since the sin and fall of Adam, throughout the several ages of mankind, there hath been a continual succession of prophecies given from God, who foreknows all things, concerning some great and glorious deliverer and Saviour, who should be manifested to the world in time; and that he should appear as the king of Israel, and for the salvation both of Jews and Gentiles. And accordingly, besides a general expectation thus excited, he has been particularly looked for by those good men in several ages who were best acquainted with the Scriptures, and particularly in that age wherein Jesus Christ appeared. See Luke i. 69, 70, and xxiv. 27. Acts iii. 18—24.

30 Q. But does this determine Jesus the son of Mary, to be this glorious person, this expected Saviour?

A. Since all the characters which so many prophets, in so many different ages, have given concerning the Messiah or Christ the Saviour, and the innumerable types and figures of the old dispensation do really agree and meet together in Jesus, and in none besides; they leave us no room to doubt whether this Jesus of Nazareth, the son of Mary, be the Christ or not.

NOTE. Beside the evidence for the Messiahship of Jesus, derived from the foregoing applications of prophecy, and many others that might be noticed were it consistent with the brevity of this work, the testimony of the evangelists and apostles affords an *independent proof*. That Jesus of Nazareth is the predicted Saviour we know, not only because the prophecies are exactly applicable to him and to no other; but because the evangelists and apostles have asserted this application, and established the truth of their declarations, by their extraordinary works.

THE HISTORY OF THE NEW TESTAMENT,

ABRIDGED BY WAY OF QUESTION AND ANSWER.

INTRODUCTION.

HAVING finished the history of the OLD TESTAMENT, and related in short the affairs of the Jews, so far as we find them recorded elsewhere, we proceed now to the history of the NEW. The chief subjects of it are our LORD JESUS CHRIST, the Saviour of mankind; John the Baptist, who was his forerunner, and the Apostles, who were his followers.

The history of John the Baptist is but short; it contains a brief narrative of his birth, his ministry, and his death.

The history of Christ our Saviour is much larger, and it may be divided into three distinct parts, namely: The account of his birth and childhood; the account of his public life and ministry; and the account of his death, resurrection, and ascension.

The history of the Apostles, after our Saviour's ascension, begins with an account of the twelve Apostles in general, but chiefly of St. Peter and St. John; and proceeds more largely to a particular account of the travels, labours, and sufferings of St. Paul: And this concludes the Scripture History, except the incidental notices in the epistles, and what is contained in the visions of St. John, in the Revelation.

The writers of this history are St. Matthew, and St. John, the Apostles, St. Mark, the companion of St. Peter, and St. Luke, the companion of St. Paul. It is contained chiefly in the four Gospels, written by those evangelists whose names they bear; and in the Acts of the Apostles, of which Luke was the writer: though some further hints and memoirs may be collected from some parts of the Epistles. (See Paley's *Horæ Paulinæ*.)

CHAPTER XXI.

Of John the Baptist.

1 Q. As the Old Testament begins with the *Creation* of the world, so the first Question here is, Who was the *Saviour* of the world?

A. JESUS CHRIST, the Son of God, who was sent down to dwell among men, in order to become their Saviour, Matt. i. 21. 1 Tim. i. 15. John iii. 17. 1 John iv. 14. Matt. xx. 28.

2 Q. What notice was ever given of his coming?

A. God himself, by the mouth of his holy prophets, throughout all ages, foretold his coming as some great deliverer, as the Messiah, or anointed of God, Luke i. 70. Acts iii. 18. (See Chap. XX. of this work.)

3 Q. Were there any plain marks or characters given of him, whereby he might be known?

A. Yes, many characters of him are found in the books of the Old Testament, as the foregoing chapter declares; and he has answered them all, both in his life, his doctrine, his death, and his resurrection.

4 Q. Was such a Messiah expected by the Jews, to whom the books of the Old Testament were given?

A. He was long expected by them, and particularly in that age wherein he came; and that both by the Jews and the Samaritans, John i. 45. Luke viii. 15. John iv. 25, 29.

NOTE. It is worth our observation, that not only the Jews and Samaritans, but the Heathens also about this time, expected some great king, or glorious person to be born.

Virgil, the Roman poet, who lived in the time of Augustus Cæsar. in his fourth eclogue, is supposed to describe the blessings of the government and age of some great person, who was or should be born about this time: and he does it in language very agreeable to the Jewish prophet's description of the Messiah, and his kingdom. Some suppose that he borrowed this sense from some ancient books of the Prophetesses, who were called Sybils. But it is evident that those writings of the Sybils, which are delivered down to us, have so many signs of forgery, that we can give no great credit to them.

Suetonius, a Roman writer, tells us, in the life of Augustus Cæsar, that there was one Julius Marathus declared, "that Nature was about to bring forth a king for the people of Rome." He says also, in the life of Vespasian, "that there had prevailed over all the eastern part of the world, a constant opinion, that about that time there should come out of Judea one who should obtain the empire of the world." Tacitus, another of their historians, saith the same thing; and, "that it was contained in the ancient books of the Jewish Priests, so that both Jews and Gentiles expected now some glorious person to arise in the world." (See Porteus' Evidences.)

5 Q. Who was the forerunner, or the messenger sent to declare that he was just at hand?

A. John the Baptist, the son of Zacharias and Elizabeth, Luke i. 5, 6, 7. Mark i. 2.

6 Q. Who was Zacharias?

A. A good man, and a priest, who was childless till his wife and he were both grown old, Luke i. 6, 7.

7 Q. What was there remarkable in the birth of John?

A. The angel Gabriel appeared to Zacharias while he was offering incense in the temple, and the people were praying without, and told him that he should have a son, and should call his name John, Luke i. 9, &c.

8 Q. What sign did the angel give of the truth of this message?

A. That Zacharias should be dumb, and not able to speak till John was born, ver. 20.

9 Q. What honour was done to Elizabeth, while she was with child of her son?

A. The virgin Mary, the mother of Jesus, made a visit to her, and they both rejoiced and praised God together in a divine rapture, Luke i. 39—55.

10 Q. When was Zacharias released from his dumbness, and his voice restored to him?

A. When his wife brought forth a son, and they were going to circumcise the child, he wrote his name John on a table, and then his tongue was loosed, and he spake the praises of God, ver. 59—64.

11 Q. Where was John brought up?

A. In the desert country, or wilderness of Judea, and there also he began his public ministry, when he was about thirty years of age, ver. 80, and Luke iii. 2.

12 Q. What was his chief commission from God?

A. He was sent to preach the doctrine of repentance and forgiveness of sins? to baptize or wash with water those who professed their repentance; and to direct the people to Christ as the Saviour, Mark i. 4, 5. John i. 26, 31.

13 Q. What further instructions did he give the people?

A. He bid them not trust in their being the children of Abraham: he taught them lessons of love and liberality; to give food and clothing to those who wanted: and he gave special directions to the Pharisees and Sadducees, to the Publicans, and the soldiers who came to be baptized, Matt. iii. 7, 8. Luke iii. 7—14.

14 Q. What directions did he give to the Pharisees and Sadducees?

A. He bid them *bring forth fruits* in their lives, to make their repentance appear, as well as profess it with their lips, Matt. iii. 7, 8.

15 Q. What advice did he give the publicans or tax-gatherers?

A. To exact or demand no more money of the people than what was appointed, Luke iii. 13.

16 Q. And what was his counsel to the soldiers?

A. To do violence or injury to none, to accuse no person falsely, and to be content with their pay, Luke iii. 14.

17 Q. What did he say concerning himself?

A. That he was not the Christ, nor the very prophet Elias risen from the dead; but that he was only come *as a voice in the wilderness, to prepare the way of the Lord*, according to the prophecy of Isaiah, John i. 20—23. Isa. xl. 3.

18 Q. But does not Jesus Christ himself say, that John was *Elias* or *Elijah*?

A. Yes, because he came *in the spirit and power of Elias*, to prepare the way for Christ, according to the sense of the prophet *Malachi*, Mal. iv. 5. Luke i. 17. Matt. xvii. 12, 13.

19 Q. Wherein did he imitate or look like *Elias* or *Elijah*?

A. That he wore a garment of hair; that he lived an austere life, like Elijah, in the wilderness; that he came to begin a reformation among the Jews, as Elias did, when they were greatly corrupted; and he reproved Herod as Elias reproved Ahab, Mark i. 6, and ix. 13. Matt. xiv. 3, 4.

20 Q. What did he say concerning JESUS CHRIST?

A. He declared, that though Jesus came *after him*, yet he was not worthy to bear his shoes; that he only baptized with water, but Jesus would *baptize with the holy ghost and with fire*, and he pointed him out in the midst of the people; *This is the lamb of God, that taketh away the sins of the world*, John i. 29—34. Matt. iii. 11.

21 Q. How did he come to know Jesus Christ?

A. He had some notice given him privately from God, and he had a further public sign from heaven to confirm his knowledge of him.

22 Q. What was that public sign?

A. When Jesus was baptized by John at the river Jordan,

the holy ghost came down like a dove, and rested upon him, as God had foretold him, Matt. iii. 16, 17, and John i. 31—33.

23 Q. Did the disciples of John immediately leave him, and follow Jesus?

A. No, for Jesus had not then begun his public ministry.

24 Q. How did John further recommend Jesus Christ to his disciples?

A. Some time after, he sent them to see the miracles that Jesus wrought, that they might be convinced that he was the Messiah, Matt. xi. 2—6.

25 Q. What became of John the Baptist?

A. He was cast into prison by Herod, because he re-proved him for taking Herodias his brother Philip's wife, Matt. xiv. 3, 4.

26 Q. Did not Herod hear John preach sometimes, and reformed some of his evil practices upon it?

A. Yes, he did, and yet he was persuaded to put him to death at last, to satisfy the malice and revenge of this wicked woman, Mark vi. 23, 29.

27 Q. How came this to pass?

A. Upon Herod's birth-day the daughter of Herodias pleased the king so well with her dancing, that he promised to give her whatever she asked; and her mother bid her ask for John the Baptist's head in a dish, Matt. xiv. 6—8.

28 Q. And did Herod then comply with this bloody request?

A. Yes, for he had sworn to it before a great deal of company; and rather than break his rash and sinful oath, he would kill a prophet of God, Matt. xiv. 9—11.

NOTE. Oaths or vows sinful in themselves are not to be kept. It indicates great pride and hardness of heart to persevere in fulfilling them. They ought to be repented of, and carefully guarded against as a snare.

29 Q. What became of the body of John the Baptist?

A. His disciples took it up and buried it, ver. 12.

30 Q. Whither did his disciples go afterward?

A. They went and told Jesus what had befallen their master, and probably they became the disciples of Jesus, ver. 12.

CHAPTER XXII.

Of the birth and childhood of Jesus Christ.

1 Q. WHO WAS JESUS CHRIST ?

A. The Son of GOD, who came into this world to be the Saviour of men, 1 John iv. 14. John iii. 17.

2 Q. What does the name *Jesus Christ* signify ?

A. JESUS or Joshua, (which is his proper name) signifies a *Saviour* ; and CHRIST, is the same in Greek that *Messiah* is in Hebrew, which signifies his being *anointed*, or appointed to that office, Matt. i. 31. John i. 41. Psalm ii. 2.

3 Q. Where did he dwell before he came into this world ?

A. He dwelt with God his father in glory before this world was made, John xvii. 5, and chap. i. 1, 2, 14.

4 Q. In what manner did he come into this world ?

A. He laid aside his glory, he took a body of flesh and blood, which God had prepared for him, and was born of Mary, who was a virgin, according to the prophecy of Isaiah, Phil. ii. 7. Heb. ii. 14; and x. 5. Matt. i. 20, 23. Isa. vii. 14.

5 Q. Who was this Mary, the mother of Jesus Christ ?

A. She was a poor young woman of the family of David, who was espoused to, or had consented to marry Joseph, a carpenter, who was also of the house of David, that royal family being then fallen into decay, Matt. i. 18, 20. Luke i. 32. Matt. xiii. 55.

6 Q. Did Joseph marry her afterwards ?

A. Joseph was admonished by an angel of God to marry her without fear, because the child that was formed in her was by the spirit of God, Matt. i. 20.

7 Q. What notice had Mary that she should have such a son ?

A. The angel Gabriel was sent to her at Nazareth, where she dwelt, to assure her, that *the power of the most high God should overshadow her*, and that she should bring forth a child who should be called the son of God, Luke i. 26, 35.

8 Q. How was Mary further encouraged in this hope ?

A. While she was with child with her son Jesus, she went to visit her cousin Elizabeth, who was then with child of John the Baptist: Elizabeth saluted her as the mother of the Messiah, and they were both inspired to praise the Lord with divine raptures, Luke i. 39—55.

9 Q. Where was Jesus Christ born ?

A. In Bethlehem, the city of David, according to the prophecy of Micah, Luke ii. 4. Matt. ii. 5, 6. Micah v. 2.

10 Q. How came Mary to lie-in at Bethlehem ?

A. Augustus Cæsar, the emperor, had decreed to tax or register all the world ; i. e. the whole Roman empire which embraced all the civilized, and many of the barbarous nations ; and Joseph being of the house of David, went up with Mary his espoused wife, to be registered or taxed in Bethlehem, the city of David, the placè to which his family belonged, Luke iii. 1—5.

11 Q. What provision was made for her there ?

A. A poor provision indeed : there was no room for them in the inn ; she was lodged in a stable, and when she brought forth her son she laid him in the manger, Luke ii. 7.

12 Q. What special notices were given that this child was the Messiah, or Christ, the king of Israel ?

A. Many notices were given of it by angels and men, by Jews and Gentiles.

13 Q. What notice was given by angels that Christ was born ?

A. An angel appeared to some shepherds by night, and sent them to find the babe in a manger at Bethlehem, Luke ii. 8—16.

14 Q. What joy was shown among the angels upon this occasion ?

A. A multitude of the heavenly host praised God, saying, *Glory to God in the highest, peace on earth and good-will towards men* : and this the shepherds heard, ver. 13, 14.

15 Q. What testimonies were given to Jesus Christ in his infancy, by any of the Jews ?

A. When he was brought to the temple to be circumcised, and presented to the Lord as the first-born, Simeon and Anna, two ancient pious persons among the Jews, bore witness to him, ver. 25, 26.

16 Q. What was the witness which Simeon bore to the infant Jesus ?

A. It was revealed to him that he should not die before he had seen the Messiah ; and he took Jesus up in his arms, and said, *Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation*, verse 26—30.

17 Q. What witness did Anna bear to him ?

A. She was an aged widow, and a prophetess; she gave thanks to the Lord concerning him, and spake of him to all that looked for redemption in Jerusalem, ver. 36—38.

18 Q. Who among the Gentiles received notice of the birth of Christ?

A. Some wise men in the east had seen a new star, and they had some divine notice that a king of the Jews was born, and they came to worship him, Matt. ii. 1, 2.*

19 Q. How did they find out the house where Jesus was?

A. The star went before them, and stood over the place where the infant lay, ver. 9.

20 Q. What honour did they do him?

A. They fell down and worshipped him, and presented him gold and spices, ver. 11.

21 Q. What enemies or dangers did Jesus meet with in his infancy?

A. Herod the Great, who then reigned in Judea, and who, according to Josephus the *Jewish historian*, was a monster of wickedness, having heard of the wise men that a king of the Jews was born, was filled with jealousy, and thought to destroy Jesus, ver. 13.

22 Q. What means did Herod use to destroy him?

A. He slew all the children that were in or near Bethlehem, under two years old, ver. 16.

23 Q. How did the child Jesus escape?

A. Joseph his supposed father, was warned by an angel to take the young child and his mother, and flee into Egypt, ver. 13.

24 Q. When did Jesus return into the land of Israel?

A. When Herod was dead, God sent a message by an angel in a dream, to command Joseph and Mary to return with him; so they returned into Galilee, and dwelt in Nazareth, their city, ver. 19—23.

25 Q. Was there any thing further remarkable in the childhood of Jesus?

A. When he was twelve years old he went up with his parents to the passover, according to their custom, but when they returned, they missed their son, Luke ii. 41—43.

26 Q. Where did they find him?

* Perhaps their expectation was derived from a traditionary knowledge of the prophecy of Balaam, Numbers xxiv. 17, &c.

A. They returned back to Jerusalem, and after three days they found him in the temple, in the midst of the doctors, both hearing them and asking them questions, ver. 45, 46.

27 Q. What reason did the child Jesus give for his conduct?

A. He told them that they might have supposed he was about his father's business; but he went down with them to Nazareth, where he spent the rest of his childhood, and was subject to his parents, Luke ii. 49—51.

28 Q. How did Jesus employ his younger years?

A. It is reported by the ancients, that he was brought up to his father's trade, who was a country carpenter, and that he made ploughs, and yokes for oxen; for Jesus himself is called *a carpenter*, Mark vi. 3.

CHAPTER XXIII.

Of the public Life and Ministry of Christ.

INTRODUCTION.

His preparation for his public Work.

1 Q. At what age did Jesus begin to appear in public?

A. At about thirty years of age, Luke iii. 23.

2 Q. How was he prepared for his public work?

A. He was eminently prepared for it by his baptism, by the descent of the holy spirit upon him, by his retirement, and his temptations, Luke iii and iv.

3 Q. When was Jesus Christ baptized?

A. When John the Baptist was sent with a commission to baptize men, Jesus offered himself at the river Jordan to be baptized, that he might *fulfil all righteousness*, though he had no need to be washed from sin, Matt. iii. 14, 15.

4 Q. What testimony did he receive from John the Baptist?

A. John declared, that Jesus was *the lamb of God, who would take away the sins of the world*; and that he himself who baptized *with water*, was not worthy to loose the shoes

of Jesus, because he was appointed to baptize *with the holy spirit and with fire*, Matt. iii. 11. John i. 29.

5 Q. What miracle attended his baptism?

A. When *Jesus came out of the water, the spirit of God like a dove descended upon him, and a voice from heaven was heard, saying, This is my beloved son, in whom I am well pleased*, Matt. iii. 16, 17.

6 Q. Whither did he go for his retirement, after he was baptized?

A. He was led into the wilderness, not only to endure temptation and conquer the tempter there, but probably to spend forty days in meditation and prayer, and converse with God; as Moses, before his giving the law to Israel, spent forty days with God on mount Sinai, Mark i. 12, 13.

7 Q. Was this the place of his contest with the tempter?

A. Yes, the devil assaulted him here with three powerful temptations, Matt. iv. 1—11.

8 Q. What was the first temptation?

A. The devil persuaded him to turn stones into bread, because he was an hungred, having fasted forty days.

9 Q. How did Christ answer him?

A. By showing him that *man doth not live by bread alone, but by the power and blessing of God*, Deut. viii. 3.

10 Q. What was the second temptation?

A. The devil set him upon a pinnacle of the temple, and bid him cast himself down, for there was a promise in Psalm xci. 11, that angels should bear him up, so that he should receive no hurt.

11 Q. How did Jesus resist that temptation?

A. By showing that we must not tempt the providence of God any way, Deut. vi. 16, and therefore we must not venture upon dangers without necessity.

12 Q. What was the third temptation?

A. The devil promised to give him all the kingdoms of this world, if Jesus would fall down and worship him.

13 Q. How was this temptation vanquished?

A. By declaring that God only was to be worshipped, Deut. vi. 14, and x. 20.

14 Q. Whence did Jesus derive his answers to those several temptations?

A. From several texts of scripture which he cited upon this occasion, and all out of the book of Deuteronomy.

NOTE. "Resist the devil and he will flee from you," is the exhortation of James to all Christians: James iv. 7. After the example of Christ, the captain of their salvation, let them fight against the evil one with "the sword of the spirit, which is the word of God," and they shall "come off conquerors," &c.

15 Q. What token of honour from heaven did Christ receive in the wilderness?

A. When the devil was disappointed and vanquished, and departed from him, the angels of God came and ministered unto him.

SECT. I. *Jesus Christ's appearance with the characters of the Messiah.*

16 Q. We are now come to the public life and ministry of JESUS CHRIST: let us hear what were the chief parts or designs of it?

A. The first design of his public life and ministry was to appear in the world with the marks of a divine commission, and the characters of the Messiah upon him.

17 Q. How did Jesus fulfil this first design of his public life and ministry?

A. He healed the sick, he raised the dead, he preached the glad tidings of salvation to the poor, he set about the reformation of the world, and all this without noise or uproar; and he received several testimonies from heaven.—[See these characters of the Messiah foretold by the prophets] Isa. xxxv. 4, 5, and chap. lxi. 1, 2, and lxii. 2. Mal. iii. 1, 2, 3, [and exemplified in CHRIST.] Matt. xi. 3, 5, and chap. v. 17, 20; and xii. 19.

18 Q. But did not Christ preach up his own character as the Messiah, or anointed Saviour?

A. Though he several times preached that he was *sent from God*, yet he very seldom declared plainly that he was the Messiah; and even forbade the men that knew it, to publish it at that time, nor would he suffer the devils to declare it, Matt. xvi. 20. Mark i. 34.

19 Q. Why did our Saviour so long abstain from declaring that he was the Messiah who should come into the world?

A. Partly that men might learn his office and character in a rational way, and infer, that he was the Messiah by his doctrine and his works; and partly that he might not expose

himself to the rage of his enemies, and to death before his time, Luke vii. 19—23.

20 Q. What were some of the testimonies which Christ received from heaven in his life?

A. Voices from heaven at several times; once at his baptism; which was mentioned before; once among the people, in answer to his prayer; and once on the mount of transfiguration, when Moses and Elias came from heaven to attend him.

21 Q. What was that voice which came in answer to his prayer?

A. When Christ prayed in public that God his father would glorify his name; there was an answer came from heaven, *I have glorified it, and I will glorify it again*, John xii. 28.

22 Q. What was the transfiguration?

A. Jesus went up into a high mountain with three of his disciples, his countenance was changed all glorious, and his raiment shining like sun-beams; Moses and Elias appeared and conversed with him, and from a bright cloud broke forth a voice, *This is my beloved son, hear him*, Matt. xvii. 1—5.

SECT. II. *Of the Subjects of his Preaching, his Parables, and his Disputes.*

23 Q. What was the second part and design of his public life and ministry?

A. To preach and teach many necessary truths and duties to the people, Mark i. 38. Isaiah lxi. 1. Luke iv. 18.

24 Q. In what manner did our Lord Jesus Christ preach to the world, and teach mankind?

A. He spake several things to them in public sermons or discourses, others in free conversation or dispute. Sometimes he spake in plain language, at other times by way of parable or similitude, Matt. v. 2, 3, &c. and chap. xiii. 3.

25 Q. What were some of the chief subjects of our Saviour's public preaching?

A. These that follow, namely,

1. He explained the law of God in its full latitude as it reaches the thoughts, as well as words and actions, and rescued it from the grievous corruptions, the false glosses and

mistakes of the Jewish teachers; and by this means he convinced his hearers of sin, and showed them the need of a Saviour, Matt. v. 6, 7; chap. ix. 12, 13.

2. He taught them the vanity of depending upon any outward privileges, as being the children of Abraham; he showed them the danger of putting ceremonies and forms of any kind in the room of real and practical godliness; he severely reproved the Scribes and Pharisees on this account; and assured men there was no salvation for them, no entrance into heaven, without being *born again*, or becoming *new creatures*. See John iii. 3—8; chap. viii. 33—41. Matt. vii. 24; chap. viii. 12, and xxiii. 13—33.

3. He corrected several sinful customs and practices with other foolish traditions among the people, and reproved the teachers of the law for mingling their traditions and the inventions of men with the pure appointments of God, Mark vii. 1, 13. John ii. 13, 17. Matt. v. vi. vii.

4. He called the people aloud to repentance of every sin, because the kingdom of the gospel was at hand. See Matt. vi. 17. Luke v. 32.

5. He gave particular directions for the practice of many duties, namely, spiritual worship, prayer, dependence upon God, hearing the word, giving alms, loving our neighbours, forgiving our enemies, &c. Matt. chap. v. vi. vii. and xiii.

6. He preached the gospel, or the glad tidings of pardoning grace, to sinners who repented of their sins and believed in him; he promised the influence of the Holy Spirit to them that asked it of God. He represented himself as sent of God, and invited all men to come to him, and trust in him, that they might be saved. Luke iv. 18, 21, 22, and xi. 9—13. Matt. v. 3—12; chap. vii. 7, &c. and chap. xi. 28. John v. vi. vii. and viii.

7. He revealed the things of the future and invisible world, the resurrection and the day of judgment, heaven and hell, beyond what the world had ever known before, 2 Tim. i. 10. Matt. v. 8—12, and chapters xiii. and xxv, &c.

8. He often foretold that the Jews would reject him and his gospel, and should be terribly punished for it; and he declared that the Gentiles would receive his gospel, and said many things to prepare the way of the Gentiles into the church or kingdom of the Messiah, because the Jews had such violent prejudices against their admission into it,

Matt. viii. 12, and chap. xx. xxi. Luke xv. Matt. xx. 40, 41, and chap. xxiii. 38.

9. He several times foretold his own death, his resurrection, and his future glory, and his coming to raise the dead and to judge the world, Matt. xxi. xxiv. and xxv. John v. 27—29; chap. xii. 23—34. Matt. xii. 40.

26 Q. Did Jesus Christ foretell all these things plainly and openly?

A. What he spake by way of prophecy, in private to his disciples, he spake plainly; but what he spake of this kind in public to the multitude, was often (though not always) delivered in parables and similitudes, Mark ix. 11, 32, 34. Matt. xx. 18—28.

27 Q. But did not Christ teach the great and glorious doctrine of his own death as a sacrifice or ransom for sinful men, in the course of his public ministry.

A. He taught this privately to his disciples, to whom he spake more freely of his death and resurrection toward the end of his life, Matt. xvi. 16—22. But, as for wise reasons he did not preach publicly and plainly to the people of his own death or his resurrection, so he scarcely ever preached in public, and in plain language, those great doctrines of Christianity that depend upon his death or his resurrection. These things were wisely reserved for the ministry of his apostles, after he was actually dead and risen, and ascended to heaven, and had poured out on them the promised spirit, Matt. x. 27, and Luke xxiv. 45—49.

28 Q. What were some of the most remarkable among the parables of Jesus Christ.

A. The parable of the sower and the seed; of the tares in the field; of the merciless servant; of the good Samaritan; of the labourers in the vineyard; of the wicked husbandmen; of the ten virgins; of the improvement of talents; of the prodigal son; of the rich man and Lazarus the beggar.

29 Q. What is the parable of *the sower and the seed*?

A. As the seed that is sown, falling on different sorts of ground, brings forth more or less fruit? or no fruit at all; so when ministers preach the gospel, the word becomes more or less fruitful, or unfruitful, according to the good or evil hearts of the hearers, Matt. xiii. 1—23.

30 Q. What is the parable of *the tares in the field*?

A. As the enemy had sowed tares where the husbandmen had sowed wheat, and they were both suffered to grow together till the harvest, then the wheat was gathered into the barn, and the tares were burnt; so the devil mingles his children with the children of God in this world, but at the day of Judgment they shall be separated; the children of the devil shall be cast into a furnace of fire, and the children of God shall shine in the kingdom of their father, Matt. xiii. 24—43.

31 Q. What means the parable of *the merciless servant*?

A. Though his Lord forgave him ten thousand talents, yet he dealt cruelly with his fellow-servant, who owed him but an hundred pence, and cast him in prison till he should pay it. When the Lord heard of it, he reprov'd and imprisoned him till the payment of his debt; and thus the great God, who is ready to forgive us our innumerable sins, will deal with us, if we forgive not our brethren their offences against us, Matt. xviii. 21—35.

32 Q. What parable is that which is called *the good Samaritan*?

A. When a Jew was abused and stripped, and wounded by robbers, and left helpless, a priest and a Levite passed by and neglected him, but a Samaritan took care of him, and carried him to an inn for his recovery. This Jesus spake to show, that no differences of opinion should hinder us from actions of common humanity towards other men, Luke x. 30, 36, that we should “do good unto all men.”

33 Q. What is the design of the parable of *the labourers in the vineyard*?

A. The labourers who were called at the eleventh hour, through the great goodness of the master, received the same reward as those who were called in at the first hour; even so the Gentiles should be called into the church in the latter days, and enjoy equal privileges with the Jews, who had been called many ages before them, Matt. xx. 1—16.

34 Q. What is the parable of the *wicked husbandmen*?

A. The owner of a vineyard let it out to husbandmen, and going into a far country, first sent his servants, and at last his son, to receive the fruits; but they beat and slew both the servants and the son. Upon which, at the return of the owner, these husbandmen were destroyed, and the vineyard let out to others. By which our Saviour designed

to show how the Jews brought no fruit to God, notwithstanding all their advantages; that they abused his prophets, and would slay his son; that God would turn them out of his church, and give his gospel to the Gentiles, Matt. xxi. 33—43.

35 Q. What is the parable of *the ten virgins*?

A. Some of these virgins were wise, and some were foolish; but they all slept while the bridegroom tarried, and at midnight when the bridegroom came, even the wise were something unprepared, but the foolish were shut out from the wedding: whence our Saviour draws this advice, *Watch ye, for ye know not the day or hour when the son of man cometh*, Matt. xxv. 1—13.

36 Q. What is the parable of *the talents*?

A. Those servants who were intrusted with several talents, and had improved them, were rewarded in proportion to their improvement; but he who laid up his talent in a napkin, and made no improvement of it, was cast into outer darkness as an unprofitable servant. The plain design of this parable is to show the necessity of diligence in the improvement of all our mercies and advantages, Matt. xxv. 14—30. Luke xix. 12—27.

37 Q. What is the parable of *the prodigal son*?

A. The younger son of a family grew prodigal, and wasted his estate in rioting abroad, while the elder son lived at home, and served his father; but upon the return of the prodigal, and his repentance, his father received him with much compassion and joy; at which his elder brother was angry. So shall the mercy of God be shown to repenting Gentiles, when they shall forsake their sins, and return to God, though the Jews will be envious and quarrel with this conduct of Providence, Luke xv. 11—32.

38 Q. What was the parable of *the rich man and Lazarus*?

A. The rich man, who spent his days in luxury, and was cruel to the poor, died, and went to hell: but Lazarus, a beggar, was religious, and went to heaven. The rich man, in his torments, would fain have Lazarus sent to warn his kindred of their danger. But Abraham tells him, *that if they will not hear Moses and the prophets, neither will they be persuaded to leave their sins, though one rose from the dead*, Luke xvi. 19, 31.

39 Q. How could the hearers of Christ understand these parables?

A. There were many of them which they did not understand: but when they were retired from the multitude, Christ expounded the parables to his disciples, Mark iv. 9—12, 34.

NOTE. The humble and docile would learn much which no mere strength of mind could understand! Hence the parables were *touchstones* to try the spirits of men, to separate the precious from the vile, the wheat from the chaff. "If any man will do the will of God, he shall know of the doctrine," saith Jesus.

40 Q. Besides these public sermons and parables, had not Jesus Christ some conversation and disputes with several sorts of persons?

A. Yes, he had some discourses with the multitude, and with his own disciples, which would be too long to repeat; and besides these, he had also some debates with Nicodemus, with the woman of Samaria, with the Herodians, with the Sadducees, with the Pharisees and doctors of the law, with the ruler of the synagogue, and the chief priest and elders of the people.

41 Q. What was his discourse with *Nicodemus*?

A. He taught Nicodemus, who came to him by night, that a man must be *born again*; that is, he must have his old sinful nature renewed into holiness, *if he would see the kingdom of God*; and that *God sent his only begotten Son to save as many as would believe on him*, John iii. 1, 21.

42 Q. What was our Lord's discourse with the woman of Samaria?

A. He told her of her living in the sin of fornication; and assured her the time was just at hand when God would not regard persons ever the more on account of the places in which they worshipped him, whether it were at the temple of Jerusalem or Samaria; but on the account of the spiritual worship which they paid him from their hearts; and he let her know plainly that he was the Messiah, John iv. 7—26.

43 Q. What discourse had Christ with the Herodians?

A. They inquired of him, whether it was *lawful to give tribute to Cæsar*? that, if he denied it, they might accuse him to the Romans; if he asserted it, they might render him odious to the Jews, and particularly to the Pharisees, of whom a number was craftily sent with the Herodians; but Jesus gave them a very wise answer, and avoided their

snares, by bidding them *render to Cæsar the things that are Cæsar's, and unto God the things that are God's*, Matt. xxii. 15—22.

44 Q. What dispute had Christ with the Sadducees?

A. The Sadducees thought to ridicule him about the doctrine of the resurrection, by inquiring, to which of her seven husbands a wife would belong in that day? But, as he proved the resurrection to them from the law of Moses, so he assured them that there was no such relation as marriage in that state, Matt. xxii. 23—33.*

45 Q. What disputes did our Saviour hold with the Pharisees, and the Scribes, and the teachers of the law.

A. He had many disputes with them about their excessive fondness for ceremonies and traditions, wherein he showed that they made void the law of God by their own invented traditions; and that the duties of morality, righteousness, and goodness, were more valuable even than the ceremonies of God's own appointment, and are to be preferred where they may happen to interfere. *For God will have mercy, and not sacrifice*, Matt. xv. 2—20, chap. xxiii. and xii. 1, 7.

46 Q. What was his debate with the ruler of the synagogue and other Jews.

A. About his healing diseased persons on the sabbath-day, at which they cavilled; but he proved to them, that it was a very lawful thing, even from the care that God took of cattle on the sabbath-day in the law of Moses, Luke xiii. 14—17.

47 Q. What controversy had Christ with the chief priest and elders of the people?

A. About his own authority for preaching, wherein he silenced them, by inquiring of them, what authority had John the Baptist? whom all the people had esteemed a prophet, Matt. xxi. 23—27.

SECT. III.—*The Miracles of Christ.*

48 Q. Thus we have finished the two first designs of the public life and ministry of Christ, namely, his appearing with the character of the Messiah upon him, and his teaching the

* He reasoned with the Sadducees from the Pentateuch, because they did not acknowledge the other books of scripture.

people. What is the third considerable design of his public life and ministry?

A. To work miracles for the confirmation of his doctrine, and for the proof of his being sent from God to be the Saviour of the world.

49 Q. What were some of the chief of the miracles which our Saviour wrought for this purpose?

A. These that follow;

1. He turned six vessels full of water into excellent wine, John ii. 7—11.

2. He fed five thousand persons once with five loaves and two fishes; and again he fed four thousand with seven loaves and a few little fishes, and at both times there were several baskets of fragments, Matt. xiv. and xv.

3. He gave sight to the blind, hearing to the deaf, speech to the dumb, strength and vigour to the lame and withered limbs, Mark viii. John ix. Mark vii. Matt. xx. John v.

4. He healed the leprosy, the fever, the palsy, the dropsy, and other distempers, by a word of command, Matt. viii. and ix. Mark i. Luke xiv.

5. He walked on the water, and suppressed a storm at sea by a reproof given to the seas and winds, Matt. xiv. 25, and chap. viii. 29.

6. He delivered several persons from the possession of the devil, by rebuking the evil spirits, and commanding them to depart, Luke iv. Matt. viii. Mark i.

7. He raised a few persons from the dead, namely, the ruler's daughter in the chamber, the widow's son in the street, as he was carried to his burial, and Lazarus was called out of his grave, when he had been dead four days, Mark ix. Luke vii. John xi.

50 Q. What is there remarkable in these miracles of our Saviour?

A. These *five* things:

1. That almost every wondrous work performed by Christ was a work of love and goodness, whereas many of the wonders of Moses and the prophets were works of destruction.

2. His miracles were very numerous, so that mankind could not be mistaken in all of them, though they should object against some.

3 They were wrought in many places of the Jewish na-

tion, and several of them before the eyes of the multitude, who could attest them.

4. They were such miracles as were foretold should be wrought in the days of the Messiah; and therefore he continually appeals to his miraculous works for a testimony of his commission from God, John x. 37, 38, chap. xv. 24, and xiv. 11.

5. They were wrought in his own name and power; and in this respect differed from those of the prophets who so did their wonderful works as to show their *dependence* on God.

SECT. IV.—*The example of Christ.*

51 Q. Let us proceed now and inquire, What was the fourth thing designed in the public life and ministry of Christ?

A. To give an example to the world of universal holiness and goodness, John xii. 35, 36. 1 Cor. xi. 1 Rom. xv. 5.

52 Q. What were some of the more remarkable virtues, graces, or duties, wherein Christ appears to be our example?

A. 1. He sought the public glory of God with the warmest zeal, and vindicated the honour of his father's appointment against the corruptions of men, John viii. 50, chap. xvii. 4, and ii. 16, 17. Matt. xxiii.

2. He was strictly observant of all the commands of God, even the ceremonial as well as the moral. He observed the sabbath, he came up to feast at Jerusalem, he desired to be baptized; he came to fulfil the law of God, and made it his meat and his drink, Matt. iii. 15, and v. 17. John xiv. 31, chap. iv. 34, and vii. 10.

3. He was frequent and fervent in religious exercises, prayers, and praise, Luke vi. 12, and xi. 1, 2. Matt. xiv. 23, and xi. 25.

4. He was eminent for heavenly-mindedness, self-denial as to the comforts of this life, and trust in God for his daily bread. He was so poor, that the good women ministered to him out of their substance, and he had not where to lay his head, Luke ix. 58, and viii. 3.

5. He bore sorrows from the hand of God with the highest submission, and the vilest injuries from men with perfect patience and meekness; not returning railing for rail-

ing, but blessing those that persecuted him, 1 Pet. ii. 21, 23. Matt. xi. 29. Luke xxii. 42, and xxiii. 34.

6. He gave the most glorious instances of good-will to men, compassion to the miserable, and love to friends, to strangers, and to enemies. He often had pity on the multitudes that followed him; he travelled about, and took all occasions to do good to the bodies and the souls of men; to their bodies by his healing and feeding them; and to their souls, by his preaching and conversation; and at last he laid down his life for sinners, Acts x. 38. Matt. ix. 36, and xiv. 14. John xv. 13. Rom. v. 6, 8, 10.

7. He was obedient to his parents, paying them honour; and obedient to magistrates, paying tax and tribute, Luke ii. 51. Matt. xvii. 24, &c.

8. He was humble and familiar with the poor, and even with publicans and sinners for their good, Matt. xi. 29, and ix. 11. He washed the feet of his own disciples, John xiii. 14.

9. He was steadfast in resisting the temptations of the devil, and opposing the iniquities of men, Matt. iv. 1—11. Heb. ii. 18, and chap. xii. 1, 2. Matt. xxiii. John ii. 13, &c.

10. He was prudent and watchful against the snares of his enemies, and careful to give them no just occasions against him: this appears in the wisdom of his discourses, and his daily conduct, John vii. 1, and xi. 54. Matt. xvii. 27.

SECT. V.—*His calling the Apostles, and instructing them.*

53 Q. What was the fifth part of the business and design of his public ministry?

A. To call his apostles, and instruct them in their great commission of preaching the gospel.

54 Q. How many preachers did our Saviour send forth?

A. He first sent *twelve*, who were called *apostles*, whom he designed to make his chief ministers; and he afterwards sent *seventy* (*disciples*) through the land of Israel on the same errand of preaching the gospel, Matt. x. 1. Luke vi. 13, and chap. x. 1.

55 Q. What was the commission that Christ gave them all?

A. To preach the gospel, to heal the sick, and to cast out devils, Matt. x. 1—8. Luke x. 9, 17.

56 Q. What were the names of the twelve apostles?

A. Simon Peter, and Andrew his brother, who were fishermen; James and John, the sons of Zebedee, who were also fishers; Philip, and Bartholomew;* Thomas, and Matthew the publican, who is also called Levi; James the son of Alpheus, who is called the Lord's brother; and Jude the brother of James, who is called Lebbeus, and Thaddeus; Simon the Canaanite, who is called Zelotes;† and Judas Iscariot, who afterwards betrayed his master, Matt. x. 2, 4. Luke vi. 14—16. Gal. i. 19.

57 Q. Had these messengers of Christ success in their work?

A. Yes, they had some success; for the seventy returned with joy, saying, *Lord, even the devils are subject unto us through thy name*, Luke x. 17.

58 Q. How did he train up his twelve apostles for their future service?

A. They were very frequently attending upon him, and dwelt much with him, before and after their first mission abroad; so that they enjoyed his private instructions, his prayers, and his example, continually, Matt. x. 27. Luke xi. 1. Mark iv. 34.

59 Q. What peculiar instructions did he give his apostles?

A. 1. He explained the parables to them at home, which he spake to the people, and acquainted them in private what they should preach in public, Matt. x. 27. Mark iv. 34.

2. He foretold they must expect difficulties and persecutions; but he promised the aids of his Spirit and his own presence with them, and a large reward in heaven, Matt. x. 16—33, and xxviii. 20.

3. He charged them to love all men, and peculiarly to love one another; and not to affect dominion and authority over one another, so particularly, as if he designed to preclude the popish error of St. Peter being made *the prince* of the apostles, John xiii. 34, 35. Matt. xx. 25.

4. If any house welcomed and received them, they were ordered to pronounce the blessing of peace upon that house;

* Some suppose Bartholomew to be the same with Nathaniel.

† Simon was not a Canaanite by nation, for the apostles were all Jews: some therefore think it is only the Hebrew or Syriac word Cana, which signifies a zealot, with a Greek termination added:—or perhaps so called from being a native of Cana in Galilee.

but when any town refused to receive their message, they were commanded to shake off the dust of their feet as a testimony against them, Matt. x. 11, 15. Luke ix. 54, 55.

5. He told them that he was the Messiah, and that he came to give his life a ransom for men; that he should be crucified and put to death at Jerusalem; and that he should rise again the third day, Matt. xvi. 16—22, and xx. 28.

6. He prayed with them often, and taught them how to pray both in their younger and their more advanced state of knowledge, Luke xi. 1, &c. John xvi. 23, 24.

7. He gave them many admirable discourses before his death: he foretold the destruction of Jerusalem; and indulged their presence with him in his most excellent prayer to God just before his sufferings. See Matt. xxiv. John xiv. xv. xvi. and xvii.

8. He ordered them after his death to tarry at Jerusalem, till they should receive the promised Spirit to fit them for their further service, Luke xxiv. 49.

60 Q. Were there any of these apostles that seemed to be his favourites?

A. If there were any, they were Peter, James, and John, for they were admitted to be present in the room when he raised the ruler's daughter; and in the holy mount when he was transfigured; and in the garden, when he sustained his agony; beside, that John was called the beloved disciple, and leaned on Jesus's bosom at the holy supper, Mark v. 37, 38. Matt. xvii. 1, and xxvi. 37. John xiii. 33.

SECT. VI.—*His appointment or institution of the Two Sacraments.*

61 Q. What is the last part of the public ministry of Christ?

A. His appointment of the two sensible ordinances, which are called sacraments, namely, baptism and the Lord's supper.

62 Q. When did he appoint baptism?

A. It is supposed that he confirmed and practised the baptism of John in his life-time, that is, the baptism of repentance for the remission of sins; but doubtless with this constant requirement, that they should believe on him as a

prophet sent from God. See Matt. iii. 11. Acts xix. 4. Matt. iv. 17. John iv. 1.

It may justly be doubted, whether our Saviour always from the beginning required the belief and profession of him to be the Messiah, as a necessary thing in order to become one of his disciples, and to receive his baptism, in those early days; since he studiously avoided the preaching up his own character as the Messiah, and concealed it from the public notice, Matt. xvi. 20. But after his resurrection, and new instituted form of baptism, none were to be baptized but those who professed Jesus to be the Christ, or the Messiah.

63 Q. Did he make any alteration in the form of baptism afterwards?

A. After his resurrection, just before his ascension to heaven, he bid his disciples, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19.

64 Q. When did he appoint *the Lord's Supper*?

A. The same night in which he was betrayed, which was just after the feast of the passover, and a few hours before his death, 1 Cor. xi. 23.

65 Q. How did Christ appoint this ordinance to be performed?

A. Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, *Take, eat, this is my body which is broken for you*. And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins*; then he said, *This do in remembrance of me*; and afterwards he sung a hymn, Matt. xxvi. 26. 1 Cor. xi. 24.

66 Q. Do these ordinances of the gospel come in the room of any of the ceremonies of the Jewish law?

A. It has been generally supposed that baptism comes in the room of circumcision, and the Lord's supper in the room of the passover; but the proof of this does not belong to this place.

67 Q. How long is the ordinance of baptism to continue?

A. Till the end of the world; for our Saviour, upon giving his apostles and ministers commission to teach and baptize, promises to be with them to the end of the world, Matt. xxviii. 20.

68 Q. How long is the ordinance of the supper to continue?

A. He not only bid them do this in remembrance of him; but St. Paul saith, *Hereby ye show forth the Lord's death till he come*; that is, till Christ come to judge the world, 1 Cor. xi. 24—26.

SECT. VII.—*Remarkable Occurrences in the Life of Christ*

69 Q. What other remarkable occurrences are recorded in the life of Christ, besides those that have been mentioned?

A. These that follow, namely,

1. When Jesus Christ healed the servant of the centurion at Capernaum, he only sent a message of healing by his master, without going near him himself; to show that he had power over diseases at a distance, and could command them to depart, Matt. viii. 1—13.

2. When he cast many devils out of the man of Gadara, who lived among the tombs, the devils asked leave to enter into a herd of swine; and when Jesus permitted them, they drove the herd of swine down a steep place upon the sea, and drowned them; upon which the people desired Christ to depart out of their coasts, Mark v. 1—17.

3. When Jesus healed the man of the palsy at Nazareth, his own city, he forgave his sins, and then cured his distemper, as a proof of his power to forgive sin, Matt. ix. 1—8.

4. When the woman came to be cured of her bleeding, with a strong belief of his power and mercy, she only touched the hem of his garment, and Jesus pronounced that *her faith had made her whole*, Matt. ix. 20—22.

5. He went through a corn-field with his disciples on the sabbath, and defended them in their plucking of ears of corn, and rubbing, and eating, from the accusation of the Pharisees, who pretended this was a breach of the sabbath, Matt. xii. 1—8.

6. When the Jews demanded a sign of him, he refused to give them any but the sign of the prophet Jonah, that as *Jonah was three days and nights in the whale's belly, so the Son of man should be three days and nights in the grave*, Matt. xii. 38—40.

7. When he was told that his mother and his brethren stood without and wanted to speak with him, he took occa-

sion to say, that *whosoever should do the will of his Father, were indeed his nearest relations, his brother, his sister, and his mother*, Matt. xii. 46—50.

8. Though he wrought many miracles in his life, yet he wrought but few of them in his own country, because they despised him as the son of a carpenter, and would not believe in him, Matt. xiii. 55—58.

9. When Jesus walked upon the water towards his disciples in a storm, he called Peter out of the ship to walk upon the water too, and reproved him for his fearfulness and unbelief when he began to sink, Matt. xiv. 24—32.

10. He commended Peter for his confession of him as the son of the living God, and promised to build his church upon this rock, this confession of Peter. But presently after, he told his disciples of his sufferings and death, and reproved Peter severely for wishing that Christ might not suffer and die, Matt. xvi. 16—23.

11. When tribute money was required of him at Capernaum, he sent Peter to catch a fish, and told him he should find money in the mouth of it, which he did, and paid it to those that gathered the tax, Matt. xvii. 24—27.

12. When little children were brought to him that he should touch them, his disciples rebuked those that brought them: but Jesus *took them in his arms, and blessed them, and said, of such is the kingdom of God*, Mark x. 13—16.

13. When a rich young man inquired of him what he should do to obtain eternal life? He tried him by saying, keep the commandments, or do this and live; for the man that doeth them shall live by them; as Rom. x. 5. But when the young man was so confident of his own righteousness, and so little sensible of his imperfections, as to reply, *All these have I kept from my youth; what do I lack more?* Our Lord then put him to a farther trial, bid him sell what estate he had, give to the poor, and follow him as one of his disciples. At this the young man went away sorrowful, because he had great possessions: whence Jesus took occasion to say, *It was hard for a rich man to enter into the kingdom of heaven*, Matt. xix. 16—24.

14. When James and John desired to be made chief in his kingdom, and to sit on his right hand and on his left, Jesus took occasion to suppress this ambition amongst all his disciples, and said, whoever will be chief among you, let

him be your servant, as the Son of man came not to be served, but to serve, and give his life a ransom for many, Matt. xx. 20—28.

15. As he was travelling from Galilee to Jerusalem, Samaria lay in his way, and when the Samaritans would not receive him, some of his disciples would have called for fire from heaven upon them, as Elias did; but he severely reprov'd them, saying they knew not what manner of spirit they were of; for the Son of man came to save men's lives, and not to destroy them, Luke ix. 51—56.

16. When our Saviour was entertained at Bethany, he gently reprov'd Martha for being too much cumbered with care to entertain and feast him, and commended her sister Mary, who sat at Jesus's feet and heard his words: Mary hath chosen that good part, which shall not be taken away from her, Luke x. 38—42.

17. When Jesus raised Lazarus from the dead, he went to the grave in company with Martha and Mary, his two sisters, and several Jews. He bid them take away the stone from the mouth of the cave, and prayed to his Father, and then commanded Lazarus to come forth, who had been dead four days; and Lazarus obeyed him, and came forth, John xi.

18. The Jews used to travel on foot from place to place, yet when he went up to the last feast at Jerusalem, he rode into the city upon the colt of an ass, that the prophecy of Zechariah might be fulfilled, Zech. ix. 9, and a great multitude attended him as in triumph, crying, Hosannah to the son of David; so that the children learned the song, and repeated it in the temple, Matt. xxi. 1—6.

19. When he found in the temple those that sold oxen, and sheep, and doves, and the changers of money, he made a scourge of small cords, and drove them all out of the temple, and overthrew the tables, with the money on them; and said, *It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.* And he went out of the city, and lodged that night at Bethany, Matt. xxi. 12, 13, 17.

20. When he returned from Bethany, the next morning, he cursed a fig-tree that had only leaves and no fruit on it, to show the doom of fruitless professors of religion; and presently the fig-tree withered away. This is said to be the

only miracle of destruction that Jesus wrought, for all the rest were miracles of goodness, Matt. xxi. 17—20.

Conclusion of this Chapter.

70 Q. After we have heard this brief account of the transactions of the life of Christ, tell me what was the sum of that religion which Christ taught during his life.

A. It consisted chiefly in these few articles:

1. He confirmed the doctrine of the one true God, and the revelation of his mind and will to men, by Moses and the prophets.

2. He explained the moral law, and enforced the observance of it for ever; and summed it up in short in two great commandments, namely, *Love God with all your heart, and love your neighbour as yourself*, Matt. v. 18, 19, 20.

3. He continued the observance of the ceremonial law for the present, that is, whensoever it did not interfere with the duties of the moral law; but where it did interfere, he taught that the moral law was always to be preferred.

4. He required repentance for sin, and faith in himself, as the great prophet who came to reveal the grace of God to men, both for the pardon of sin, and eternal life.

5. He appointed the profession of his religion to be made by baptism, to denote the washing away our sins, and our being renewed to holiness by the spirit of God.

6. Just before his sufferings and death, he appointed the feast of the Lord's Supper, as a constant memorial of his dying for the sins of men, and our partaking of the benefits thereof, Matt. xxvi. 17—31. 1 Cor. xi. 23—26.

NOTE. This dispensation during the life of Christ, was a medium between the Jewish and Christian dispensation; or rather the Mosai- cal economy continued till the atonement was completed on the cross. Heb. x.

CHAPTER XXIV.

*Of the Death, Resurrection, and Ascension of Christ.*SECT. I.—*Of his Sufferings, Death, and Burial.*

1 Q. WHEN Jesus had instituted his holy supper, where did he go?

A. He knew that the hour of his suffering was at hand, and he went with his disciples into a neighbouring garden in Gethsemane, where he sustained great and grievous agonies and sorrows in his soul, Matt. xxvi. 38, 46.

2 Q. How did it appear that his anguish was so great?

A. It is written of him, that he began to be sore amazed and very heavy, or overburdened. He told his disciples, *that his soul was exceeding sorrowful, even unto death*; and under this agony or sharp conflict, his sweat was like great drops of blood falling down to the ground, Mark xiv. 33, 34. Luke xxii. 44.

3 Q. What was the cause of these sorrows and agonies?

A. They could not arise merely from the fears of death, or being nailed to a cross; for then he would not have been a fit example of courage and patience to his disciples and followers, some of whom have suffered the same death of the cross, without such overwhelming terrors and fears as Christ discovered. It has been generally supposed, therefore, and with very good reason, that these agonies of his soul arose from a sense of the anger of God for the sins of men, some way manifested to him; perhaps also increased by the temptations of evil angels, for *it pleased God to bruise him and make his soul an offering for sin*, Luke xxii. 53. Isa. liii. 6, 10. And it is evident, the powers of darkness were let loose upon him, Luke xxii. 53. John xiv. 30.

4 Q. What did Jesus do in these agonies?

A. He prayed three times earnestly, *that if possible this hour might pass from him*; his innocent human nature shrunk from such sharp and smarting sorrows; yet he submitted himself to the wisdom and will of his Father, Mark xiv. 35, 36.

5 Q. What assistance had he to support him under this agony?

A. There appeared an angel from heaven, encouraging and strengthening him, ver. 43.

6 Q. Where were his disciples at this time?

A. He had withdrawn to a little distance from the rest of his disciples; but Peter, James, and John were nearest to him, Mark xiv. 32, 33, yet they could not help him, and indeed they fell asleep part of the time, ver. 37.

7 Q. Was Judas the traitor with the rest of the disciples in the garden?

A. Judas had privately departed from them just after the passover, and having agreed with the chief priests and elders for thirty pieces of silver, to betray him into the hands of their officers, he was now at hand with a band of men, with weapons and torches, to accomplish his design, and betray his master, Mark xiv. 43. Matt. xxvi. 14—16.

8 Q. How came the rulers of the Jews to be so much offended with Christ, as to seek to destroy him?

A. For several reasons, namely,

1. Because, he being a poor man in Israel, and the supposed son of a carpenter, owned himself to be the Messiah; whom they expected to be an earthly king, and to deliver them from the subjection of the Romans.

2. Because in his sermons, and in his whole conduct, he endeavoured to reform those corruptions which the priests and teachers, and rulers of the Jews, had brought into their religion.

3. He had foretold the anger of God against them and their nation, in some of his parables, pretty plainly, for their great sins, and for their rejection of his ministry.

4. They envied him, because many of the people followed him.

9 Q. How did Judas give notice to the officers which was Jesus?

A. He gave them a sign, that he would kiss him; and accordingly, when he came to him, he said, *Hail, Master!* and kissed him, Matt. xxvi. 48, 49.

10 Q. Was there any resistance made for the relief of Christ?

A. Simon Peter cut off the ear of Malchus, the high priest's servant; but Jesus bid him put up his sword, and he healed the man's ear with a touch, Luke xxii. 50, 51. John xviii. 10.

11 Q. Did Christ show any further instance of his divine power on this occasion?

A. When they asked for Jesus, he answered, *I am he; and they went backward, and fell to the ground*, John xviii. 5, 6.

12 Q. Did they yet, after this, persist to lay hands on him?

A. Yes, they took him and carried him away to Caiaphas, the high priest's house, *where the scribes and elders were assembled*, Matt. xxvi. 57.

13 Q. What became of his disciples?

A. They all forsook him and fled, as Christ foretold they would do, Matt. xxvi. 31, 56.

14 Q. What did Peter do, who particularly boasted of his love and courage?

A. Peter followed him afar off, into the high priest's hall, but there, for fear of suffering, he shamefully denied his Lord and master thrice, and that with swearing and cursing, Mark xiv. 70—72.

15 Q. How was Peter brought to conviction and repentance for this sin?

A. When Jesus heard Peter a little before, boasting of his zeal and courage, he foretold him, that *he should deny him thrice before the cock crowed twice*; and when Peter heard the cock crow, Jesus, standing now before the high priest, turned and looked upon him; and his heart melted within him; *and he went out and wept bitterly*, Mark xiv. 72. Luke xxii. 61, 62.

16 Q. What accusation did they bring against Christ?

A. Several false witnesses accused him about words that he spake; but they agreed not together, and therefore they could not find sufficient cause to condemn him, though they sought it earnestly, Mark xiv. 56.

17 Q. How did they condemn him at last?

A. The high priest asked him, *Art thou the Christ, the Son of God?* And Jesus said, *I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Whereupon they condemned him as worthy of death for blasphemy, Mark xiv. 61, 64.

NOTE. The Jews condemned Jesus for blasphemy, because he made himself God. They therefore who deny the Saviour's divinity, must justify the Jews in putting him to death, because the law commanded to put the blasphemer to death, Lev. xxiv. 16. John xix. 7

18 Q. Did they put him to death immediately?

A. The Jews being under the government of the Romans, had not the full power of life and death in their own hands; but they showed their spite against him by many indignities offered to him, and never left him till they had procured a sentence of death against him from the Roman governor.

19 Q. What were these indignities?

A. They suffered their officers to mock and insult him, to smite and spit upon him, to blind his eyes and buffet him; then they bound him and delivered him to Pontius Pilate, the Roman governor, Mark xiv. 65, and chap. xv. 1.

20 Q. What became of Judas the traitor, when he saw the priests had condemned Christ?

A. He repented of his treachery, *brought the thirty pieces of silver to the priests, and went away and hanged himself; and falling down, his body burst, and his bowels fell out,* Matt. xxvii. 1—5. Acts i. 18.

21 Q. What did Pilate determine concerning Jesus?

A. Pilate found him to be an innocent man, and that the priests and elders had accused him out of envy, and therefore he would fain have released him, Mark xv. 9, 10, and Luke xxiii. 4.

22 Q. How did Pilate propose to release him, when he was charged as so great a criminal by their accusations?

A. It was the custom at the passover to release some prisoner, and he offered to release Jesus to them at that season, Mark xv. 6—9.

23 Q. Did the Jews accept of Pilate's proposal?

A. No, they chose rather to have Barabbas released, who was a robber and a murderer, and demanded Jesus to be crucified, ver. 7, 11, 13.

24 Q. Did Pilate yield to their demands?

A. Yes, at last he released Barabbas; and when he had scourged Jesus, he delivered him to be crucified, even against his own conscience, ver. 15.

25 Q. How came Pilate to be persuaded to crucify an innocent man?

A. He did it partly to please the Jews, and partly lest he should be counted an enemy to Cæsar if he spared Christ, who did not deny himself to be a king, Mark xv. 15. John xix. 12, 13.

26 Q. What further indignities were cast on our Saviour?

A. They stripped him of his own clothes, and put on him a scarlet robe in mockery, because he did not deny himself to be *the king of the Jews*; they platted a crown of thorns, and put it on his head, with a reed in his right hand; they bowed the knee before him, and mocked him, saying, *Hail, king of the Jews!* they smote him with a reed, and spit upon him, Mark xv. 17—19.

27 Q. How did the blessed Jesus carry it under all these affronts?

A. *Being reviled, he reviled not again*, but stood before his accusers and his judges as an innocent lamb stands silent before the shearers: and made very few replies to all their accusations, charges, and inquiries, Mark xiv. 61. Acts viii. 32. 1 Pet. ii. 23.

28 Q. In what manner did they crucify him?

A. They put his own garments on him again, they carried him to Calvary, the place of execution, and there they nailed him on the cross; where they also crucified two malefactors, one on his right hand and the other on his left, Mark xv. 20. Luke xxiii. 33.

29 Q. Did our Saviour then make no resistance, nor give a rebuke to their wicked cruelty?

A. He only prayed for them, and said, *Father, forgive them, for they know not what they do*, Luke xxiii. 34.

30 Q. What was the inscription set over his head by command of Pilate?

A. *This is Jesus of Nazareth, the king of the Jews*; and it was written in Latin, Greek, and Hebrew, John xix. 19.

31 Q. What affronts did he suffer on the cross?

A. When the soldiers had cast lots for his garments, the rulers mocked him, many of the Jews reviled him, and so did one of the thieves that was crucified with him, Luke xxiii. 34, 39.

32 Q. How did the other thief carry it towards him?

A. He rebuked his fellow, acknowledged his own guilt, and the innocence of Christ; and he prayed that Jesus would *remember him when he came into his kingdom*, Luke xxiii. 40—42.

33 Q. What answer did Christ make to his faith and prayer?

A. Jesus said, *Verily, to-day shalt thou be with me in paradise*, ver. 43.

34 Q. What respect did Jesus pay to his own mother Mary, when he saw her near the cross?

A. He commended her to the care of John, his beloved disciple; and *from that time John took her to his own house*, John xix. 26, 27.

35 Q. What were some of the last words of Jesus on the cross?

A. He cried out, *My God, my God, why hast thou forsaken me?* And a little after, he said, *It is finished*; then he cried with a loud voice, *Father, into thy hands I commend my spirit*, and died immediately, Mark xv. 34. Luke xxiii. 46. John xix. 30.

36 Q. What remarkable occurrences attended the death of Christ?

A. 1. At the sixth hour there was darkness over the whole land till the ninth hour; that is, from noon till three o'clock in the afternoon, Mark xv. 33.

2. The vail of the temple, which divided the holy place from the holy of holies, was rent from the top to the bottom.

3. There was an earthquake, the rocks were rent, graves were then opened, and many of the pious dead arose after his resurrection, and appeared to several persons in Jerusalem, Matt. xxvii. 51—53.

4. The centurion who guarded the crucifixion of Christ, seeing these things, was constrained to confess, *surely this man was the Son of God*, Mark xv. 39.

37 Q. What was done to the body of Jesus, after his death?

A. When they broke the legs of the thieves who were crucified, that they might die the sooner, and be taken down from the cross before the sabbath, they broke not the legs of Jesus, because he was already dead, but a soldier pierced his side with a spear, and there issued blood and water, John xix. 31—37.

38 Q. How was Jesus buried?

A. Joseph of Arimathea, a rich man, went in boldly to Pilate, and begged the body of Jesus, wrapped it in clean linen, with spices, laid it in his own new tomb, and rolled a great stone to the door of the sepulchre, Mark xv. 43—46. Luke xxiii. 56. John xix. 40.

39 Q. What was done by the enemies of Christ to secure him from rising again?

A. The Jews desired Pilate to set a guard of soldiers about the sepulchre, and that they might know if the tomb had been opened, they sealed the stone that was rolled to the door of it, Matt. xxvii. 62—66.

SECT. II.—*Of the Resurrection and Appearance of Christ.*

40 Q. How did Jesus arise from the dead ?

A. "Early on the first day of the week there was a great earthquake, and an angel rolled back the stone from the door, and sat upon it, *his countenance was like lightning, and his raiment white as snow; the keepers shook for fear,* and the angel said, Jesus is not here; for he is risen," Matt. xxviii. 1—4.

41 Q. What was the first notice the apostles of Christ had of his resurrection ?

A. Early in the morning after the sabbath, some good women came to bring spices and ointments, to anoint the body, and they found the stone rolled away from the sepulchre; and an angel told them *Jesus was risen*; and bid them go tell his disciples, Mark xvi. 1—8.

42 Q. Which of the apostles came to the sepulchre to examine this matter ?

A. Peter and John both went to the sepulchre, and found the linen clothes and the napkin, in which the body was wrapped, and were convinced that Jesus was risen, John xx. 1—10.

43 Q. What story did the Jews tell concerning the resurrection of Christ ?

A. When the guards told the chief priests what was done, the priests and elders bribed them largely to say, that while they slept, *his disciples came by night, and stole him away,* Matt. xxviii. 11—13.

44 Q. How then did the soldiers come off with the governor ?

A. The priests persuaded the governor to forgive them for sleeping, ver. 14.

45 Q. To whom did Jesus appear after his resurrection ?

A. First to Mary Magdalen, afterwards to two disciples going to Emmaus; then to the apostles assembled, without Thomas; and all this on the day of his resurrection; afterwards he appeared to the apostles when Thomas was with

them; again at the sea of Tiberias to seven of his disciples; then to eleven of his disciples on a mountain in Galilee; then near Jerusalem, when he ascended to heaven, John xx. 11. Luke xxiv. 13—31. John xx. 19—23, 26—29. Acts i. 1—12. John xxi. 1—14. Matt. xxviii. 16.

46 Q. How long did he continue on earth after his resurrection?

A. He continued forty days, giving his disciples further instructions in the great things of the gospel, which they were not prepared to receive before his death, Acts i. 3. John xvi. 12.

47 Q. How did he appear to Mary Magdalen?

A. When she found not Jesus in the tomb, she turned away from the sepulchre, and she saw Jesus, but knew him not, till he called her by her name, John xx. 14—16.

48 Q. What did he say to her?

A. *Touch me not at present, but go to my brethren, and tell them, I ascend to my Father, and your Father, to my God and your God,* ver. 17.

49 Q. How did he appear to his two disciples going to Emmaus?

A. He joined himself to them as they were walking, he reproved them for their unbelief; he proved to them out of the prophets that the Messiah was to suffer death, and to enter into glory; he went into the house and did eat with them; and when they began to know him, he vanished out of their sight, Luke xxiv. 13—31.

50 Q. How did he reveal himself to the apostles when Thomas was absent, the same evening?

A. When the doors were shut for fear of the Jews, Jesus came and stood in the midst of them; he blessed them, and gave them a commission to preach the gospel, he breathed on them, and bid them receive the Holy Ghost, John xx. 19, 23.

51 Q. How did he appear to them when Thomas was with them?

A. A week after, Jesus stood in the midst of them again, when the doors were shut, and bid Thomas see and feel the marks of the nails in his hands, and of the spear in his side, and rebuked his unbelief, John xx. 24—27.

52 Q. Did Thomas confess him then?

A. Thomas with surprise and joy acknowledged him.

He broke out into a rapture of zeal and worship, and said to him, *My Lord and my God!* ver. 28.

53 Q. How did he show himself to them at the sea of Tiberias?

A. Some of them went a fishing, and caught nothing all night; Jesus stood on the shore in the morning, and bid them *cast the net on the right side of the ship*; and they took a multitude of fishes, John xxi. 1—6.

54 Q. What remarkable occurrence happened at this meeting?

A. When they knew it was the Lord, Peter cast himself into the sea; and when they were come to the shore, they ate some broiled fish, and Jesus did eat with them, John xxi. 7, 13.

55 Q. How did Jesus reprove Peter for his want of love to him, and denying his master?

A. He rebuked him in a very gentle manner of speech, by asking Peter three times, whether he loved him or not, and then he foretold that Peter should love him so well as to suffer and die for his sake, ver. 15—19.

56 Q. How did he appear to them on the mountain in Galilee?

A. Jesus appointed them to meet him there; he told them that all power in heaven and earth was given into his hands; he gave them their commission to preach the gospel to all nations; and promised his presence with them, and a power to work miracles for the vindication of their doctrine, Matt. xxviii. 16—20.

SECT. III.—*Of his Ascension to Heaven.*

57 Q. How did he manifest himself to them near Jerusalem?

A. He met them, and led them out as far as to mount Olivet, near Bethany; he bid them to tarry at Jerusalem till the promised Spirit should fall upon them; he repeated their commission, appointed them to be witnesses for him in the world; and *having blessed them, he ascended to heaven in a bright cloud*, Luke xxiv. 49—51. Acts i. 4—11.

58 Q. Did he not appear to five hundred brethren at once?

A. St. Paul asserts it, 1 Cor. xv. 6, and it was neither the

first nor the last time of his appearance: but when it was, is uncertain, Acts i. 12.

59 Q. What notice was there given from heaven of his return again?

A. While they were gazing towards heaven, two angels appeared and assured them, that they should see him return in the same manner as he ascended, Acts i. 10, 11.

60 Q. Whither went the disciples then?

A. They worshipped Christ when he ascended to heaven, and returned to Jerusalem with great joy, praising God, Luke xxiv. 52, 53.

CHAPTER XXV.

Of the Acts of the Apostles, chiefly Peter and John: and the Deacons, Stephen, and Philip.

1 Q. WHAT was the first remarkable thing the apostles did toward their future ministry, after they returned to Jerusalem?

A. They chose two out of their company at Jerusalem, (which was one hundred and twenty) that one of them might be an *apostle and witness of the resurrection of Christ*, in the room of Judas the traitor, Acts i. 15—22.

2 Q. How did they determine, which of those two should be the man?

A. They called on the Lord by prayer, then cast lots, and *the lot fell upon Matthias, who was numbered with the eleven apostles*, Acts i. 24, 26.

3 Q. How long did they wait for the promised Spirit to fall on them?

A. On the day of pentecost, which was ten days after the ascension of Christ, the Spirit of God was sent down upon them, Acts ii. 1, &c.

4 Q. In what manner did the Spirit come upon them?

A. The house where they were met, was filled with *the sound of a rushing wind; and cloven tongues of fire appeared*, and sat upon each of them, ver. 2, 3.

5 Q. What was the first effect of the descent of the Holy Spirit upon them?

A. They all spoke with various tongues the wonderful works of God, to the amazement of the Jews, and a multitude of proselytes of all nations that were then at Jerusalem, ver. 4, 11.

6 Q. Which of the apostles seemed to be the chief speaker at that time, and what was their doctrine?

A. Peter preaches to this multitude, bears witness to the resurrection and exaltation of Christ, and the pouring out of the Spirit of God on men; partly from his own knowledge, and from these present visible effects thereof among them, and partly from the prophecies and promises of scripture; he leads them to Christ as a SAVIOUR and LORD, calls them to repentance of their sins, and a profession of their faith in Jesus, by being baptized in his name, ver. 14—41.

7 Q. What success had this sermon?

A. Three thousand souls were added to the disciples of Christ, and baptized on that day, ver. 41.

8 Q. What was the temper of spirit, which was admirable in these primitive converts?

A. A spirit of devotion towards God and Christ, with a spirit of benevolence and intimate friendship towards each other, so far, that they were daily in the temple praising God; they were frequently, or rather continually engaged in prayer, and in remembering the death of Christ by breaking bread with joy; and they so liberally distributed to the poor, that none was in want. These were the glorious effects of Christianity in its first appearance, ver. 42—47.

9 Q. How did the apostles effectually prove their doctrine, and their commission to preach?

A. By doing many signs and wonders among the people, which were the gifts of the Spirit, proceeding from a risen Saviour, ver. 33—43.

NOTE. This was the proper beginning of the kingdom of Christ, or the Christian dispensation; which was set up in the world in its glory, at the pouring down of the spirit, after the ascension of Christ, and his exaltation to the government of the world and the church.

10 Q. What remarkable miracle was wrought by Peter and John at the temple gate?

A. A beggar that was born a cripple, received the use of

his limbs, when they bid him *rise up and walk, in the name of Jesus of Nazareth*, Acts iii. 1—9.

11 Q. What use was made of this miracle ?

A. Peter took occasion from it to preach up this new doctrine, namely, the resurrection of Christ, and salvation in his name, citing the ancient prophets to confirm it, Acts iii. 12—26.

12 Q. What was the effect of this sermon ?

A. Five thousand men were converted by it to the faith of Christ ; but the priests and rulers put the apostles in prison, Acts iv. 1—4.

13 Q. What defence did the apostles make when they were brought the next day before the priests and rulers ?

A. They took courage again, and preached to this court the doctrine of the gospel of Christ, and silenced their enemies by having the cripple that was healed to stand among them, ver. 5, 14.

14 Q. What became of them after this their defence ?

A. They were dismissed, and charged to preach no more in the name of Jesus ; but Peter and John declared they would obey God rather than man, ver. 15—20.

15 Q. Whither went the apostles after their discharge ?

A. They went to their own company, and gave glory to God in prayer and praise ; and their whole assembly was filled with the Holy Ghost, and boldly spake the word of God, ver. 23—31.

16 Q. What remarkable instance of goodness and compassion was practised by these first believers ?

A. The souls of all of them were so united in love to Christ, and one to another, that they sold their possessions and goods, and threw all into a common stock, which the apostles divided to every man according to his need, Acts ii. 44, 45, and iv. 32—35.

17 Q. Were they all faithful and honest in bringing the price of their estates to the joint stock ?

A. There was one Ananias, with his wife Sapphira, who sold a possession, and secretly withheld part of the money, though they declared they had paid it all in, Acts v. 1, 2.

18 Q. Did they meet with any punishment for this their hypocrisy and deceit ?

A. Peter charged them with *lying to the Holy Ghost* and they were both struck dead at his word, ver. 3—10.

19 Q. What effect had this upon the multitude?

A. It discouraged others that were in the church from practising the like deceit, and frightened hypocrites from coming into the church merely in hopes of a maintenance, ver. 11.

20 Q. What other miracles were wrought by the apostles?

A. Multitudes of sick were healed, and those that were possessed with devils were relieved, both in Jerusalem and the cities round about, ver. 15, 16.

21 Q. Did the high priest and rulers let the apostles go on at this rate?

A. They again put them in prison, but the angel of the Lord by night opened the prison doors, and sent them again to preach this gospel, ver. 17—22.

22 Q. When they were brought again before the rulers, how did they behave themselves?

A. They charged the rulers with putting Christ to death, and declared they were witnesses of his resurrection; and that God had exalted him to be a Prince and Saviour, to give repentance and forgiveness of sins, ver. 29—32.

23 Q. What effect had this speech upon the rulers and elders?

A. At the advice of Gemaliel (who doubted whether the hand of God was not with the apostles) they dismissed them again, but they beat them first, and again commanded them to preach Jesus Christ no more, ver. 33—42.

24 Q. When there were such multitudes of converts, how could the apostles both preach the gospel, and distribute the money to the poor?

A. The apostles were sensible that the labour was too much for them, and therefore they bid the disciples choose out seven men (who were afterwards called *deacons*) to take care of the poor, that they might more constantly be engaged in preaching and prayer, Acts vi. 1—5.

25 Q. How did the apostles separate those whom the people chose to this office of *deacon*?

A. They prayed and laid their hands on them, ver. 6.

26 Q. Who were the most considerable of these seven men?

A. Stephen and Philip, who were full of faith and power, and had great gifts communicated to them.

27 Q. What is related concerning Stephen?

A. He wrought wonders, and no doubt he preached the word with power, till he was accused to the council for blasphemy against God and Moses, ver. 8—15.

28 Q. How did Stephen defend himself?

A. By a long rehearsal of their ancient histories, he charged them and their fathers with resisting the Holy Spirit, with killing the prophets, and with breaking the law of God; and upbraided them at last with the murder of Christ, Acts vii. 1—53.

29 Q. What did they do with Stephen after so bold a speech?

A. When he told them further, *that he saw the heavens opened, and Jesus standing at the right hand of God*, they cried out against him as a blasphemer, with a loud voice; they cast him out of the city and stoned him, ver. 54—58.

30 Q. How did Stephen behave at his death?

A. He being the first martyr for Christ, gave a glorious instance of his faith and love.

31 Q. Wherein did his faith appear?

A. At his death he prayed, and said, *Lord Jesus receive my Spirit*, ver. 59.

32 Q. How did he manifest his love?

A. He prayed for his enemies, and said, *Lord, lay not this sin to their charge*, ver. 60.

33 Q. What is recorded concerning Philip the deacon?

A. He went down to Samaria, and preached Christ among them, and healed the sick, and cast out devils, Acts viii. 5—7.

34 Q. Did he make any converts there?

A. Yes, many of the Samaritans believed in Christ and were-baptized, and among the rest one Simon a sorcerer, was baptized, who is commonly called *Simon Magus*, ver. 2—13.

35 Q. Did these believers at Samaria receive the Holy Spirit also?

A. Peter and John the apostles, came down on purpose from Jerusalem, and laid hands on them, and they received the Holy Spirit, ver. 14—17.

NOTE. This makes it evident, that Philip, who preached to the Samaritans, was not the apostle so named, but the deacon; for had he been the apostle, there would have been no need for Peter and John to come from Jerusalem to lay hands on those that believed.

36 Q. How did Simon Magus betray his own hypocrisy and falsehood?

A. He offered them money, that he might have power to communicate the Holy Ghost to others, by laying on his hands, ver. 18, 19.

37 Q. How was he reprov'd for this his rashness and folly?

A. Peter said to him, *Thy money perish with thee! Thou hast no part in this matter; for thy heart is not right in the sight of God*, ver. 20, 21.

38 Q. Whither was Philip sent next to preach?

A. The angel of the Lord sent to him, to meet a great officer of the queen of Ethiopia upon the road, as he was returning from Jerusalem, where he had been to worship as a proselyte, ver. 26, 27.

39 Q. How was he employed when Philip met him?

A. He was sitting in his chariot, and reading the 53d chapter of Isaiah, where it is written, *He was led as a sheep to the slaughter*, &c. ver. 21, 32.

40 Q. In what manner did Philip preach the gospel to him?

A. Upon his inquiry, "Who was the person of whom the prophet spake?" Philip preached Jesus Christ the Saviour to him, ver. 34, 35.

41 Q. What success had this discourse of Philip?

A. He professed his faith, that Jesus is the Son of God, and was baptized as soon as they came to any water, ver. 36—38.

42 Q. What became of Philip afterwards?

A. The spirit of the Lord caught him away, and carried him to Azotus; whence he travelled to Cesarea, and preached to all the cities upon the road, ver. 39, 40.

43 Q. What are the next remarkable actions of Peter?

A. He went down to Lydda, and cured Eneas, who had kept his bed eight years with the palsy; and he went to Joppa, and raised Dorcas from the dead, Acts ix. 32—41.

44 Q. Who was this Dorcas?

A. She was a woman full of good works, and who made garments for the poor, ver. 36—39.

45 Q. What was the effect of these miracles?

A. Many at Lydda and Joppa believed, and turned to the Lord, ver. 35—42.

46 Q. What message did Peter receive while he was at Joppa?

A. Cornelius, a centurion that feared God, and prayed to him daily, was ordered by an angel in a vision to send to Joppa for Peter, that he might teach him the way of salvation, Acts x. 1—8.

47 Q. Did Peter readily go upon this message, and preach to Cornelius who was one of the Gentiles?

A. Peter being a Jew, would have thought it unlawful to keep company with the Gentiles; that is, to go and sojourn, and eat with them in a familiar manner, as thinking them unclean. But God forewarned him in a vision, just before the messengers came to him, that he should freely go and preach to the Gentiles who sent for him, ver. 19, 20, 28, 29.

48 Q. What sort of a vision was this whereby God forewarned Peter, that the Gentiles should not be judged unclean any longer?

A. While the messengers of Cornelius drew near the city, Peter went upon the house-top to pray; and there was a great sheet appeared to be let down from heaven, with all manner of unclean beasts and birds, and creeping things; and a voice bid Peter *kill and eat*, nor call those things *unclean*, which God hath *cleansed*, ver. 9, 20.

NOTE. By this vision, Peter seems to have been taught these three things at once, namely: he was taught literally and expressly, that there were no more Jewish distinctions of meats to be observed; he was taught, by way of emblem, that the Gentiles should no longer be accounted unclean, or unfit for Jews familiarly to eat and converse with; and that the Gentiles were to be admitted into church fellowship.

49 Q. How did Peter begin his sermon to Cornelius and his friends?

A. Thus: *Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted of him*, Acts x. 34, 35.

50 Q. What was the chief substance of his discourse?

A. He preached the life, and death, and resurrection of Christ; and that he was ordained to be the judge of the world; and that whosoever believeth in him should have remission of sins, ver. 36—43.

51 Q. Had this sermon of Peter any remarkable success?

A. While Peter spake these words, *the Holy Ghost fell*

on all those that were present; and they spake with tongues, and were baptized in the name of the Lord, ver. 44—48.

52 Q. How did Peter defend himself for conversing and eating with the Gentiles, when the Jewish believers reproved him for it?

A. Peter related the whole story, both of his own vision upon the house-top, and of the angel that was sent to Cornelius, and the wonderful success of his sermon; upon which they held their peace, and glorified God, Acts xi. 1—18.

53 Q. Were the disciples of Christ free from persecution at this time?

A. They had been free from persecution for a considerable time in Judea, and Galilee, and Samaria, till Herod killed James, the brother of John, with the sword, and put Peter in prison, Acts ix. 31, and xii. 1—4.

54 Q. How did Peter escape from his hands?

A. Prayer was made by the church, without ceasing, for him; and while he was sleeping between two soldiers, bound with two chains, and the centinels kept the prison door, at night a light shone in the prison, and the angel of the Lord awaked him, the chains fell from his hands, the gates opened of their own accord, and the angel brought him into the street, and departed, Acts xii. 5—10.

55 Q. Whither went Peter after his release from prison?

A. To the house of Mary, the mother of John Mark, where the disciples were met together for prayer, and he ordered them to acquaint the brethren of his miraculous deliverance, ver. 12—17.

56 Q. How did Herod show his rage for his disappointment?

A. He commanded the keepers of the prison to be put to death, being exceedingly vexed that Peter had escaped his hands, ver. 19.

57 Q. What remarkable judgment of God fell upon Herod?

A. Upon a special occasion, sitting on his throne in his royal robes, he made a speech to the people; upon which they cried out, *It is the voice of a God, and not of a man:* and immediately the angel of the Lord smote him, because he gave not God the glory, and *he was eaten of worms, and died,* ver. 21—23.

NOTE. Josephus confirms this account of Herod's death, and ascribes it to the just judgment of God upon him for his atrocious wick-

edness. Of course only the inspired writer could tell us that an angel of God was the cause of Herod's sudden and loathsome distemper.

58 Q. What further account is there given of Peter in scripture?

A. He preached the gospel to the world, he encouraged the receiving of the Gentiles into the church, without circumcision, by his own example; he wrote letters to encourage the believers under persecution; till at last he was crucified, as Christ had foretold him, Acts xv. 7—11, first and second epistle of Peter, John xxi. 18, 19. 2 Peter i. 13—15.

59 Q. Is there any thing else recorded concerning the apostle John?

A. He also preached the word, and wrote the history of the life and death of Christ, which is called *his gospel*; he wrote several epistles to the Christians; he was banished to the isle of Patmos by the Roman emperor Domitian, for the sake of Christ, where he wrote the book of the *Revelation*. In what order he wrote these things, does not appear from scripture. He survived all the other apostles, and is supposed to be the only one of them who died a natural death.

60 Q. You have informed us what were the doctrines, and what was the religion that the apostles and disciples taught after Christ went to heaven: but how comes it to pass, that among these doctrines, we do not find them at first insisting more expressly on that great article of the gospel, the *redemption* by Christ's death, and the *atonement* made for sin by his sufferings?

A. It is sufficiently evident that this doctrine was taught the world by Peter and John, as well as by Paul, since there is frequent mention of it in their epistles, as well as it shines every where through the epistles of St. Paul. Nor can we suppose their preaching utterly forgot or neglected what their writings abound with, 1 Peter i. 18, 19, chap. ii. 24, chap. iii. 18, and iv. 1. 1 John i. 7, chap. ii. 2, chap. iii. 16, and chap. v. 6, and therefore they preached it sometimes at first, though it is not always expressly recorded in such short abstracts of their sermons, as we find in the book of Acts. If this doctrine was not published at first with such frequency and freedom as afterward, there seems to be a very good reason for it, namely, because neither the Jews nor Gentiles could bear it so soon; for it was a stumbling-

block to the Jews, and foolishness to the Greeks, 1 Cor. i. 23. And they were to be led by degrees into a full acquaintance with the mystery of the gospel; even as Christ himself led his own disciples by slow degrees into the knowledge of this and other things, as they were able to bear them, John xvi. 12.

CHAPTER XXVI.

The Acts of Paul the Apostle, his Travels and Sufferings, his Life and Death.

1 Q. WHO was Paul?

A. He was a Jew of the tribe of Benjamin, born at Tarsus; his name at first was *Saul*, he was brought up in the strict sect of the Pharisees, a man of good morals, and exceeding zealous of the traditions of the fathers, Acts xxiii. 9, and xxi. 39. Phil. iii. 5, 6. Gal. i. 14. Acts vii. 58.

2 Q. What was his behaviour towards the Christians while he continued a Pharisee?

A. He was a very great persecutor in his younger years, he made havoc of the church every where, sending men and women to prison, and he encouraged those who stoned Stephen, Acts viii. 1, 3, and vii. 58.

3 Q. How came he to become a Christian?

A. As he was going to Damascus, with orders from the high priest to bring all the Christians he could find there, bound to Jerusalem, he was struck down on the road by a blaze of light from heaven, Acts ix. 1—3.

4 Q. Did he hear any voice at the same time?

A. A voice from heaven said to him, *Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest*, ver. 4, 5.

5 Q. What effect had this upon Saul?

A. He trembled and cried out, *Lord, what wilt thou have me to do?* And the Lord bid him arise, and go to the city of Damascus, and there he should be told his duty, ver. 6.

6 Q. Did Saul obey this divine vision?

A. He rose from the earth, and found that he was struck blind, and he was led by the hand into Damascus, where he was three days without sight, and without food, and engaged much in prayer, ver. 8—11.

7 Q. Who was sent to teach him his duty there?

A. Ananias, a disciple, was ordered by the Lord in a vision, to go to him in the house where he lodged, and to restore his eye-sight, ver. 11, 12, and to tell him what honour and duty God had appointed for him.

8 Q. Did Ananias go willingly on this errand?

A. He was at first afraid to go, because he had heard of his cruel persecution of the Christians; but the Lord assured him that Saul would receive him, because he had given Saul also a vision of one Ananias, to prepare him for his coming, ver. 10, &c.

9 Q. How did Saul recover his sight?

A. Ananias laid his hands upon him, and he received his sight, and was filled with the Holy Ghost, and was baptized, ver. 17, 18.

10 Q. Who appointed Saul at first to be a preacher?

A. The Lord Jesus ordered Ananias to tell him, that God had chosen him to know his will, to see Jesus, and to be a witness for Christ to the world, Acts xxii. 14, &c. And some time after that, Christ himself, in another vision, sent him to preach to the heathen nations, ver. 21.

NOTE. In St. Paul's rehearsal of this matter to Agrippa, Acts xxvi. 16, &c. Christ himself is represented as giving Paul his first commission from heaven to the Gentiles at this time. Yet it has been questioned, whether the apostle does not in this rehearsal join together all that Christ said to him, both in his first vision upon the road to Damascus, and his second vision at Jerusalem in the temple, when he was more expressly sent to the Gentiles, Acts xxii. 17, 18, 21, but this is too large a debate to be assumed here. Perhaps indeed Ananias simply repeated to Paul what Jesus had before told him in respect to his apostleship. This last explanation most easily clears up the sacred history.

11 Q. How did Saul employ himself after this wonderful appearance?

A. He was a few days with the disciples at Damascus, and he soon preached Christ in the synagogues, that he is the Son of God, to the amazement of them that heard him, ver. 29, 22.

12 Q. How came he to learn and preach the gospel so soon?

A. He was taught the gospel by revelation of Jesus Christ, as he himself declares, Gal. i. 1, 11—16.

NOTE. It was necessary that Paul should see Christ, and receive the gospel from him, that he might be an apostle, and stand upon the same ground with the original twelve. This derivation of his authority and gospel *immediately* from Christ, Paul strongly insists upon in his epistle to the Galatians, Gal. i. 1, 11, 12, 15, 16, 19; ii. 2, 6—10.

13 Q. Where did he preach the gospel when he went from Damascus?

A. In Arabia, and he returned again to Damascus, and did not go up to the apostles at Jerusalem till three years after, Gal. i. 17, 18.

14 Q. When he returned to Damascus how did the Jews bear with him?

A. They watched the gates night and day, to slay him; but the disciples took him by night, and let him down by the wall in a basket, Acts ix. 23—25, and 2 Cor. xi. 32, 33.

15 Q. When he came to Jerusalem, how was he received by the disciples?

A. They were all afraid of him, because he had been so great a persecutor of the Christians but a very few years before, ver. 26.

16 Q. How were they persuaded to believe that he was now a disciple of Christ?

A. Barnabas brought him to the apostles, and gave an account of Christ's calling him from heaven, and his preaching boldly at Damascus in the name of Jesus, ver. 27—29.

17 Q. Who was Barnabas?

A. A Levite of Cyprus, whose name was Joses, who was a zealous disciple of Christ, and a preacher of the gospel, whom the apostles surnamed Barnabas, that is, the son of consolation, Acts iv. 36.

18 Q. Did Saul preach Christ at Jerusalem?

A. Yes, with great courage; but the Grecians, that is, the Hellenist or Grecian Jews, sought to slay him, and then the brethren persuaded him to retire to his native place, Tarsus in Cilicia, Acts ix. 28—30.

19 Q. What was that other vision which he had of Christ when he was at Jerusalem?

A. As he was praying in the temple he saw the Lord,

who assured him that the Jews would not receive his witness concerning him, and bid him depart from Jerusalem, for that he would send him to the Gentiles, Acts xxii. 17—21.

NOTE. Though this account of Paul's seeing Christ in the temple of Jerusalem, seems here immediately to follow the account of his conversion, Acts xxii. 16, 17, yet some think he had not this vision till the second time of his coming to Jerusalem.

20 Q. Whither was Barnabas sent by the apostles?

A. When they heard of the great success of the gospel in foreign countries, they sent him as far as Antioch in Syria, to confirm the disciples, Acts xi. 22—24.

NOTE. The great success of the gospel at this time, was partly among the Jews who resided in other countries, and partly the Jewish proselytes of the gate, or the devout persons, and such as feared God, Acts x. 17, and chap. xiii. 16, 50.

21 Q. Whither did Barnabas go when he left Antioch?

A. He went to Tarsus to seek Saul, and brought him to Antioch, where they spent a whole year together, and there the disciples were first called Christians, Acts xi. 25, 26.

22 Q. What further commission had Barnabas and Saul to preach the gospel to the Gentiles?

A. The Holy Spirit appointed the prophets and teachers at Antioch to separate Barnabas and Saul to the work to which he had called them, that is, to preach to the idolatrous Gentiles, which they did by fasting, prayer, and laying on their hands, Acts xiii. 1—3.

23 Q. Who was their assistant or attendant in this journey?

A. John Mark, nephew to Barnabas, Acts xii. 25, and chap. xiii. 5. Col. iv. 10.

24 Q. What opposition did they meet with when they came to Paphos in the island of Cyprus?

A. When Sergius Paulus, the governor of the country, sent for them, that he might hear the word of God, Elymas a Jew, who was a false prophet and a sorcerer withstood them, in order to prevent the governor from believing, ver. 6—8.

25 Q. How was Elymas punished for this crime?

A. Saul (who from this time is called Paul in scripture) struck him blind with his word, upon which the governor believed in Christ, xiii. ver. 10—12.

NOTE. From Paphos they went to Pamphylia in Asia, and there John Mark returned to Jerusalem, and left Paul and Barnabas, ver. 13.

26 Q. Where were the next remarkable labours of Paul and Barnabas?

A. Paul preached in the synagogue of the Jews at Antioch in Pisidia, where he proved Jesus to be the promised Saviour, and published his death and resurrection, and forgiveness of sins through his name, Acts xiii. 14—41.

27 Q. What effect had Paul's preaching upon the inhabitants of that city?

A. Many of the Jews, filled with envy, contradicted the words of Paul, and blasphemed Christ; upon which Paul declared, that since the Jews rejected the gospel, they would turn to the Gentiles, according to the command of the Lord, ver. 45—47.

28 Q. Did the Gentiles receive the gospel there?

A. Many of them believed the word of the Lord, which seems to be the first remarkable conversion of the idolatrous Gentiles. But the Jews prevailed so far as to drive Paul and Barnabas out of their coasts, who shook off the dust of their feet against them, according to the command of Christ, ver. 48—51. Matt. x. 14.

29 Q. Whither did Paul and Barnabas travel next?

A. They went to Iconium, and preached the gospel with such success there, both among the Jews and Gentiles; till being in danger of stoning, they fled to Lystra, Acts xiv. 1—6.

30 Q. What remarkable occurrence fell out at Lystra?

A. A man that was born a cripple, hearing Paul preach, and having faith, was healed by Paul, and he leaped and walked, ver. 8—10.

31 Q. How did this miracle affect the people?

A. They supposed Barnabas and Paul to be two of their gods, namely, *Jupiter* and *Mercury*, who were come down in the likeness of men; and Barnabas and Paul had much ado to hinder the people from offering sacrifice to them, ver. 8—18.

32 Q. Did the people continue in this mind?

A. They were so changeable, that by the persuasion of certain wicked Jews, they quickly stoned Paul, and left him for dead, ver. 19.

33 Q. How did Paul escape thence?

A. When his enemies were gone, he rose up and went with Barnabas through many cities where they had preached the gospel, to confirm the disciples; and then they returned to Antioch in Syria, from whence they had been sent forth, and recommended to the grace of God, ver. 20, 27.

34 Q. What new troubles arose while they were at Antioch?

A. Some Jewish Christians coming from Judea, taught the brethren that they could not be saved unless they were circumcised, and kept the law of Moses, Acts xv. 1.

35 Q. How was this controversy determined?

A. Paul and Barnabas were sent to Jerusalem to the apostles and elders about this question, ver. 2.

NOTE. At this time Paul told Peter, James, and John, of the liberty of the gospel, or the freedom from all Jewish ceremonies, which he preached to the Gentiles, Gal. ii. 1—9, and which he calls his gospel, being eminently the apostle of the Gentiles, Gal. ii. 7—9, and 1 Tim. ii. 7.

36 Q. How did the apostles and elders decide it?

A. First, Peter declared that the Gentiles had received the gospel from his mouth as well as the Jews; and there was now no difference between them, since God had declared his acceptance of them by giving them the Holy Spirit, and that without circumcision. Secondly, Barnabas and Paul rehearsed what wondrous success God had given to their ministry among the Gentiles, and what miracles were wrought among them. Then James delivered his opinion, that since the Gentiles had received the gospel, as it was foretold by the prophets, they should not be burdened with circumcision, and other Jewish ceremonies. Upon which, at last, the apostles and elders, and the whole church, sent a message to Antioch, and other countries, that the Gentile converts were not bound by the Jewish laws. Yet, by the direction of the Holy Spirit, they required them at that time *to abstain from meats offered to idols, from eating blood, from things strangled, and from fornication*, xv. 6—30.

37 Q. Why were these few things so particularly forbidden to the Gentile converts?

A. Some suppose these were things always forbidden to the Jewish proselytes of the gate. (See Note on Q. 20.)

And that it would have given too much offence to the Jews, as well as to those proselytes, if the apostles had not required the Gentile converts to observe these rules, at least for the present season.

NOTE. Fornication was a thing always unlawful in itself, yet here other things are joined with it which are not sinful in their own nature; because the eating of blood, and things offered to idols, were frequently attended with fornication and impurity among the Gentiles at their idolatrous feasts; and therefore this sin of fornication is expressly forbidden here, to put the Christians always in mind of the unlawfulness of it; and more particularly because some professed Christians in that age pretended it to be lawful, such as the Gnostics, Nicolaitans, &c.

Abstinence from things offered to idols, seems to be but a temporary command for particular times and places; since it is permitted in some cases by the apostle, namely, where it gives no offence, 1 Cor. x. 19—31. And abstinence from blood, not being in itself unlawful, seems to stand on the same footing: for it is plain, that the reasons given against eating blood, is because it was devoted to God to make atonement for sin, Lev. xvii. 10—14. And the blood of beasts slain for food was to be poured out on the ground, because the life, or most noble part of the creature, was contained in it; and was devoted to God, as a sort of first fruits, to sanctify the rest for the eater's use. But now, the blood of Christ having made full atonement for sin, and all sorts of food under the New Testament being sanctified to the eater by the word and prayer, 1 Tim. iv. 3—5. Blood has neither of these uses continued; and therefore is one of those meats which may be eaten with thanksgiving, though it was forbidden at first for a season, together with meats offered to idols, lest the Jews and proselytes should take offence.

38 Q. What were the next travels of Paul and Barnabas?

A. They determined to visit their brethren in every city where they had preached the gospel; but they could not agree about taking John Mark for their assistant, because he had left them before in the middle of their work, ver. 36, 38.

39 Q. How was this contention ended between Barnabas and Paul?

A. Barnabas took Mark, and sailed to Cyprus; Paul chose Silas, (who had been sent with them from Jerusalem to Antioch) and, being commended to God by the church, went through Syria and Cilicia, confirming the churches, ver. 39—41.

40 Q. Where did Paul meet with Timothy?

A. He was a young disciple at Lystra, the son of a Jew-

ish woman, and Paul took him for their companion in the ministry; and they travelled through many parts of that country which is now called the Lesser Asia, Acts xvi. 1—8.

NOTE. Asia is a large country, one quarter of the world. The Lesser Asia is the same with Natolia, a square country between the Euxine sea and the Mediterranean. But the Asia which the scripture so frequently speaks of in the Acts, seems to be but a small part of this Lesser Asia, including only Phrygia, Mysia, Caria, and Lydia, which are washed on the west by the Ægean sea, and where the famous seven churches were, Rev. i. 11. (See Wiltberger's Scripture Map.)

A good map of the places mentioned in sacred, ecclesiastical, and profane history has been much wanting. This desideratum is about to be supplied by the laborious study of C. Wiltberger, Jun. whose excellent map ought to be in the hands of ministers, superintendants and teachers of Sunday schools, and of all others who would read the scriptures with intelligence.

41 Q. Where was the next remarkable place of their ministry!

A. They were invited to Macedonia by a vision, and they went to Philippi, a chief city of that country, and preached there with some success, ver. 9—15.

NOTE. Here it is probable that Luke, who wrote the Acts of the Apostles, became a companion of Paul, because from this time he uses the word *we* in his history.

42 Q. What miracle was wrought here?

A. They cast a devil out of a certain young woman who brought much gain to her masters, by foretelling things to come, ver. 16—18.

43 Q. How did her masters bear it when they saw their gains were gone?

A. They brought Paul and Silas to the magistrates, and charged them with teaching strange customs; whereupon they were beaten and imprisoned, and their feet made fast in the stocks, ver. 19—24.

44 Q. How were they released thence?

A. At midnight Paul and Silas prayed, and sang praises to God; the prison was shaken with an earthquake, the doors opened, their bands were loosed; upon which the gaoler awaking, was going to kill himself, supposing the prisoners had been fled, ver. 25—27.

45 Q. How was this self-murder prevented?

A. Paul and Silas assured him of the safety of his prison-

ers, and preached the gospel to him; upon which he believed, and he and his house were baptized, ver. 28—34.

46 Q. But did the magistrates then dismiss them?

A. Yes; they desired them to depart when they knew they were Romans, because they had beaten and imprisoned them uncondemned, ver. 35—40.

NOTE. Rome was at this time the mistress of the world; and therefore to be a Roman citizen was a great privilege. To subject such a person to an ignominious punishment was an offence against the majesty of Rome, and hence would be severely resented by the government. With great wisdom, therefore, was Paul sent forth as the apostle to the Gentiles, his character as a Roman citizen would prove a powerful protection to him, Acts xxii. 25, &c.

47 Q. What trials did they meet with at Thessalonica?

A. Many Greeks and Jews were converted there; but the unbelieving Jews rose up against them, and almost in every city where they came; and they went next to Berea, Acts xvii. 1, 10.

48 Q. What was the wise and generous conduct of the Bereans?

A. They, that is, the Jews of Berea, searched the scriptures daily, to find whether Paul and Silas taught the truth; and by this practice, many of them were led to believe in Christ, ver. 10, 13.

49 Q. In what manner did Paul preach, when he came to Athens?

A. He disputed with the Jews in their synagogues, with the devout persons, and with the heathen philosophers in the market place; and on Mars' hill he took occasion to preach the true God to the people, from an altar he found inscribed, *To the unknown God*, ver. 16—30.

50 Q. But did he not also preach Jesus Christ and the gospel?

A. Yes; by preaching natural religion first, he led them by degrees to the doctrine of Christ, and assured them that Jesus Christ was appointed to be the judge of the world, and that God had raised him from the dead, as a sure token of it, ver. 30, 31.

51 Q. What employment had Paul at Corinth?

A. He there met with Aquila, a believing Jew, and his wife Priscilla, and wrought with him at his trade, for they

were both tent-makers; but he preached in the Jewish synagogue every sabbath, Acts xviii. 1—4.

52 Q. What effect had his preaching there?

A. He continued there, by orders received from Christ in a vision, a year and six months; and some Jews and many Gentiles believed, and were baptized, ver. 5—11.

53 Q. What persecution did he meet with there?

A. The Jews brought him before Gallio the deputy governor, but he wisely refused to take cognizance of any of their controversies about religion, unless they could have charged him with some wickedness or injustice, ver. 12—16.

NOTE 1. Though Paul found such great and remarkable success in his ministry among the Corinthians, yet by the means of some false brethren, and some ambitious pretenders to apostleship, there were such factions and contentions raised in this church, that cost him much sorrow of heart. And this was increased by the irregular lives and immoral practices of some of his converts there, which occasioned his writing two large and excellent epistles to them.

2. It is thought most probable that Paul, who went from Corinth to Cenchrea, and to Ephesus, left Aquila and Priscilla at Ephesus, where they instructed Apollos, a fervent preacher, a disciple of John Baptist, in the gospel of Christ: but that Paul himself went to Jerusalem to the feast, and returned to Ephesus again before Aquila went thence, and before his great success at Ephesus began; which is related in the very next chapter, namely, the sixth.

54 Q. When Paul came to Ephesus, what remarkable occurrences did he meet with there?

A. He found some persons who were baptized only unto John's baptism, and he preached Jesus Christ to them, and they believed and were baptized in the name of Christ; and when Paul laid his hands on them, they received the Holy Ghost, and spake with tongues, Acts xix. 1—7.

55 Q. How did he perform the rest of his ministry there?

A. Three months he preached the gospel in the Jewish synagogue; but when the Jews were hardened against him, he taught the same gospel in the school of one Tyrannus for near two years, and healed many diseases, and cast out evil spirits, ver. 8—11.

56 Q. Was he not persecuted by the heathens in this place?

A. When Demetrius, a silversmith, who made silver shrines for the goddess Diana, (whose famous temple stood at Ephesus) found that the worship of the goddess declined

through Paul's preaching, he stirred up the men of his trade, and by them a multitude of people were raised against Paul, so that he was in danger of his life, ver. 24—29.

57 Q. How did he escape here?

A. The town clerk finding such a rude tumult, with soft words composed and quieted them, and bid Demetrius go fairly to law, if any man had injured him, ver. 29—41. The uproar being thus composed, Paul took his leave of the disciples, and after several short journies and labours in the gospel in those parts, he came to Troas, Acts xx. 1—6.

58 Q. Was there any thing of importance fell out in the seven days while Paul tarried at Troas?

A. Paul preached and broke bread on the first day of the week, and continuing his speech till midnight, a young man named Eutychus, slept and fell down from the third story, and was taken up dead, Acts xx. 6—9.

59 Q. How was the young man recovered?

A. Paul fell on him, and embraced him, and brought him alive before them, ver. 10—12.

60 Q. What exhortation did Paul give at Miletus?

A. He sent to Ephesus, and called the elders of the church, made a most affectionate discourse to them, bid them take heed to themselves, and to the church of God, which he had purchased with his own blood; warned them of grievous wolves that should enter into the flock, encouraged them to persevere in faith and holiness, and recommended them to God and the word of his grace, ver. 17—35.

61 Q. Whither did Paul travel next?

A. He hastened to Jerusalem by many journies and voyages, travelling through several cities, though he was dissuaded from it by many disciples; and was particularly told by Agabus, a Christian prophet, that he should be bound at Jerusalem and delivered into the hands of the Gentiles, Acts xx. 16, and xxi. 1—15.

62 Q. In what manner did Agabus deliver this prophecy?

A. He bound his own hands and feet with Paul's girdle, and said, *Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owns this girdle*, ver. 11.

63 Q. What was the noble speech and resolution of Paul on this occasion?

A. When the brethren wept at the thoughts of his sufferings, he answered, *What mean ye, to weep and to break my*

heart? For I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 12, 13.

64 Q. What was the first thing he did when he came to Jerusalem?

A. He went to James the apostle, and to the elders, and declared what God had wrought by his ministry among the Gentiles, Acts xxi. 17, 20.

65 Q. What advice did the elders at Jerusalem give him?

A. They advised him to shave and purify himself by an offering, after the manner of the Jews who had the vow of the Nazarite upon them, Numb. vi. that he might not be suspected of disobeying the Jewish law, either by the believing or unbelieving Jews, who were all zealous for it, ver. 20—25.

NOTE. This compliance of St. Paul being recommended to him, by one apostle, namely, James, and by the elders at Jerusalem, Acts xxi. 18, 20, &c. and being put in practice by himself, who was, perhaps, the chief of the apostles, we cannot reasonably suppose it sinful or blameworthy, especially since the scripture passes no censure on it. And yet the religious ceremonies of the Jews, and particularly all the sin offerings (such as this was, Numb. vi. 14,) were abolished by the great sacrifice of Christ, and the introduction of Christianity by the Holy Ghost at Pentecost. In order therefore to vindicate this practice of St. Paul, we may consider the Jewish ceremonies under a two-fold aspect: 1. As they were part of their national laws, under God as their king; and, 2. As part of their religious worship, paid to him as their God. Now the Jewish state being not yet destroyed, may we not suppose that St. Paul might comply with the practice as a part of the national Jewish laws, rather than as religious worship? For he every where declared the Gentiles to be free from them.

Or if we consider these ceremonies only in their religious design, may we not suppose, that from the death of Christ, which was the substantial sacrifice, these shadows so far vanished, that they ceased to be necessary, but were left for a season, as indifferent things to the Jews, which, as the apostle expresses, Heb. viii. 13, were decaying and waxing old, and ready to vanish away? May we not suppose the divine indulgence of them for a season, because of the weakness of mankind, who cannot easily bear a universal change of their ancient customs all at once? and for this reason, lest the Jews should take too great offence, St. Paul took Timothy and circumcised him, in order to make him a preacher, since his mother was a Jewess, Acts xxi. 1, 3, this being a lawful thing to him, though not necessary. At the same time he would not have Titus circumcised, because he was a Gentile, and had nothing to do with the Jewish law, Gal. ii. 3. And the same apostle being a Jew, for the same reason might comply with the Jewish rites of shaving his head, and sacrificing, as things left indifferent to the Jews for a season, by the will of God, in compliance with the weakness of man.

The doctrine of *justification by faith alone* lies at the foundation of

the gospel; this the apostles always taught. But to insist upon the Gentiles conforming to the law of Moses, would lay the axe at the root of this doctrine. The same danger, however, was not to be apprehended from a continuance of the Jewish converts in their customs: hence Paul suffered the last; but would not permit the converted Gentiles to submit to the ceremonial law. (Gal. ii. 3—5, 11—21.)

66 Q. Did this piece of compliance secure Paul from the persecution of the Jews?

A. The unbelieving Jews had such a rooted hatred against him for his zeal and success in preaching up Christianity, that they seized him under pretence of his having brought Greeks into the temple, though it was not true; and they were ready to tear him to pieces, till the chief captain rescued him, and gave him leave to give an account of himself to the multitude, ver. 27, 40.

67 Q. What defence did Paul then make?

A. He gave them the history of his being a Jew by birth, and brought up at the feet of Gamaliel, in Jerusalem; of his former zeal against Christ, his being struck down to the ground on the road to Damascus, and called to from heaven by Jesus Christ; and also of his vision of Christ in the temple, sending him to preach the gospel to the Gentiles, Acts xxii. 1—21.

68 Q. How did the Jews bear this speech?

A. When he spake of being sent to the Gentiles, they lifted up their voices and said, *Away with such a fellow from the earth, for it is not fit he should live*, ver. 22.

69 Q. How was he secured from their rage?

A. The chief captain again took him and brought him into the castle, and the next day he ordered the chief priests and the council to appear, that Paul might give an account of himself to them, ver. 24—30.

70 Q. How did Paul plead his own cause here before the council?

A. He found one part was Sadducees, who denied the resurrection, and the other part Pharisees, believed it; and therefore he shrewdly, and yet truly declared, *It is for the hope of the resurrection of the dead I am called in question*. For indeed the resurrection of Christ from the dead, and our resurrection by him, were some of the greatest articles of the Christian faith, and that which Paul preached, Acts xxiii. 6, 7.

71 Q. What effect had this upon the council ?

A. They fell into contention among themselves, and the Pharisees said, *they found no evil in him*. And again the chief captain secured him in the castle, ver. 9, 10.

NOTE. It is a characteristic of enthusiasm to *court* persecution; but a man of sober piety will have recourse to every justifiable means to avoid it. Paul's employing this lawful expedient to save his life, clearly shows that he was no enthusiast. He was willing even to die when the cause of Christ could be benefited by it; but not to endure *unnecessary* sufferings. The first is the duty of the Christian; the last savours of fanaticism. (See Lord Lyttleton's Essay on the Conversion of St. Paul.)

72 Q. What particular encouragement had Paul from heaven under these sufferings ?

A. It was this night that the Lord Jesus appeared to him, and said, *Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome*, Acts xxiii. 11.

73 Q. What was the next danger he was exposed to ?

A. More than forty Jews had bound themselves under a great curse, *not to eat till they had killed Paul*; and therefore they persuaded the chief priests and elders, to desire that he might once again be brought before them, ver. 12—15.

74 Q. By what means did the providence of God secure Paul from this conspiracy ?

A. Claudius Lysias, the chief captain, having private notice of this conspiracy from Paul's nephew, sent him to Cesarea, to Felix the governor of Judea, by night, with a guard of almost five hundred men, ver. 16—35.

75 Q. What was the next step taken by the high priests and elders to condemn Paul, and how did Paul defend himself ?

A. They went down to Cesarea, and laid their accusation before Felix. But Paul defended himself, by declaring *he believed the law and the prophets*; nor was he guilty of profaning the temple, or raising a tumult, nor of any thing of which they accused him, Acts xxiv. 1—21.

76 Q. What did Felix determine concerning him ?

A. Felix only kept him as a prisoner, for he saw no reason to condemn him; and often discoursed with him, hoping that Paul or his friends would give him a large bribe for a release, ver. 22—28.

77 Q. Had Paul's discourse any good effect upon Felix?

A. Once, as he spoke *concerning faith in Christ, and reasoned of righteousness, temperance, and judgment to come, Felix trembled*, and bid Paul retire till he had a more convenient season to hear him further, ver. 24, 25. But he kept him prisoner still, to please the Jews, ver. 27.

78 Q. Did the high priests and elders entirely drop their accusations against Paul?

A. Two years after this, Festus was made governor in the room of Felix, and the Jews went to Cesarea, and laid grievous complaints against him, Acts xxiv. 27, and chap. xxv. 2.

79 Q. How did Paul come off before Festus?

A. He utterly denied the charge of the Jews. And when Festus would have had him go up to Jerusalem to be judged of these matters, as the Jews desired, in hopes to kill him by the way, Paul told Festus, that *he knew very well he had done the Jews no wrong*, that no man ought to deliver him up to the hands of the Jews, and therefore he appealed to Cæsar, ver. 9—12.

80 Q. What occasion had Paul then to plead his cause again before Agrippa, who was the king of Galilee?

A. Agrippa, with his sister Bernice, came to make a visit to Festus; upon which Festus, among other conversation, informed him that he was going to send Paul, the prisoner, to Cæsar, upon his appeal, and he would fain send to Cæsar a more particular account of the case; upon which Agrippa desired to hear Paul himself, ver. 13—27.

81 Q. What was the substance of Paul's speech to Agrippa?

A. Paul knew that Agrippa was acquainted with the laws and customs of the Jews, and therefore he related before him, in brief, the history of his younger life as a Pharisee; his hatred of the Christians; his being called by Jesus Christ, from heaven, when he was on the road to Damascus; and his preaching the resurrection of Christ and his gospel, ever since; which he maintained to be all agreeable to Moses and the prophets, Acts xxvi. 1—23.

82 Q. What influence had this speech upon Agrippa?

A. Paul addressed king Agrippa in so convincing a manner, that Agrippa declared *he was almost persuaded to be a Christian*; and that Paul had done nothing worthy of death,

or of bonds; and that he might have been set at liberty, if he had not appealed to Cæsar, ver. 26, 32.

83 Q. How was Paul sent to Cæsar at Rome?

A. He was sent thither by sea, with several other prisoners, and soldiers to guard them. They had a voyage of the utmost danger, through storms and dark weather which Paul foresaw, and warned the sailors of it. They were at last shipwrecked, but all escaped safe to land, as Paul had assured them by a vision of an angel. The name of the island was called *Melita*, now Malta, Acts xxvii.

84 Q. Was there any remarkable occurrence fell out there?

A. The rain and the cold made them kindle a fire, and there came a viper from among the sticks, and fastened on Paul's hand; but he shook it off, and felt no harm, Acts xxviii. 1—5.

85 Q. What did the barbarous people of the island think of this when they saw it?

A. They thought at first that Paul was a murderer, and vengeance pursued him at land, though he had escaped the sea. But when they saw him shake off the viper, and no harm come to him, they changed their minds, and said he was a God, ver. 4—6.

86 Q. What entertainment did they meet with upon this island?

A. Publius, the chief man there, lodged them three days. Paul prayed, and healed his father of a bloody flux, by laying on his hands; upon which many other diseased persons came and were healed, ver. 7—9.

87 Q. How long did they tarry there?

A. They tarried three months, because it was winter; were treated with great respect and kindness by the inhabitants, and then sailed again, and landed in Italy, and travelled towards Rome, ver. 11, 13.

88 Q. How was Paul disposed of when he came into the city?

A. He was suffered to dwell by himself with a soldier that kept him, ver. 16.

89 Q. What was Paul's first work when he came to Rome?

A. In three days' time he sent for the chief of the Jews that were in the city, and excused himself to them of all

design to accuse his nation, but that he was constrained to appeal unto Cæsar to save his own life; and afterwards, on a day appointed, he preached the gospel of Christ to them out of the law of Moses and the prophets, ver. 17—23.

90 Q. What effect had this sermon of Paul on the Jews at Rome?

A. They were much divided; some believed the gospel, and others opposed it; upon which Paul answered, *That the salvation of God is sent to the Gentiles, and they will hear it*, ver. 24—28.

91 Q. How long did Paul continue there?

A. He dwelt two whole years in his own hired house, and preached the things concerning Christ to all that would come to hear him, ver. 29—31.

NOTE. Here ends the history of the book of scripture, called the Acts of the Apostles. What remains is collected from the epistles of Paul, which furnish but few new facts; though they abundantly confirm what is related in the Acts. (See Paley's *Horæ Paulinæ*.)

92 Q. Since several of the epistles of Paul are said to be written from Rome, which are those he is supposed to write at this time?

A. Those to the Philippians, Ephesians, Colossians, and to Philemon; and he tells them, he shall soon come to them: and about this time his bonds were manifest in all the palace, having continued there so long, Phil. i. 13, 26. Eph. vi. 20. Col. iv. 18. Philem. 9, 22.

93 Q. When he was released from prison at Rome, whither did he go?

A. Into several countries both of Europe and Asia, preaching the gospel, and confirming the Christian converts.

94 Q. Who attended and assisted him in his ministry and his travels?

A. Sometimes Tychicus, or Timothy; sometimes Titus, Demas, or Luke, Silas, or Trophimus, whom he left sick at Miletus when he went again to Rome. (See 2 Tim. iv. 10—12.)

95 Q. What became of him when he came the second time to Rome?

A. He was cast into close prison, and when he made his first defence all men forsook him; and Alexander the coppersmith did him much hurt, 2 Tim. iv. 14—16.

96 Q. Did he finish his life and labours here?

A. He now tells Timothy, that the time of his departure is at hand, and he was just ready to be offered up, when he wrote the second epistle to him from Rome, 2 Tim. iv. And when he had both laboured and suffered more than any of the apostles, as he himself had told us, 1 Cor. xv. 10. 2 Cor. xi. 23, &c. he was beheaded near the city as a martyr for Christ, under the reign of Nero, emperor of Rome, as the ancient historians inform us.

✂ My design in writing this summary of SCRIPTURE HISTORY, by way of Question and Answer, was chiefly for the easier instruction of the younger part of mankind, and not so much for the improvement of the learned; for which reason I have not been solicitous to trace out, with a critical and chronological accuracy, every fact and circumstance recorded in Holy Writ, as, for example, those of the Saviour's Resurrection, Paul's Travels, &c. (For a more particular account see Kimpton's Bible History, West on the Resurrection, Scott's Bible, &c.)

The principal thing I had in view from the beginning to the end of this work, was to set down some of the most necessary and the most important matters of fact recorded in scripture; amongst which I have chosen out those which would be most entertaining to younger minds, and would make the deepest and most lasting impression upon them, and such as would lead them into a survey of the various and wonderful transactions of the providence and grace of God among men; the successive and gradual discoveries of the will of God to men; the different forms of religion in different ages of mankind; the rules of duty toward God and toward one another; together with an account of their obedience or disobedience to him, with their blessings and their punishments, their afflictions, trials, and deliverances, and that from the beginning of the world to the promulgation of the gospel by the apostles in the first age of the Christian church. And this is as far as the history of the scripture reaches.

AN
ACCOUNT
OF THE
DESTRUCTION OF JERUSALEM,
ESTABLISHING
THE DIVINE ORIGIN
OF
CHRISTIANITY:

INCLUDING

A NARRATIVE OF THE CALAMITIES WHICH BEFEL THE JEWS, SO FAR
AS THEY TEND TO VERIFY OUR LORD'S PREDICTIONS
RELATIVE TO THAT EVENT.

"I consider the prophecy relative to the destruction of the Jewish nation, if there were nothing else to support Christianity, as absolutely irresistible."—*Mr. Erskine's speech at the Trial of Williams for publishing Paine's Age of Reason.*

The whole carefully Revised and Corrected; with Notes,
BY THE REV. B. P. AYDELOTT, M. D.
Rector of Grace Church, Philadelphia.

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NOTICE.

THE following Dissertation, written by an English author, it was thought would form a proper and agreeable close to Dr. WATTS' Scripture History, the objects of both being the same—to edify and to convince.

Such changes and additions have been made in the piece as would best adapt it to the present edition.

Philadelphia, 1828.

THE EDITOR.

P R E F A C E.

HISTORY records few events more generally interesting than the destruction of Jerusalem, and the subversion of the Jewish state, by the arms of the Romans. Their intimate connexion with the dissolution of the levitical economy, and the establishment of Christianity in the world; the striking verification which they afford of so many of the prophecies, both of the Old and New Testaments, and the powerful arguments for the divine authority of the scriptures which are thence derived; the solemn warning and admonitions which they hold out to all nations, but especially to such as are favoured with the light and blessings of *Revelation*; together with the impressive and terrific grandeur of the events themselves—are circumstances which must always insure to the *subject* of the following pages, more than ordinary degrees of interest and importance. Many eminent and learned men have employed their pens in the illustration of it; but the fruits of their labours are, for the most part, contained in large and expensive works, out of the reach of numbers, to whom the discussion might prove equally interesting and improving. For the use and gratification of such, the present Treatise, in a more accessible and familiar form, is diffidently offered to the public. In order that it might be better adapted for the general reader, critical inquiries and

tedious details are equally avoided; but it has been the care of the writer not to omit any important fact or argument that, in his opinion, tended to elucidate the subject. Countenanced by the example of many respectable names, he has ventured to introduce the extraordinary *prodigies*, which, according to Josephus, preceded the destruction of the *Holy City*.

Upon the execution of the tract, generally, the public will determine. Usefulness is the writer's main object; and if a perusal of it shall contribute, under the *divine blessing*, to confirm the wavering faith of only one *Christian*, or to shake the vain confidence of a single *unbeliever*, his labour will be abundantly rewarded.

THE

DESTRUCTION OF JERUSALEM.

THE goodness of God stamps all his proceedings. It has pleased him not only to communicate to mankind a revelation, which, to the pious mind, bears in its *internal* texture its own evidence and recommendation, but also to accompany it with such *external* proofs of a sacred origin, as seem calculated to strike, with irresistible conviction, even those who are least disposed to admit the truth of the Holy Scriptures. In order to evidence their divine authenticity, God has done as much as man could possibly have required.* For supposing that it had been referred to mankind to have prescribed for their own satisfaction, and that of their posterity, the credentials which His messengers should bring with them, in order to authenticate the divinity of their mission, could the wisest and most sceptical amongst men have proposed, for this end, any thing more conclusive than,

First, Demonstrations of power, surpassing every possible effect of human skill and report; and,

Second, Intelligence relative to the future events and circumstances of nations and individuals, which no human sagacity would ever pretend to foresee or predict?

If such had been the evidences demanded, what addition to them could possibly have been suggested? Is it in the human mind to imagine any tests of divine authority better adapted, sooner or later, to expose the artifices, and frustrate the designs, of an impostor? In vain will the profoundest policy attempt to discover means more suitable to this pur-

* This assertion is sufficient for the writer's purpose. The fact, however, is, that the Almighty hath, in this respect, as well as in every other, done for man "*exceeding abundantly above all that*" he can "*ask or think.*" The scheme of that evidence which demonstrates the divine authority of the Bible, could only have been constructed by Him "*who knoweth all things, and who seeth the end from the beginning.*"

pose, and, with respect to the reception of the revelation itself, more perfectly fitted to banish all reasonable doubt on the one hand, and to invalidate the charge of credulity on the other. Now these, precisely, are the credentials with which it has pleased God to sanction the testimony of his inspired messengers, as recorded in the scriptures of the Old and New Testaments. *They wrought miracles: they foretold future events.* Thus all that man himself could demand has been given, and objectors are left entirely without excuse.

Jesus Christ, the principal of those messengers, like his illustrious types and predecessors Moses and Elijah, proclaimed and attested his divine mission at once by miraculous acts, and by prophetic declarations. His miracles were numerous, diversified, and performed in various parts of his native country: they were not frivolous tricks, calculated merely to excite wonder, and gratify curiosity, but acts of substantial utility and benevolence. They were publicly, but not boastingly nor ostentatiously displayed: in the presence not of friends only, but also of enemies—of enemies exasperated to malignity against him, because he had censured their vices and exposed their hypocrisy, and who were actuated by every motive which a spirit of revenge could suggest to incurable prejudice, to induce them to detect the imposition of his miracles, if *false*, and to deny and discredit them, if *true*. To *deny* them they did not attempt, but they strove to sink them in disrepute, and thereby furnished a striking specimen of those embarrassing dilemmas, into which infidelity is continually betraying her votaries. They ascribed them to the agency of Satan; thus representing him, “*who was a liar from the beginning,*” as contributing to the diffusion of truth—“*the spirit that worketh in the children of disobedience*” as promoting the cause of holiness, and as co-operating in the overthrow of *his own kingdom*, with him “*who was manifested to destroy the works of the devil!*”

The prophecies of our Lord, as well as his miracles, were many, and of great variety. They were not delivered with pomp and parade, but rose out of occasions, and seem to have resulted, for the most part, from his affectionate solicitude for those who then were, or who might afterwards become, his disciples. While the fulfilment of some of these

predictions was confined to the term of his mission and the limits of his country, the accomplishment of others extended to all nations, and to every future age of the world.

Of the prophecies which have already been fulfilled, few, perhaps, are so interesting in themselves, or so striking in their accomplishment, as those which relate to the *destruction of Jerusalem and its temple*, and the signal calamities which every where befel the Jewish nation. The chief of our Lord's predictions, relative to these events, are contained in Matt. xxiv. Mark xiii. Luke xix. 41—44; xxi. and xxiii. 27—30; and we may with confidence appeal to the *facts* which verify them, as conclusive and incontrovertible proofs of the divinity of his mission. Before, however, we enter upon this illustration, it may be gratifying to the reader, and add considerably to the interest of many of the subsequent pages, to give in this place a brief description of that renowned city and its temple.

Jerusalem was built on two mountains. Three celebrated walls surrounded the city on every side, except that which was deemed inaccessible, and there it was defended by one wall only. The most ancient of these walls was remarkable for its great strength, and was, moreover, erected on a hanging rock, and fortified by sixty towers. On the middle wall there were fourteen towers only; but on the third, which was also distinguished by the extraordinary merit of its architecture, there were no less than ninety. The celebrated tower of Psephinos, before which Titus at first encamped, was erected on this latter wall, and even excelled it in the superior style of its architecture: it was seventy cubits high, and had eight angles, each of which commanded most extensive and beautiful prospects. In clear weather, the spectator had from them a view of the Mediterranean sea, of Arabia, and of the whole extent of the Jewish dominions. Besides this there were three other towers of great magnitude, named Hippocos, Phasaël, and Mariamne.—The two former, famed for their strength and grandeur, were near ninety cubits high; the latter, for its valuable curiosities, beauty, and elegance, was about fifty-five cubits. They were all built of white marble; and so exquisite was the workmanship, that each of them appeared as if it had been hewn out of an immense single block of it. Notwithstanding their great elevation, they yet must have appeared, from

the surrounding country, far loftier than they really were. The old wall, it has just been remarked, was built upon a high rock; but these towers were erected on the *top* of a hill, the summit of which was itself thirty cubits above the *top* of the old wall! Such edifices, so situated, it is easy to conceive, must have given to the city a very great degree of grandeur and magnificence. Not far distant from these towers stood the royal palace, of singular beauty and elegance. Its pillars, its porticoes, its galleries, its apartments, were all incredibly costly, splendid, and superb; while the groves, gardens, walks, fountains, and aqueducts, with which it was encompassed, formed the richest and most delightful scenery that can possibly be imagined. The situation of these structures was on the north side of Jerusalem. Its celebrated temple, and the strong fort of Antonia, were on the east side, and directly opposite to the mount of Olives. This fort was built on a rock fifty cubits in height, and so steep as to be inaccessible on every side; and to render it still more so, it was faced with thin slabs of marble, which, being slippery, proved at once a defence and an ornament. In the midst of the fort stood the castle of Antonia, the interior parts of which, for grandeur, state, and convenience, resembled more a palace than a fortress. Viewed from a distance it had the appearance of a tower, encompassed by four other towers, situated at the four angles of a square. Of these latter, three were fifty cubits high, and the fourth seventy cubits.

The tower last mentioned commanded an excellent view of the whole temple, the riches, grandeur, and elegance of which, it is not in the power of language to describe. Whether we consider its architecture, its dimensions, its magnificence, its splendour, or the sacred purposes to which it was dedicated, it must equally be regarded as the most astonishing fabric that was ever constructed. It was erected partly on a solid rock, which was originally steep on every side. The foundations, of what was called the lower temple, were three hundred cubits in depth, and the stones of which they were composed, more than sixty feet in length, while the superstructure contained, of the whitest marble, stones nearly sixty-eight feet long, more than seven feet high, and nine broad. The circuit of the whole building was four furlongs; its height one hundred cubits; one hundred

and sixty pillars, each twenty-seven feet high, ornamented and sustained the immense and ponderous edifice. In the front, spacious and lofty galleries, wainscoted with cedar, were supported by columns of white marble, in uniform rows. In short, says Josephus, nothing could surpass even the exterior of this temple, for its elegant and curious workmanship. It was adorned with solid plates of gold, that rivalled the beauty of the rising sun, and were scarcely less dazzling to the eye than the beams of that luminary. Of those parts of the building which were not gilt, when viewed from a distance, some, says he, appeared like *pillars of snow*, and some like *mountains of white marble*. The splendour of the interior parts of the temple, corresponded with its external magnificence. It was decorated and enriched by every thing that was costly, elegant, and superb. Religious donations and offerings, had poured into this wonderful repository of precious stores, from every part of the world, during many successive ages. In the lower temple was placed those sacred curiosities, the seven-branched candlestick of pure gold, the table for the shew-bread, and the altar of incense; the two latter of which were covered over with plates of the same metal. In the sanctuary were several doors, fifty-five cubits high, and sixteen in breadth, which were all likewise of gold. Before these doors hung a veil of the most beautiful Babylonian tapestry, composed of scarlet, blue, and purple, exquisitely interwoven, and wrought up to the highest degree of art. From the top of the ceiling depended branches and leaves of vines, and large clusters of grapes hanging down five or six feet, all of gold, and of most admirable workmanship. In addition to these proofs of the splendour and riches of the temple, may be noticed its eastern gate of pure Corinthian brass, more esteemed even than the precious metals—the golden folding-doors of the chambers—the beautiful carved work, gilding, and painting, of the galleries—the golden vessels, &c. of the sanctuary, the sacerdotal vestments of scarlet, violet, and purple—the vast wealth of the treasury—abundance of precious stones, and immense quantities of all kinds of costly spices and perfumes. In short, the most valuable and sumptuous of whatever nature, or art, or opulence could supply, was enclosed within the consecrated walls of this magnificent and venerable edifice.

So much concerning this celebrated city, and its still more celebrated temple. We shall now consider our Lord's prophecies relating to their destruction.

On the Monday immediately preceding his crucifixion, our blessed Saviour made his public and triumphant entry into Jerusalem, amidst the acclamations of a very great multitude of his disciples, who hailed him *King of Sion*, and with palm branches, the emblems of victory, in their hands, rejoiced and gave praises to God for all the mighty works that they had seen, singing "*Hosanna! blessed be the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!*" But while the people thus exulted and triumphantly congratulated their Messiah, he struggling with the deepest emotions of pity and compassion for Jerusalem, beheld the city and wept over it, saying, "*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*"* On the Wednesday following, being only two days before his death, he went for the last time into the temple to teach the people: while he was thus employed, the high priests and the elders, the Herodians, Sadducees, and Pharisees, successively came to him, and questioned him with subtilty, being desirous to "*entangle him in his talk;*" to whom, with his accustomed dignity and wisdom, he returned answers which carried conviction to their hearts, and at once silenced and astonished them. Then, turning to his disciples, and the whole multitude, he addressed to them a discourse of very uncommon energy, in which, with most exquisite keenness of reproof, he exposed and condemned the cruelty and pride, the hypocrisy and sensuality of the Pharisees and scribes. Having next foretold the barbarous treatment which his apostles would receive at their hands, he proceeded to denounce against Jerusalem the dire and heavy vengeance, that had for ages been accumulating in the vials of divine displeasure, expressly declaring, that it

* Luke xix. 42—44.

should be poured out upon the *then existing generation*, adding that inimitably tender and pathetic apostrophe to this devoted city, "*O, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold! your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!*"* Having said this, he went out of the temple, and, as he departed, his disciples drew his attention to the wonderful magnitude and splendour of the edifice. They spake, "*how it was adorned with goodly stones and gifts;*" and said unto him, "*Master, see what manner of stones and buildings are here! And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.*"

When we consider the antiquity and sanctity of the temple, its stupendous fabric, its solidity, and the uncommon magnitude of the stones of which it was composed, we may, in some measure, conceive of the amazement which this declaration of our Lord must have excited in the minds of his disciples. Nevertheless, this remarkable prediction, as we shall see in the sequel, was *literally* fulfilled, and as our Lord had foretold, even during the existence of the generation to which he addressed it.

Our Lord now retired to the mount of Olives, to which place the disciples followed him, in order to make more particular inquiries relative to the time when the calamitous events, foretold by him, would come to pass. We have already intimated that the mount of Olives commanded a full view of Jerusalem and the temple. No situation, therefore, could have been better adapted to give energy to a prediction, which related chiefly to their total ruin and demolition; and if we suppose (and the supposition is highly probable) that our Lord, while in the act of speaking, pointed to the majestic and stupendous edifices, whose destruction he foretold, every word which he then uttered must have been clothed with inexpressible sublimity, and derived from the circumstances of the surrounding scenery, a force and effect, which it is not possible adequately to conceive.

* Matt. xxiii. 37—39.

“ *Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?*” Such were the questions of the disciples, in answer to which our Lord condescended to give them a particular account of the several important events that would precede, as well as of the prognostics which would announce the approaching desolations; including suitable directions for the regulation of their conduct under the various trials to which they were to be exposed. He commences with a caution; “ *Take heed,*” says he, “ *that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many.*” The necessity for this friendly warning soon appeared; for within one year after our Lord’s ascension, rose Dositheus the Samaritan, who had the boldness to assert that he was the Messiah, of whom Moses prophesied; while his disciple Simon Magus deluded multitudes in a belief that he himself was the *great power of God*. About three years afterwards another Samaritan impostor appeared, and declared that he would show the people the sacred utensils, said to have been deposited by Moses in mount Gerizim. Induced by an idea that the Messiah, their great deliverer, was now come, an armed multitude assembled under him, but Pilate speedily defeated them, and slew their chief. While Cuspius Fadus was procurator in Judea, another deceiver arose, whose name was Theudas.* This man actually succeeded so far as to persuade a very great multitude to take their effects and follow him to Jordan, assuring them, that the river would divide at his command. Fadus, however, pursued them with a troop of horse, and slew many of them, and among the rest the impostor himself, whose head was cut off and carried to Jerusalem. Under the government of Felix, deceivers rose up daily in Judea, and persuaded the people to follow them into the wilderness, assuring them that they should there behold conspicuous signs and wonders performed by the Almighty. Of these, Felix, from time to time, apprehended many, and put them to death. About this period (A. D. 55,) arose Felix, the celebrated Egyptian impostor, who collected thirty thousand followers, and persuaded them to accompany him to the mount of Olives, telling them that from thence they should see the walls of Jerusalem fall down at his command, as a prelude

* This is not the Theudas mentioned by Gamaliel, Acts v. 36.

to the capture of the Roman garrison, and to their obtaining the sovereignty of the city. The Roman governor, however, apprehending this to be the beginning of a revolt, immediately attacked them, slew four hundred of them, and dispersed the rest; but the Egyptian effected his escape. In the time of Porcius Festus (A. D. 60,) another distinguished impostor seduced the people, by promising them deliverance from the Roman yoke, if they would follow him into the wilderness; but Festus sent out an armed force, which speedily destroyed both the deceiver and his followers. In short, impostors, pretending to a divine commission, continually and fatally deceived the people, and at once justified the caution, and fulfilled the prediction of our Lord.

If it be objected that none of these impostors, except Dositheus, assumed the name of Messiah, we reply, that the grovelling expectation of the Jews was directed to a Messiah who should merely deliver them from the Roman yoke, and "*restore the kingdom to Jerusalem;*" and such were the pretensions of these deceivers. This expectation, indeed, is the only true solution of these strange and repeated insurrections; which will naturally remind the reader of the following prophetic expressions of our Lord: "*I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.*" "*If they shall say unto you, behold he is in the desert, go not forth. They will show** (or pretend to show) *great signs and wonders,*" &c.

Our Saviour thus proceeded: "*And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet, for nation shall rise up against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines, and pestilences; all these are the beginning of sorrows.*"†

"*Wars and rumours of wars,*" &c. These commotions, like distant thunder, that forebodes the approaching storm,

"At first heard solemn o'er the verge of heaven,"

* The original word signifies "give;" and that, in scripture language, there is a clear distinction betwixt *giving a sign*, and the *sign itself*, is sufficiently proved by Deut. xiii. 1, 2.

† Matt. xxiv. 6—8. Luke xxi. 11.

were so frequent from the death of our Lord until the destruction of Jerusalem, that the whole interval might, with propriety, be appealed to in illustration of this prophecy. One hundred and fifty of the copious pages of Josephus, which contain the history of this period, are every where stained with blood. To particularize in a few instances: About three years after the death of Christ, a war broke out between Herod and Aretas, king of Arabia Petræa, in which the army of the former was cut off. This was "*kingdom rising against kingdom.*" Wars are usually preceded by rumours. It may, therefore, appear absurd to attempt a distinct elucidation of this part of the prophecy; nevertheless, it ought not to be omitted, that about this time the emperor Caligula, having ordered his statue to be placed in the temple of Jerusalem, and the Jews having persisted to refuse him, the whole nation were so much alarmed, by the mere apprehension of war, that they neglected even to till their lands! The storm, however, blew over.

About this period a great number of Jews, on account of a pestilence which raged at Babylon, removed from that city to Selucia, where the Greeks and Syrians rose against them, and destroyed of this devoted people more than five myriads! "The extent of this slaughter," says Josephus, "had no parallel in any former period of their history." Again, about five years after this dreadful massacre, there happened a severe contest between the Jews at Perea, and the Philadelphians, respecting the limits of a city called Mia, in which many of the former were slain. This was "*nation rising up against nation.*" Four years afterwards, under Cumanus, an indignity was offered to the Jews within the precincts of the temple, by a Roman soldier, which they violently resented; but upon the approach of the Romans in great force, their terror was so excessive, and so disorderly and precipitate their flight, that not less than ten thousand Jews were trodden to death in the streets. This, again, was "*nation rising up against nation.*" Four years more had not elapsed, before the Jews made war against the Samaritans, and ravaged their country. The people of Samaria had murdered a Galilean, who was going up to Jerusalem to keep the passover, and the Jews thus revenged it. At Cæsarea, the Jews having had a sharp contention with

the Syrians for the government of the city, an appeal was made to Nero, who decreed it to the Syrians. This event laid the foundation of a most cruel and sanguinary contest between the two nations. The Jews, mortified by disappointment, and inflamed by jealousy, rose against the Syrians, who successfully repelled them. In the city of Cæsarea alone, upwards of twenty thousand Jews were slain. The flame, however, was not now quenched; it spread its destructive rage wherever the Jews and Syrians dwelt together in the same place; throughout every city, town, and village, mutual animosity and slaughter prevailed. At Damascus, Tyre, Ascalon, Gadara, and Scythopolis, the carnage was dreadful. At the first of these cities ten thousand Jews were slain in one hour, and at Scythopolis thirteen thousand treacherously in one night. At Alexandria, the Jews, aggrieved by the oppressions of the Romans, rose against them; but the Romans gaining the ascendancy, slew of that nation fifty thousand persons, sparing neither infants nor the aged. And after this, at the siege of Jotapata, not less than forty thousand Jews perished. While these destructive contests prevailed in the east, the western parts of the Roman empire were rent by the fierce contentions of Galba, Otho, and Vitellius; of which three emperors, it is remarkable, that they all, together with Nero, their immediate predecessor, died a violent death, within the short space of eighteen months. Finally, the whole nation of the Jews took up arms against the Romans, king Agrippa, &c. and provoked that dreadful war which, in a few years, deluged Judea with blood, and laid its capital in ruins.

If it be here objected, that, because wars are events of frequent occurrence, it would be improper to refer to supernatural foresight a successful prediction respecting them, it is replied, that much of this objection will be removed, by considering the incompetency of even statesmen themselves to foretel the condition, only for a few years, of the very nation whose affairs they administer. It is a well-known fact, that the prime minister of Great Britain, on the very eve of the long and destructive war with the French Republic, held out to his country, a picture of fifteen successive years of peace and prosperity. And who could have anticipated, even a few months beforehand, those hos-

tilities which terminated at Waterloo? Indeed, the nice points on which peace and war often depend, baffle all calculations from present aspects; and a rumour of war, so loud and so alarming, as even to suspend the operations of commerce, &c. may terminate in nothing but rumour.—Further, let it be considered, that the wars to which this part of our Lord's prophecy referred, were to be of two kinds, and that the event corresponded accordingly; that they occurred within the period to which he had assigned them; that they fell with the most destructive severity on the Jews, to whom the prophecy at large chiefly related; and that the person who predicted them was not in the condition of a statesman, but in that of a carpenter's son! On this subject more in another place.

“*And great earthquakes shall be in divers places.*” Of these significant emblems of political commotions, there occurred several within the scene of this prophecy, and, as our Saviour predicted, in divers places. In the reign of Claudius there was one at Rome, and another at Apamea, in Syria, where many of the Jews resided. The earthquake at the latter place was so destructive, that the emperor, in order to relieve the distresses of the inhabitants, remitted its tribute for five years. Both these earthquakes are recorded by Tacitus. There was one also, in the same reign, in Crete. This is mentioned by Philostratus, in his *Life of Apollonius*, who says, that there were others “at Smyrna, Miletas, Chios, and Samos; in all which places Jews had settled.” In the reign of Nero there was an earthquake at Laodicea. Tacitus records this also. It is likewise mentioned by Eusebius and Orisus, who add, that Hierapolis and Colosse, as well as Loadicea, were overthrown by an earthquake. There was also one in Campania in this reign, (of this both Tacitus and Seneca speak;) and another at Rome in the reign of Galba, recorded by Suetonius: to all which may be added those which happened on that dreadful night when the Idumeans were excluded from Jerusalem, a short time before the siege commenced. “A heavy storm (says Josephus) burst on them during the night; violent winds arose, accompanied with the most excessive rains, with constant lightnings, most tremendous thunderings; and with dreadful roarings of earthquakes. It seemed, continues he, as if the system of the world had been confounded for the

destruction of mankind; and one might well conjecture that these were signs of no common events!"

Our Lord predicted "*famines*" also. Of these the principal was that which Agabus foretold would happen in the days of Claudius, as related in the Acts of the Apostles. It began in the fourth year of his reign, and was of long continuance. It extended through Greece, and even into Italy, but was felt most severely in Judea, and especially at Jerusalem, where many perished for want of bread. This famine is recorded by Josephus also, who relates that an assaron of corn was sold for 5 drachmæ (*i. e.* about 3 pints and a half for 3s. 3d.) It is likewise noticed by Eusebius and Orosius. To alleviate this terrible calamity, Helena, queen of Adiabena, who was at that time in Jerusalem, ordered large supplies of grain to be sent from Alexandria; and Izates, her son, consigned vast sums to the governors of Jerusalem, to be applied to the relief of the more indigent sufferers. The Gentile christian converts residing in foreign countries, also sent, at the instance of St. Paul, liberal contributions to relieve the distresses of their Jewish brethren.* Dion Cassius relates that there was likewise a famine in the first year of Claudius, which prevailed at Rome, and in other parts of Italy: and, in the eleventh year of the same emperor, there was another, mentioned by Eusebius. To these may be added those that afflicted the inhabitants of several of the cities of Galilee and Judea, which were besieged and taken, previously to the investment of Jerusalem, where the climax of national misery, arising from this and every other cause, was so awfully completed.

Our Saviour adds "*pestilences*" likewise. Pestilence treads upon the heels of famine; it may therefore reasonably be presumed, that this terrible scourge accompanied the famines which had just been enumerated. History, however, particularly distinguishes two instances of this calamity, which occurred before the commencement of the Jewish war. The first took place at Babylon, about A. D. 40, and raged so alarmingly, that great multitudes of Jews fled from that city to Selucia for safety, as hath been hinted already. The other happened at Rome, A. D. 65, and carried off prodigious multitudes. Both Tacitus and Suetonius also record, that similar calamities prevailed, during this period,

* 1 Cor. xvi. 3.

in various other parts of the Roman empire. After Jerusalem was surrounded by the army of Titus, pestilential diseases soon made their appearance there, to aggravate the miseries, and deepen the horrors of the siege. They were partly occasioned by the immense multitudes which were crowded together in the city, partly by the putrid effluvia which arose from the unburied dead, and partly from the prevalence of the famine.

Our Lord proceeded, "*And fearful sights and great signs shall there be from heaven.*"*—Josephus has collected the chief of these portents together, and introduces his account by a reflection on the strangeness of that infatuation, which could induce his countrymen to give credit to impostors, and unfounded reports, whilst they disregarded the divine admonitions, confirmed, as he asserts they were, by the following extraordinary signs:

1. "A meteor, resembling a sword, † hung over Jerusalem during one whole year." This could not be a comet, for it was stationary, and was visible for twelve successive months. A sword too, though a fit emblem of destruction, but ill represents a comet.

2. "On the eighth of the month Zanthicus (before the feast of unleavened bread) at the ninth hour of the night, there shone round about the altar, and the circumjacent buildings of the temple, a light equal to the brightness of the day, which continued for the space of half an hour." This could not be the effect of lightning, nor of a vivid *aurora borealis*, for it was confined to a particular spot, and the light shone unintermittedly thirty minutes.

3. "As the high priests were leading a heifer to the altar to be sacrificed, she brought forth a lamb, in the midst of the temple." Such is the strange account given by the historian. Some may regard it "as a Grecian fable;" while others may think that they discern in this prodigy a miraculous rebuke of Jewish infidelity and impiety, for rejecting that antypical Lamb, who had offered himself as an atonement, "once for all;" and who, by thus completely fulfilling their design, had virtually abrogated the levitical sacrifices. However this may be, the circumstances of the prodigy are remarkable. It did not occur in an obscure part of the city, but in the temple; not at an ordinary time, but at the pass-

* Luke xxi. 11.

† Vide 1 Chron. xxi. 16.

over, the season of our Lord's crucifixion—in the presence, not of the vulgar merely, but of the high priests and their attendants, and when they were leading the sacrifice to the altar.

4. "About the sixth hour of the night, the eastern gate of the temple was seen to open without human assistance." When the guards informed the curator of this event, he sent men to assist them in shutting it, who, with great difficulty succeeded. This gate, as hath been observed already, was of solid brass, and required twenty men to close it every evening. It could not have been opened by a "strong gust of wind," or a "slight earthquake;" for Josephus says, "it was secured by iron bolts and bars, which were let down into a large threshold, consisting of one entire stone."*

5. "Soon after the feast of the passover, in various parts of the country, before the setting of the sun, chariots and armed men were seen in the air, passing round about Jerusalem." Neither could this portentous spectacle be occasioned by the *aurora borealis*, for it occurred before the setting of the sun; or merely the fancy of a few villagers, gazing at the heavens, for it was seen in various parts of the country.

6. "At the subsequent feast of Pentecost, while the priests were going, by night, into the inner temple to perform their customary ministrations, they first felt, as they said, a shaking, accompanied by an indistinct murmuring, and afterwards voices as of a multitude, saying, in a distinct and earnest manner,—'Let us depart hence.'" This gradation will remind the reader of that awful transaction, which the feast of Pentecost was principally instituted to commemorate. First, a shaking was heard; this would naturally induce the priests to listen; an unintelligible murmuring succeeds; this would more powerfully arrest their attention—and while it was thus awakened and fixed, they heard, says Josephus, the voices, as of a multitude, distinctly pronouncing the words, "Let us depart hence." And accordingly, before the period for celebrating this feast returned, the Jewish war had commenced, and in the space of three years afterwards, Jerusalem was surrounded by the Roman army, the temple converted into a citadel, and its sacred courts streaming with the blood of human victims.

*The conclusion which the Jews drew from this event was that the security of the temple was gone.

7. As the last and most fearful omen, Josephus relates that one Jesus, the son of Ananus, a rustic of the lower class, during the feast of tabernacles, suddenly exclaimed in the temple, "A voice from the east—a voice from the west—a voice from the four winds—a voice against Jerusalem and the temple—a voice against bridegrooms and brides—a voice against the whole people!" These words he incessantly proclaimed aloud both day and night, through all the streets of Jerusalem, for seven years and five months together, commencing at a time (A. D. 62,) when the city was in a state of peace and overflowing with prosperity, and terminating amidst the horrors of the siege. This disturber, having excited the attention of the magistracy, was brought before Albinus, the Roman governor, who commanded that he should be scourged. But the severest stripes drew from him neither tears nor supplications. As he never thanked those who relieved, so neither did he complain of the injustice of those who struck him. And no other answer could the governor obtain to his interrogatories, but his usual denunciation of "Wo, wo to Jerusalem!" which he still continued to proclaim through the city, but especially during the festivals, when his manner became more earnest, and the tone of his voice louder. At length, on the commencement of the siege, he ascended the walls, and, in a more powerful voice than ever, exclaimed, "Wo, wo to this city, this temple, and this people!" And then with a presentiment of his own death, added, "Wo, wo to myself!" He had scarcely uttered these words, when a stone from one of the Roman engines killed him on the spot.

Such are the prodigies related by Josephus, and which, excepting the first, he places in the year immediately preceding the Jewish war. Several of them are recorded also by Tacitus. They all corresponded to our Lord's prediction of "*fearful sights, and great signs from heaven:*" and ought to be deemed a sufficient answer to the objector, who demands, whether any such appearances are respectably recorded.*

* Josephus was a Jewish priest, and therefore disposed to speak as well as he could of his people. Tacitus was a heathen historian, and strongly prejudiced against Christ and his religion: neither of these, it is plain, could have had either the disposition or design to verify the predictions of the gospel; and yet their writings, especially those of

The next prediction of our Lord related to the persecutions of his disciples: "*They shall lay their hands on you,*" said he, "*and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake:*"* "*and they shall deliver you up to councils, and in the synagogues ye shall be beaten;*"† "*and some of you shall they cause to be put to death.*"† In the very infancy of the Christian church, these unmerited and unprovoked cruelties began to be inflicted. Our Lord, and his forerunner John the Baptist, had already been put to death; the apostles Peter and John were first imprisoned, and then, together with the other apostles, were scourged before the Jewish council. Stephen, after confounding the Sanhedrim with his irresistible eloquence, was stoned to death. Herod Agrippa "*stretched forth his hands to vex certain of the church,*" beheaded James the brother of John, and again imprisoned Peter, designing to put him to death also. St. Paul pleaded before the Jewish council at Jerusalem, and before Felix the Roman governor, who trembled on the judgment-seat, while the intrepid prisoner "*reasoned of righteousness, temperance, and judgment to come!*" Two years afterwards he was brought before the tribunal of Festus (who had succeeded Felix in the government,) king Agrippa the younger being present, who, while the governor scoffed, ingenuously acknowledged the force of the apostle's eloquence, and, half convinced, exclaimed, "*Almost thou persuadest me to be a Christian.*" Lastly, he pleaded before the emperor Nero at Rome; he was also brought with Silas before the rulers at Philippi, where both of them were scourged and imprisoned. Paul was likewise imprisoned two years in Judea, and afterwards twice at Rome, each time for the space of two years. He was scourged by the Jews five times, thrice beaten with rods, and once stoned; nay, he himself, before his conversion, was an instrument of fulfilling these predictions. St. Luke relates of him, that "*he made havoc of the church, entering into every house, and haling men and women, committed them to prison; when they were put to death he gave his voice against them; he punished them oft in every syna-*

the former, abundantly confirm the prophecies of our Saviour respecting the destruction of Jerusalem and the Jewish polity.

* Luke xxi. 12.

† Mark xiii. 9.

† Luke xxi, 16.

gogue, and persecuted them even into strange cities;" and to this agree his own declarations.* At length, about two years before the Jewish war, the first general persecution commenced at the instigation of the emperor Nero, "who," says Tacitus, "inflicted upon the Christians, punishments exquisitely painful;" multitudes suffered a cruel martyrdom, amidst derision and insults, and among the rest the venerable apostles St. Peter and St. Paul.

Our Lord continues—"And ye shall be hated of all nations for my name's sake."† The hatred from which the above recited persecutions sprang, was not provoked on the part of the Christians, by a contumacious resistance to established authority, or by any violations of law, but was the unavoidable consequence of their sustaining the name, and imitating the example of their Master. "It was a war," says Tertullian, "against the very name; to be a Christian was of itself crime enough." And to the same effect is that expression of Pliny in his letter to Trajan: "I asked them whether they were Christians; if they confessed it, I asked them a second and a third time, threatening them with punishment, and those who persevered I commanded to be led away to death."—It is added, "*Of all nations.*" Whatever animosity or dissensions might subsist between the Gentiles and the Jews on other points, they were at all times ready to unite and to co-operate in the persecution of the humble followers of him, who came to be a light to the former, and the glory of the latter.‡

"And then shall many be offended, and shall betray one another."§ Concerning this fact, the following decisive testimony of Tacitus may suffice: speaking of the persecutions of the Christians under Nero, to which we have just alluded, he adds, "several were seized who confessed, and by their discovery a great multitude of others were convicted and barbarously executed."

"And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end (i. e. of the Jewish dispensation) come."|| Of the fulfilment of this prediction, the epistles of St. Paul, addressed to the Christians at Rome, Corinth, Galatia, Ephesus, Phi-

* Vide Acts xxvi. 10, 11. Gal. i. 23.

† Matt. xxiv. 9.

‡ Acts xiii. 45; xiv. 2--6, 19; xvii. 6, &c.

§ Matt. xxiv. 10.

|| Matt. xxiv. 14.

lippi, Colosse, Thessalonica; and those of Peter to such as resided in Pontus, Cappadocia, and Bithynia, are monuments now standing, for neither of these apostles were living when the Jewish war commenced. St. Paul too, in his epistle to the Romans, informs them that "*their faith was spoken of throughout the world;*" and in that to the Colossians he observes, that the "gospel had been preached to every creature under heaven." Clement, who was a fellow-labourer with the apostle, relates of him that "he taught the whole world righteousness, travelling from the east westward to the borders of the ocean." Eusebius says that "the apostles preached the gospel in all the world, and that some of them passed beyond the bounds of the ocean, and visited the Britannic isles:* so says Theodoret also.

"It appears," says Bishop Newton, "from the writers of the history of the church, that before the destruction of Jerusalem, the gospel was not only preached in the Lesser Asia, and Greece and Italy, the great theatres of action then in the world, but was likewise propagated as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, as far westward as Spain and Britain." And Tacitus asserts, that "the Christian religion, which arose in Judea, spread over many parts of the world, and extended to Rome itself, where the professors of it, as early as the time of Nero, amounted to a vast multitude," insomuch that their numbers excited the jealousy of the government.

Thus completely was fulfilled a prediction, contrary to every conclusion that could have been grounded on moral probability, and to the accomplishment of which every kind of impediment was incessantly opposed. The reputed son of a mechanic instructs a few simple fishermen in a new religion, destitute of worldly incentives, but full of self-denials, sacrifices, and sufferings, and tells them that in about forty years it should spread over all the world. It spreads accordingly; and in defiance of the exasperated bigotry of the Jews, and of all the authority, power, and active oppo-

* It is admitted that the phrases "all the world," "every creature," &c. are hyperbolical; but then, taken in their connexion, they evidently import the universality of the preaching and spread of the gospel, previously to the destruction of Jerusalem, which was the point to be proved.

sition of the Gentiles, is established, within that period, in all the countries into which it penetrates. Can any one doubt but that the prediction and its fulfilment were equally divine?

Such, briefly, is the account that history gives of the several events and signs, which our Lord had foretold would precede the destruction of the holy city. No sooner were his predictions accomplished, than a most unaccountable infatuation seized upon the whole Jewish nation; so that they not only provoked, but seemed even to rush into the midst of those unparalleled calamities, which at length totally overwhelmed them. In an essay of this sort, it is impossible to enter into a minute detail of the origin and progress of these evils; but such particulars as illustrate the fulfilment of the remaining part of the prophecy, and justify the strong language in which it is couched, shall be presented to the reader.

From the conquest of their country by Pompey, about 60 years B. C. the Jews had, on several occasions, manifested a refractory spirit; but after Judas the Gaulonite, and Sadduc the Pharisee had taught them, that submission to the Roman assessments would pave the way to a state of abject slavery, this temper displayed itself with increasing malignity and violence. Rebellious tumults and insurrections became more and more frequent and alarming; and to these the mercenary exactions of Florus, the Roman governor, not a little contributed. At length Eleazer, son of the high priest, persuaded those who officiated in the temple to reject the sacrifices of foreigners, and no longer to offer up prayers for them. Thus an insult was thrown upon Cæsar, his sacrifice rejected, and the foundation of the Roman war laid. The disturbances among the Jews still continuing, Cestius Gallus, president of Syria, marched an army into Judea, in order to quell them, and his career was every where marked with blood and desolation. As he proceeded, he plundered and burnt the beautiful city of Zabulon, Joppa, and all the villages which lay in his way. At Joppa, he slew of the inhabitants eight thousand four hundred. He laid waste the district of Narbatene, and sending an army into Galilee, slew there two thousand of the seditious Jews. He then burnt the city of Lydda, and after having repulsed the Jews, who made a desperate sally upon him, encamped

at length at the distance of about one mile from Jerusalem. On the fourth day he entered its gates, and burnt three divisions of the city, and might now, by its capture, have put a period to the war; but through the treacherous persuasions of his officers, instead of pursuing his advantages, he most unaccountably raised the siege, and fled from the city with the utmost precipitation. The Jews, however, pursued him as far as Antipatris, and, with little loss to themselves, slew of his army nearly six thousand men. After this disaster had befallen Cestius, the more opulent of the Jews, says Josephus, forsook Jerusalem as men do a sinking ship. And it is with reason supposed, that on this occasion many of the Christians, or converted Jews, who dwelt there, recollecting the warnings of their divine Master, retired to Pella, a place beyond Jordan, situated in a mountainous country,* whither (according to Eusebius, who resided near the spot) they came from Jerusalem, and settled, before the war under Vespasian began. Other providential opportunities for escaping afterwards occurred, of which, it is probable, those who were now left behind availed themselves; for it is a striking fact, and such as cannot be contemplated by the pious mind without sentiments of devout admiration, that history does not record that even one Christian perished in the siege of Jerusalem. Enduring to the end faithful to their blessed Master, they gave full credit to his predictions, and escaped the calamity. Thus were fulfilled the words of our Lord, "*He that shall endure unto the end* (i. e. of the scene of this prophecy) *shall be saved,*"† i. e. from the calamities which will involve all those who shall continue obstinate in unbelief.

Nero, having been informed of the defeat of Cestius, immediately appointed Vespasian, a man of tried valour, to prosecute the war against the Jews, who, assisted by his son Titus, soon collected at Ptolemais an army of sixty thousand men. From hence, in the spring of A. D. 67, he marched into Judea, every where spreading the most cruel havoc and devastation; the Roman soldiers, on various occasions, sparing neither infants nor the aged. For fifteen months Vespasian proceeded in this sanguinary career, during which

* Such was our Lord's admonition: "*Let them which be in Judea flee into the mountains,*" &c. Vide Matt. xxiv. 16—22.

† Matt. xxiv. 13.

period he reduced all the strong towns of Galilee, and the chief of those in Judea, destroying at least one hundred and fifty thousand of the inhabitants. Among the terrible calamities which at this time happened to the Jews, those which befel them at Joppa, which had been rebuilt, deserve particular notice. Their frequent piracies had provoked the vengeance of Vespasian. The Jews fled before his army to their ships; but a tempest immediately arose, and pursued such as stood out to sea, and upset them, while the rest were dashed vessel against vessel, and against the rocks, in the most tremendous manner. In this perplexity some were drowned, some were crushed by the broken ships, others killed themselves, and such as reached the shore were slain by the merciless Romans. The sea for a long space was stained with blood; four thousand two hundred dead bodies were strewed along the coast, and dreadful to relate, not an individual survived to report this great calamity at Jerusalem. Such events were foretold by our Lord, when he said, "*There shall be distress of nations, with perplexity; the sea and the waves roaring.*"*

Vespasian, after proceeding as far as Jericho, returned to Cæsarea, in order to make preparations for his grand attempt against Jerusalem. While he was thus employed, he received intelligence of the death of Nero; whereupon, not knowing what the will of the future emperor might be, he prudently resolved to suspend, for the present, the execution of his design. Thus the Almighty gave the Jews a second respite, which continued nearly two years; but they repented not of their crimes, neither were they in the least degree reclaimed, but rather proceeded to acts of still greater enormity. The flame of civil dissension again burst out, and with more dreadful fury. In the heart of Jerusalem two factions, contending for the sovereignty, raged against each other with rancorous and destructive animosity. A division of one of these factions having been excluded from the city, forcibly entered it during the night. Athirst for blood, and inflamed by revenge, they spared neither age, sex, nor infancy; and the morning sun beheld eight thousand five hundred dead bodies lying in the streets of the holy city. They plundered every house, and having found the chief priests, Ananus and Jesus, not only slew them, but, insult-

* Luke xxi. 25.

ing their bodies, cast them forth unburied. They slaughtered the common people as unfeelingly as if they had been a herd of the vilest beasts. The nobles they first imprisoned, then scourged, and when they could not by these means attach them to their party, they bestowed death upon them as a favour. Of the higher classes twelve thousand perished in this manner; nor did any one dare to shed a tear, or utter a groan, openly, through fear of a similar fate. Death, indeed, was the penalty of the lightest and heaviest accusation, nor did any escape through the meanness of their birth, or their poverty. Such as fled were intercepted and slain; their carcasses lay in heaps on all the public roads; every symptom of pity seemed utterly extinguished, and with it all respect for authority, both human and divine.

While Jerusalem was a prey to these ferocious and devouring factions, every part of Judea was scourged and laid waste by bands of robbers and murderers, who plundered the towns, and, in case of resistance, slew the inhabitants, not sparing either women or children. Simon, son of Gioras, the commander of one of these bands, at the head of forty thousand banditti, having with some difficulty entered Jerusalem, gave birth to a third faction, and the flame of civil discord blazed out again, with still more destructive fury. The three factions, rendered frantic by drunkenness, rage, and desperation, trampling on heaps of slain, fought against each other with brutal savageness and madness. Even such as brought sacrifices to the temple were murdered. The dead bodies of priests and worshippers, both natives and foreigners, were heaped together, and a lake of blood stagnated in the sacred courts. John of Gischala, who headed one of the factions, burnt store-houses full of provisions; and Simon, his great antagonist, who headed another of them, soon afterwards followed his example.— Thus they cut the very sinews of their own strength. At this critical and alarming conjuncture, intelligence arrived that the Roman army was approaching the city. The Jews were petrified with astonishment and fear; there was no time for counsel, no hope of pacification, no means of flight:—all was wild disorder and perplexity:—nothing was to be heard but “*the confused noise of the warrior*,”—nothing to be seen but “*garments rolled in blood*,”—nothing to be expected from the Romans but signal and exemplary ven-

geance. A ceaseless cry of combatants was heard day and night, and yet the lamentations of mourners were still more dreadful. The consternation and terror which now prevailed, induced many of the inhabitants to desire that a foreign foe might come, and effect their deliverance. Such was the horrible condition of the place when Titus and his army presented themselves, and encamped before Jerusalem; but alas! not to deliver it from its miseries, but to fulfil the prediction and vindicate the benevolent warning of our Lord: "*When ye see (he said to his disciples) the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place,* and Jerusalem surrounded by armies (or camps,) then let those who are in the midst of Jerusalem depart, and let not those who are in the country enter into her,*" for "*then know that the desolation thereof is nigh.*"† These armies, we do not hesitate to affirm, were those of the Romans, who now invested the city. From the time of the Babylonian captivity, idolatry had been held as an abomination by the Jews. This national aversion was manifested even against the images of their gods and emperors, which the Roman armies carried in their standards; so that in a time of peace, Pilate, and afterwards Vitellius, at the request of some eminent Jews, on this account avoided marching their forces through Judea. Of the desolating disposition which now governed the Roman army, the history of the Jewish war, and especially of the final demolition of the holy city, presents an awful and signal example. Jerusalem was not captured merely, but, with its celebrated temple, laid in ruins. Lest, however, the army of Titus should not be sufficiently designated by this expression, our Lord adds, "*Wheresoever the carcass is, there will the eagles be gathered together.*"‡ The Jewish state, indeed, at this time, was fitly compared to a carcass. The sceptre of Judah, *i. e.* its civil and political authority, the life of its religion, and the glory of its temple, were departed. It was, in short, morally and judicially dead. The eagle, whose ruling in-

* Not only was the temple and mountain on which it stood accounted *holy*, but also the whole city of Jerusalem, and several furlongs of land round about it. *Vide* Neh. xi. 1; Isaiah liii. 1; Daniel ix. 24; and Matt. xxvii. 53.

† Matt. xxiv. 15, 21; Luke xxi. 20, 21.

‡ Matt. xxiv. 28.

stinct is rapine and murder, as fitly represented the fierce and sanguinary temper of the Romans, and, perhaps, might be intended to refer also to the principal figure on their ensigns, which, however obnoxious to the Jews, were at length planted in the midst of the holy city, and finally on the temple itself.

The day on which Titus encompassed Jerusalem was the feast of the passover; and it is deserving of the very particular attention of the reader, that this was the anniversary of that memorable period in which the Jews crucified their Messiah! At this season multitudes came up from all the surrounding country, and from distant parts to keep the festival. How suitable and how kind, then, was the prophetic admonition of our Lord, and how clearly he saw into futurity when he said, "*Let not them that are in the countries enter into Jerusalem.*"* Nevertheless, the city was at that time crowded with Jewish strangers, and foreigners from all parts, so that the whole nation may be considered as having been shut up in one prison, preparatory to the execution of the divine vengeance; and, according to Josephus, this event took place suddenly; thus not only fulfilling the predictions of our Lord, that these calamities should come like the swift darting lightning "*that cometh out of the east and shineth even unto the west,*" and "*as a snare on all them (the Jews) who dwelt upon the face of the whole earth;*"† but justifying, also, his friendly direction, that those who fled from the place should use the utmost possible expedition.

On the appearance of the Roman army, the factious Jews united, and rushing furiously out of the city, repulsed the tenth legion, which was with difficulty preserved. This event caused a short suspension of hostilities, and, by opening the gates, gave an opportunity to such as were so disposed to make their escape; which before this they could not have attempted without interruption, from the suspicion that they wished to revolt to the Romans. This success inspired the Jews with confidence, and they resolved to defend their city to the very uttermost; but it did not prevent the renewal of their civil broils. The faction under Eleazer having dispersed, and arranged themselves under the two other leaders, John and Simon, there ensued a scene of

* Luke xxi. 22.

† Matt. xxiv. 27; and Luke xxi. 35.

the most dreadful contention, plunder, and conflagration: the middle space of the city being burnt, and the wretched inhabitants made the prize of the contending parties. The Romans at length gained possession of two of the three walls which defended the city, and fear once more united the factions. This pause to their fury had, however, scarcely begun, when famine made its ghastly appearance in the Jewish army. It had for some time been silently approaching, and many of the peaceful and the poor had already perished for want of necessaries. With this new calamity, strange to relate, the madness of the factions again returned, and the city presented a new picture of wretchedness. Impelled by the cravings of hunger, they snatched the staff of life out of each other's hands, and many devoured the grain unprepared. Tortures were inflicted for the discovery of a handful of meal; women forced food from their husbands, and children from their fathers, and even mothers from their infants; and while sucking children were wasting away in their arms, they scrupled not to take away the vital drops which sustained them! So justly did our Lord pronounce a wo on "*them who should give suck in those days.*"* This dreadful scourge at length drove multitudes of the Jews out of the city into the enemies' camp, where the Romans crucified them in such numbers, that, as Josephus relates, space was wanted for the crosses, and crosses for the captives; and it having been discovered that some of them had swallowed gold, the Arabs and Syrians who were incorporated in the Roman army, impelled by avarice, with unexampled cruelty, ripped open two thousand of the deserters in one night. Titus, touched by these calamities, in person entreated the Jews to surrender, but they answered him with revilings. Exasperated by their obstinacy and insolence, he now resolved to surround the city by a circumvallation,† which, with astonishing activity, was effected by the soldiers in three days. Thus was fulfilled another of our Lord's predictions, for he had said, while addressing this devoted city, "*Thine enemies shall cast a trench about thee, and compass thee round about, and keep thee in on every side.*"‡ As no

* Matt. xxiv. 19.

† This trench was thirty-nine furlongs in circuit, and strengthened with thirteen towers.

‡ Luke. xix. 43.

supplies whatever could now enter the walls, the famine rapidly extended itself, and, increasing in horror, devoured whole families. The tops of houses, and the recesses of the city, were covered with the carcasses of women, children, and aged men. The young men appeared like spectres in the places of public resort, and fell down lifeless in the streets. The dead were too numerous to be interred, and many expired in the performance of this office. The public calamity was too great for lamentation. Silence, and, as it were, a black and deadly night overspread the city. But even such a scene could not awe the robbers; they spoiled the tombs, and stripped the dead of their grave clothes, with an unfeeling and wild laughter. They tried the edges of their swords on their carcasses, and even on some that were yet breathing; while Simon Gioras chose this melancholy and awful period to manifest the deep malignity and cruelty of his nature, in the execution of the high priest Matthias, and his three sons, whom he caused to be condemned as favourers of the Romans. The father, in consideration of his having opened the city gates to Simon, begged that he might be executed previously to his children; but the unfeeling tyrant gave orders that he should be despatched in the last place, and in his expiring moments insultingly asked him, whether the Romans could then relieve him.

While the city was in this dismal situation, a Jew named Mannæus fled to Titus, and informed him, that from the beginning of the siege (14th April) to the first of July following, one hundred and fifteen thousand eight hundred and eighty dead bodies had been carried through one gate only, which he had guarded. This man had been appointed to pay the public allowance for carrying the bodies out, and was therefore obliged to register them. Soon after, several respectable individuals deserted to the Romans, and assured Titus that the whole number of the poor who had been cast out at the different gates, was not less than six hundred thousand. The report of these calamities excited pity in the Romans, and in a particular manner affected Titus, who, while surveying the immense number of dead bodies which were piled up under the walls, raised his hands towards heaven, and, appealing to the Almighty, solemnly protested that he had not been the cause of these

deplorable calamities; which, indeed, the Jews, by their unexampled wickedness, rebellion, and obstinacy, had brought down upon their own heads.

After this, Josephus, in the name of Titus, earnestly exhorted John and his adherents to surrender; but the insolent rebel returned nothing but reproaches and imprecations, declaring his firm persuasion that Jerusalem, as it was God's own city, could never be taken: thus literally fulfilling the declaration of Micah, that the Jews, in their extremity, notwithstanding their crimes, would presumptuously "*lean upon the Lord and say, 'Is not the Lord among us? none evil can come upon us.'*"*

Meanwhile the horrors of famine grew still more melancholy and afflictive. The Jews, for want of food, were at length compelled to eat their belts, their sandals, the skins of their shields, dried grass, and even the ordure of oxen. In the depth of this horrible extremity, a Jewess of noble family, urged by the intolerable cravings of hunger, slew her infant child, and prepared it for a meal; and had actually eaten one half thereof, when the soldiers, allured by the smell of food, threatened her with instant death if she refused to discover it. Intimidated by this menace, she immediately produced the remains of her son, which petrified them with horror. At the recital of this melancholy and affecting occurrence, the whole city stood aghast, and poured forth their congratulations on those whom death had hurried away from such heart-rending scenes. Indeed, humanity at once shudders and sickens at the narration, nor can any one of the least sensibility reflect upon the pitiable condition to which the female part of the inhabitants of Jerusalem must at this time have been reduced, without experiencing the tenderest emotions of sympathy, or refrain from tears, while he reads our Saviour's pathetic address to the women who "*bewailed him*" as he was led to Calvary, wherein he evidently refers to these very calamities:— "*Daughters of Jerusalem, weep not for me, but for yourselves and for your children; for, behold, the days are coming in which they shall say, 'Blessed are the barren, and the wombs that never bear, and the breasts that never gave suck.'*"†

The above melancholy fact was also literally foretold by

* Micah iii. 11.

† Luke xxiii. 29.

Moses: “ *The tender and delicate woman among you (said he, addressing Israel) who would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil.... toward her young one.... which she shall bear,*” and “ *eat for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates.*”^{*} This prediction was partially fulfilled when Samaria, the capital of the revolted tribes, was besieged by Benhadad; and afterwards at Jerusalem, previously to its capture by Nebuchadnezzar; but its exact and literal accomplishment, in relation to a lady of rank, delicately and voluptuously educated, was reserved for the period of which we are now speaking. And it deserves particular regard, as a circumstance which very greatly enhances the importance of this prophecy, that the history of the world does not record that a parallel instance of unnatural barbarity ever occurred during the siege of any other place, in any other age or nation whatsoever. Indeed, Josephus himself declares that, if there had not been many credible witnesses of the fact, he would not have recorded it, “ because,” as he remarks, “ such a shocking violation of nature never having been perpetrated by any Greek or barbarian,” the insertion of it might have diminished the credibility of his history.

While famine continued thus to spread its destructive rage through the city, the Romans, after many ineffectual attempts, at length succeeded in demolishing part of the inner wall, possessed themselves of the great tower of Antonia, and advanced towards the temple, which Titus in a council of war, had determined to preserve as an ornament to the empire, and as a monument of his success. But the Almighty had determined otherwise; for now, in the revolution of ages, was arrived that fatal day,[†] emphatically called a “ *day of vengeance,*”[‡] on which the temple had formerly been destroyed by the king of Babylon. A Roman soldier, urged, as he declared, by a divine impulse, regardless of the command of Titus, climbed on the shoulders of another, and threw a flaming brand into the golden window of the temple, which instantly set the building on fire. The Jews, anxious above all things to save that sacred edi-

^{*} Deut. xxviii. 56, 57.

[†] The 10th of August.

[‡] Luke xxi. 22.

fice, in which they superstitiously trusted for security, with a dreadful outcry, rushed in to extinguish the flames. Titus also, being informed of the conflagration, hastened to the spot in his chariot, attended by his principal officers and legions; but in vain he waved his hand and raised his voice, commanding his soldiers to extinguish the fire; so great was the uproar and confusion, that no attention was paid even to him. The Romans, wilfully deaf, instead of extinguishing the flames, spread them wider and wider. Actuated by the fiercest impulses of rancour and revenge against the Jews, they rushed furiously upon them, slaying some with the sword, trampling others under their feet, or crushing them to death against the walls. Many, falling amongst the smoking ruins of the porches and galleries, were suffocated. The unarmed poor, and even sick persons, were slaughtered without mercy. Of these unhappy people, numbers were left weltering in their gore. Multitudes of the dead and dying were heaped round about the altar, to which they had formerly fled for protection, while the steps that led from it into the outer court were literally deluged with their blood.

Finding it impossible to restrain the impetuosity and cruelty of his soldiers, the commander-in-chief proceeded, with some of his superior officers, to take a survey of those parts of the edifice which were still uninjured by the conflagration. It had not, at this time, reached the inner temple, which Titus entered, and viewed with silent admiration. Struck with the magnificence of its architecture, and the beauty of its decorations, which even surpassed the report of fame concerning them; and perceiving that the sanctuary had not yet caught fire, he redoubled his efforts to stop the progress of the flames. He condescended even to entreat his soldiers to exert all their strength and activity for this purpose, and appointed a centurion of the guards to punish them, if they again disregarded him: but all was in vain. The delirious rage of the soldiery knew no bounds. Eager for plunder and for slaughter, they alike condemned the solicitations and the menaces of their general. Even while he was thus intent upon the preservation of the sanctuary, one of the soldiers was actually employed in setting fire to the door posts, which caused the conflagration to become general. Titus and his officers were now compelled

to retire, and none remained to check the fury of the soldiers or the flames. The Romans, exasperated to the highest pitch against the Jews, seized every person whom they could find, and without the least regard to sex, age, or quality, first plundered, and then slew them. The old and the young, the common people and the priests, those who surrendered and those who resisted, were equally involved in this horrible and indiscriminate carnage. Meanwhile the temple continued burning, until at length, vast as was its size, the flames completely enveloped the whole building; which, from the extent of the conflagration, impressed the distant spectator with an idea that the whole city was now on fire. The tumult and disorder which ensued upon this event, it is impossible (says Josephus) for language to describe. The Roman legions made the most horrid outcries; the rebels, finding themselves exposed to the fury of both fire and sword, screamed dreadfully; while the unhappy people who were pent up between the enemy and the flames, deplored their situations in the most pitiable complaints. Those on the hill and those in the city seemed mutually to return the groans of each other. Such as were expiring through famine, were revived by this scene, and seemed to acquire new spirits to deplore their misfortunes. The lamentations from the city were re-echoed from the adjacent mountains, and places beyond Jordan. The flames which enveloped the temple were so violent and impetuous, that the lofty hill on which it stood appeared, even from its deep foundation, as one large fire. The blood of the sufferers flowed in proportion to the rage of this destructive element; and the number of the slain exceeded all calculation. The ground could not be seen for the dead bodies, over which the Romans trampled in pursuit of the fugitives; while the crackling noise of the devouring flames, mingled with the clangour of arms, the groans of the dying, and the shrieks of despair, augmented the tremendous horror of a scene, to which the pages of history can furnish no parallel.

Amongst the tragical events which at this time occurred, the following is more particularly deserving of notice.—A false prophet, pretending to a divine commission, affirmed, that if the people would repair to the temple, they should behold signs of their speedy deliverance. Accordingly, about six thousand persons, chiefly women and children, as-

sembled in a gallery, that was yet standing, on the outside of the building. Whilst they waited in anxious expectation of the promised miracle, the Romans, with the most wanton barbarity, set fire to the gallery; from which multitudes, rendered frantic by their horrible situation, precipitated themselves on the ruins below, and were killed by the fall; while, awful to relate, the rest, without a single exception, perished in the flames. So necessary was our Lord's second premonition not to give credit to "*false prophets*," who should pretend to show "*great signs and wonders*." In this last caution, as the connexion of the prophecy demonstrates, he evidently refers to the period of the siege; but in the former, to the interval immediately preceding the Jewish war.*

The temple now represented little more than a heap of ruins; and the Roman army, as in triumph on the event, came and reared the ensigns against a fragment of the eastern gate, and with sacrifices of thanksgiving, proclaimed the imperial majesty of Titus, with every possible demonstration of joy.

Thus terminated the glory and the existence of this sacred and venerable edifice, which from its stupendous size, its massy solidity, and astonishing strength, seemed formed to resist the most violent operations of human force, and to stand, like the pyramids, amid the shocks of successive ages, until the final dissolution of the globe.†

* Matt. xxiv. Compare verses 5, 23—26.

† From its first foundation by king Solomon, until its destruction under Vespasian, were one thousand and thirty years, seven months, and fifteen days: and from its re-erection by Haggai, to the same period, six hundred and thirty-nine years, and forty-five days. It has been already hinted, that, by a very singular coincidence, it was now reduced to ashes in the same month, and on the same day of the month, on which it had formerly been burnt by the Babylonians. These two eras are distinguished by another extraordinary coincidence, which Josephus, in one of his addresses to the Jews, pointed out to them as one of the signs which foreboded the destruction of their city. "The fountains," said he, "flow copiously for Titus, which to you were dried up; for before he came, you know that both Siloam failed, and all the springs without the city, so that water was brought by the amphora;‡ but now they are so abundant to your enemies, as to suffice, not only for themselves and their cattle, but also for their gardens. This wonder you also formerly experienced when the king of Babylon laid siege to your city."

‡ A vessel containing about seven gallons.

For five days after the destruction of the temple, the priests who had escaped sat, pining with hunger, on the top of one of its broken walls; at length, through necessity, they came down and humbly asked the pardon of Titus, which, however, he refused to grant them, saying, that "as the temple, for the sake of which he would have spared them, was destroyed, it was but fit that its priests should perish also;" whereupon he commanded that they should be put to death.

The leaders of the factions being now pressed on all sides, begged a conference with Titus, who offered to spare their lives, provided that they would lay down their arms. With this reasonable condition, however, they refused to comply; upon which Titus, exasperated by their obstinacy, resolved that he would hereafter grant no pardon to the insurgents, and ordered a proclamation to be made to this effect. The Romans had now full license to ravage and destroy. Early the following morning they set fire to the castle, the register-office, the council-chamber, and the palace of queen Helena; and then spread themselves throughout the city, slaughtering wherever they came, and burning the dead bodies which were scattered over every street, and on the floors of almost every house. In the royal palace, where immense treasures were deposited, the seditious Jews murdered eight thousand four hundred of their own nation, and afterwards plundered their property. Prodigious numbers of deserters, also, who escaped from the tyrants, and fled into the enemies' camp, were slain. The soldiers, however, at length, weary of killing, and satiated with the blood which they had spilt, laid down their swords, and sought to gratify their avarice. For this purpose they took the Jews, together with their wives and families, and publicly sold them like cattle in a market, but at a very low price; for multitudes were exposed to sale, while the purchasers were few in number. And now were fulfilled the words of Moses: "*And ye shall be sold for bond-men and bond-women, and no man shall buy you.*"*

The Romans having become masters of the lower city, set it on fire. The Jews now fled to the higher, from whence, their pride and insolence yet unabated, they continued to exasperate their enemies, and even appeared to

* Deut. xxviii. 68.

view the burning of the town below them with tokens of pleasure. In a short time, however, the walls of the higher city were demolished by the Roman engines, and the Jews, lately so haughty and presumptuous, now, trembling and panic-struck, fell on their faces, and deplored their own infatuation. Such as were in the towers, deemed impregnable to human force, beyond measure affrighted, strangely forsook them, and sought refuge in caverns and subterraneous passages; in which dismal retreats no less than two thousand dead bodies were afterwards found. Thus, as our Lord had predicted, did these miserable creatures in effect, say "*to the mountains, 'Fall on us;'* and *to the rocks, 'Cover us.'*"*

The walls of the city being now completely in possession of the Romans, they hoisted their colours upon the towers, and burst forth into the most triumphant acclamations. After this, all annoyance from the Jews being at an end, the soldiers gave an unbridled license to their fury against the inhabitants. They first plundered, and then set fire to the houses. They ranged through the streets with drawn swords in their hands, murdering every Jew whom they met, without distinction; till at length the bodies of the dead choaked up all the alleys and narrow passes, while their blood literally flowed down the channels of the city in streams. As it drew towards evening, the soldiers exchanged the sword for the torch, and amidst the darkness of this awful night, set fire to the remaining divisions of the place. The vial of divine wrath which had been so long pouring out upon this devoted city, was now emptying, and Jerusalem, once "a praise in all the earth," and the subject of a thousand prophecies, deprived of the staff of life, wrapt in flames, and bleeding on every side, sunk into utter ruin and desolation.†

Before their final demolition, however, Titus took a survey of the city and its fortifications; and while contemplating their impregnable strength, could not help ascribing his success to the peculiar interposition of the Almighty himself. "Had not God himself (exclaimed he) aided our ope-

* Luke xxiii. 20.

† This memorable siege terminated on the 8th day of September, A. D. 70: its duration was nearly five months, the Romans having invested the city on the 14th day of the preceding April.

rations, and driven the Jews from their fortresses, it would have been absolutely impossible to have taken them; for what could men, and the force of engines, have done against such towers as these?" After this he commanded that the city should be razed to its foundations, excepting only the three lofty towers, Hippocos, Phasaël, and Mariamne, which he suffered to remain as evidences of its strength, and as trophies of his victory. There was left standing also, a small part of the western wall, as a rampart for a garrison, to keep the surrounding country in subjection. Titus now gave orders that those Jews only who resisted should be slain; but the soldiers, equally void of pity and remorse, slew even the sick and the aged. The robbers and seditious were all punished with death: the tallest and most beautiful youths, together with several of the Jewish nobles, were reserved by Titus to grace his triumphal entry into Rome. After this selection, all above the age of seventeen were sent in chains into Egypt, to be employed there as slaves, or distributed throughout the empire, to be sacrificed as gladiators in the amphitheatres; whilst those who were under this age, were exposed to sale.

During the time that these things were transacting, eleven thousand Jews, guarded by one of the generals, named Fronto, were literally starved to death. This melancholy occurrence happened partly through the scarcity of provisions, and partly through their own obstinacy, and the negligence of the Romans.

Of the Jews destroyed during the siege, Josephus reckons not less than one million and one hundred thousand, to which must be added, above two hundred and thirty-seven thousand who perished in other places, and innumerable multitudes who were swept away by famine and pestilence, and of which no calculation could be made. Not less than two thousand laid violent hands upon themselves. Of the captives, the whole number was about ninety-seven thousand. Of the two great leaders of the Jews, who had both been made prisoners, John was doomed to a dungeon for life; while Simon, after being led, together with John, in triumph at Rome, was scourged and put to death as a malefactor.

In executing the command of Titus, relative to the demolition of Jerusalem, the Roman soldiers not only threw down the buildings, but even dug up their foundations, and so

completely levelled the whole circuit of the city, that a stranger would scarcely have known that it had ever been inhabited by human beings. Thus was this great city, which only five months before had been crowded with nearly two millions of people, who gloried in its impregnable strength, entirely depopulated, and levelled with the ground. And thus also was our Lord's prediction, that her enemies should "*lay her even with the ground,*" and "*should not leave in her one stone upon another,*"* most strikingly and fully accomplished! This fact is confirmed by Eusebius, who asserts that he himself saw the city lying in ruins; and Josephus introduces Eleazer as exclaiming, "Where is our great city, which, it was believed, God inhabited? It is altogether rooted and torn up from its foundations; and the only monument of it that remains, is the camp of its destroyers, pitched amidst its reliquies!"

Concerning the temple, our Lord had foretold, particularly, that notwithstanding their wonderful dimensions, there should "*not be left one stone upon another that should not be thrown down;*" and accordingly it is recorded in the Talmud, and by Maimonides, that Terentius Rufus, captain of the army of Titus, absolutely ploughed up the foundations of the temple with a ploughshare. Now, also, was literally fulfilled that prophecy of Micah,—"*Therefore shall Zion, for your sakes (i. e. for your wickedness,) be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the Lord's house as the high places of the forest.*"†

Thus awfully complete, and severe beyond example, were the calamities which befel the Jewish nation, and especially the city of Jerusalem. With what truth, then, did our Lord declare, that there should "*be great tribulation, such as was not since the beginning of the world, no, nor never shall be!*"‡ Such was the prediction: the language in which Josephus declares its fulfilment is an exact counterpart to it. "If the misfortunes," says he, "of all nations, from the beginning of the world, were compared with those which befel the Jews, they would appear far less in comparison;" and again, "No other city ever suffered such things, as no other generation, from the beginning of the world, was ever more fruitful in wickedness." These were, indeed, "*the days of vengeance,*" "*that all things which*

* Luke xix. 44.

† Mic. iii. 12.

‡ Matt. xxiv. 21.

are written (especially by Moses, Joel, and Daniel,) *might be fulfilled.*"* Nor were the calamities of this ill-fated nation even now ended; for there were still other places to subdue; and our Lord had thus predicted, "*wheresoever the carcass is, there will the eagles be gathered together.*"† After the destruction of Jerusalem seventeen hundred Jews who surrendered at Macherus were slain, and of fugitives not less than three thousand in the wood of Jardes. Titus having marched his army to Cæsarea, he there, with great splendour, celebrated the birth-day of his brother Domitian; and, according to the barbarous manner of those times, punished many Jews in honour of it. The number who were burnt, and who fell by fighting with wild beasts, and in mutual combats, exceeded two thousand and five hundred. At the siege of Massada, Eleazer, the commander, instigated the garrison to burn their stores, and to destroy first the women and children, and then themselves. Dreadful as it is to relate, this horrid design was executed. They were in number nine hundred and sixty. Ten were chosen to perform this bloody work; the rest sat on the ground, and, embracing their wives and children, stretched out their necks to the sword: one was afterwards appointed to destroy the remaining nine, and then himself. The survivor, when he had looked round to see that all were slain, set fire to the place, and plunged his sword into his own bosom. Nevertheless, two women and five children successfully concealed themselves, and witnessed the whole transaction. When the Romans advanced to the attack in the morning, one of the women gave them a distinct account of this melancholy affair; which struck them with amazement at the contempt of death that had been displayed by the Jews. After this event, if we except the transitory insurrection of the Sicarii, under Jonathan, all opposition on the part of the Jews every where ceased. It was the submission of impotence and despair. The peace that ensued was the effect of the direst necessity. The rich territory of Judea was converted into a desolate waste. Every where ruin and desolation presented itself to the solitary passenger, and a melancholy and death-like silence reigned over the whole region. The mournful and desolate condition of Judea, at this time, is exactly described by the prophet Isaiah, in the

* Luke xxi. 22.

† Matt. xxiv. 28.

following passage of his prophecy: "*The cities were wasted without inhabitant, and the houses without a man; and the land was utterly desolate, and the Lord had removed men far away, and there was a great forsaking in the midst of the land.*"*

The catastrophe which has now been reviewed, cannot but be deemed one of the most extraordinary that has happened since the foundation of the world, and as it has pleased the Almighty to make it the subject of a very large proportion of the prophecies, both of the Jewish and Christian scriptures, so he hath ordained that the particular events which accomplished them, should be recorded with very remarkable precision, and by a man most singularly preserved,† qualified, and circumstanced for this purpose. But with respect to this latter point, he shall speak for himself. "At first," says Josephus, "I fought against the Romans, but was afterwards forced to be present in the Roman camp. At the time I surrendered, Vespasian and Titus kept me in bonds, but obliged me to attend them continually. Afterwards I was set at liberty, and accompanied Titus when he came from Alexandria to the siege of Jerusalem. During this time nothing was done which escaped my knowledge. What happened in the Roman camp I saw, and wrote down carefully. As to the information the deserters brought out of the city, I was the only man that understood it. Afterwards I got leisure at Rome; and when all my materials were prepared, I procured the help of one to assist me in writing Greek. Thus I composed the history of those transactions, and I appealed both to Titus and Vespasian for the truth of it; to which also Julius Archelaus, Herod, and king Agrippa, bore their testimony." All remark here is needless: but it should not be forgotten, that Josephus was a Jew, obstinately attached to his religion; and that, although he has circumstantially related every remarkable event of that period, he seems studiously to have avoided such as had any reference to Jesus Christ, whose history (and even the genuineness of this is disputed) he sums up in about twelve lines. No one, therefore, can reasonably entertain a suspicion, that the service he has rendered to Christianity, by his narrative of the transactions of the

* Isaiah vi. 11, 12.

† Three several times his life was preserved as by a miracle.

Jewish war, was at all the effect of design. The fidelity of Josephus, as an historian, is indeed universally admitted; and Scaliger even affirms, that not only in the affairs of the Jews, but in those of foreign nations also, he deserves more credit than all the Greek and Roman writers put together.

Nor is the peculiar character of Titus, the chief commander in this war, unworthy of our particular regard. Vespasian his father had risen out of obscurity, and was elected emperor, contrary to his avowed inclination, about the commencement of the conflict; and thus the chief command devolved upon Titus, the most unlikely man throughout the Roman armies to become a scourge to Jerusalem. He was eminently distinguished for his great tenderness and humanity, which he displayed in a variety of instances during the siege. He repeatedly made pacific overtures to the Jews, and deeply lamented the infatuation that rejected them. In short, he did every thing which a military commander could do, to spare them, and to preserve their city and temple, but without effect. Thus was the will of God accomplished by the agency, although contrary to the wish of Titus; and his predicted interposition, to punish his rebellious and apostate people, in this way rendered more conspicuously evident.

The history of the Jews, subsequently to the time of Josephus, still further corroborates the truth of our Saviour's prophecies concerning that oppressed and persecuted people. Into this inquiry, however, the limits of the present essay will not allow us to enter particularly. Our Lord foretold, generally, that they should "*fall by the edge of the sword, and be led away captive into all nations; and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled;*"* and these predictions may be regarded as a faithful epitome of the circumstances of the Jews, and also of their city, from the period in which it was delivered, down even to our own times.

In order to demonstrate the accomplishment of these predictions, we appeal, therefore, to universal history, and to every country under heaven.† The undisputed facts are,

* Luke xxi. 24.

† "In the reign of Adrian," says Bishop Newton, "nine hundred and eighty-five of their best towns were sacked and demolished, five hundred and eighty thousand men fell by the sword, in battle, be-

that Jerusalem has not since been in possession of the Jews, but has been successively occupied by the Romans, Arabic Saracens, Franks, Mamelucs, and lastly by the Turks, who now possess it. It has never regained its former distinction and prosperity. It has always been trodden down. The eagles of idolatrous Rome, the crescent of Mahomet, and the banner of popery, have by turns been displayed amidst the ruins of the sanctuary; and a Mahomedan mosque, to the extent of a mile in circumference, now covers the spot where the temple formerly stood. The territory of Judea, then one of the most fertile countries on the globe, has for

sides an infinite multitude who perished by famine, and sickness, and fire; so that Judea was depopulated, and an almost incredible number of every age, and of each sex, were sold like horses, and dispersed over the face of the earth."* The war which gave rise to these calamities, happened about sixty-four years after the destruction of Jerusalem; during which time the Jews had greatly multiplied in Judea. About fifty years after the latter event, Ælius Adrian built a new city on mount Calvary, and called it Ælia, after his own name; but no Jew was suffered to come near it. He placed in it a heathen colony, and erected a temple to Jupiter Capitolinus, on the ruins of the temple of Jehovah. This event contributed greatly to provoke the sanguinary war to which we have just alluded. The Jews afterwards burnt the new city; which Adrian, however, rebuilt, and re-established the colony. In contempt of the Jews, he ordered a marble statue of a sow to be placed over its principal gate, and prohibited them entering the city under pain of death, and forbid them even to look at it from a distance. He also ordered fairs to be held annually for the sale of captive Jews, and banished such as dwelt in Canaan into Egypt. Constantine greatly improved the city, and restored to it the name of Jerusalem; but still he did not permit the Jews to dwell there. To punish an attempt to recover the possession of their capital, he ordered their ears to be cut off, their bodies to be marked as rebels, and dispersed them through all the provinces of the empire as vagabonds and slaves. Jovian having revived the severe edicts of Adrian, which Julian had suspended, the wretched Jews even bribed the soldiers with money, for the privilege only of beholding the sacred ruins of their city and temple, and weeping over them, which they were peculiarly solicitous to do on the anniversary of that memorable day, on which they were taken and destroyed by the Romans. In short, during every successive age, and in all nations, this ill-fated people have been constantly persecuted, enslaved, contemned, harassed, and oppressed; banished from one country to another, and abused in all; while countless multitudes have at different periods been barbarously massacred, particularly in Persia, Syria, Palestine, and Egypt; and in Germany, Hungary, France, and Spain.

* Newton, vol. ii. Diss. xviii.

more than seventeen hundred years continued a desolate waste. The Jews themselves, still miraculously preserved a distinct people, are, as we see, scattered over the whole earth, invigorating the faith of the Christian, flashing conviction in the face of the infidel, and constituting an universal, permanent, and invincible evidence of the truth of Christianity.

In order to invalidate, as he supposed, this evidence, the apostate emperor Julian, impelled by a spirit of enmity against the Christians, about A. D. 363, made an attempt to rebuild the city and temple of Jerusalem, and to recall the Jews to their own country. He assigned immense sums for the execution of this great design, and commanded Alypius of Antioch (who had formerly served as a lieutenant in Britain) to superintend the work, and the governor of the province to assist him therein. But (says Ammianus Marcellinus, a heathen historian,) "whilst they urged with vigour and diligence the execution of the work, horrible balls of fire, breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." Speaking of this event, even Gibbon, who is notorious for his scepticism, acknowledges, that "an earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence, by Ambrose, bishop of Milan, Chrysostom, and Gregory Nazianzen, the latter of whom published his account before the expiration of the same year."* To these may be added the names of Zemuch David, a Jew, who confesses that "Julian was hindered by God in the attempt;" of Rufinus a Latin, of Theodoret and Sozomen among the orthodox, of Philostorgius an Arian, and of Socrates, a favourer of the Novatians, who all recorded the same wonderful interposition of Providence, while the eye-witnesses of the fact were yet living. The words of Sozomen to this purport are remarkable: "If it yet seem incredible," says he, "to any one, he may repair both to witnesses of it yet living, and to them who have

* Decline and Fall, vol. iv. 8vo. page 107.

heard it from their mouths; yea, they may view the foundations, lying yet bare and naked." Besides, it may be added, that no other reason has ever been alleged, why Julian should abandon his magnificent but impious design.

Thus was this celebrated emperor "taken in his own craftiness," and his presumptuous attempt to frustrate the plans, and falsify the declarations of infinite omnipotence and wisdom, converted into a new and striking evidence of their certainty and truth.*

We shall now proceed to reply to two or three objections, which may be rashly opposed to the impregnable argument which the preceding account furnishes in defence of our religion.

I. It may be alleged, that the prophecies, whose fulfilment has been demonstrated, were not written until after the events to which they refer, were past.

Assertion is not proof; and even a conjecture to this effect, in the face of the historic testimony, and general sentiment of seventeen ages, would be ridiculous. On the faith, then, of all antiquity, we affirm, that the gospels containing these predictions were written before the destruction of Jerusalem, and we confirm this assertion by particular proof. The gospel of St. Matthew, who died previously to that event, supposed to have been written about eight years after the ascension of our Saviour, was published before the dispersion of the apostles; for Eusebius says, that St. Bartholomew took a copy of it with him to India; and the dispersion of the apostles took place within twelve years after the ascension of our Lord. Mark must have written his gospel at the latest in the time of Nero, for he died in the eighth year of that emperor's reign. The gospel by St. Luke was written before the Acts, as the first verses of that narrative prove; and the Acts were written before the death of St. Paul, for they carry down his history only to A. D. 63; whereas he was not put to death until the 12th of Nero, the very year before the Jewish war commenced. Of Luke's death the time is uncertain. As to the evangelist John, he both lived and wrote after the destruction of Jerusalem; but then, as if purposely to prevent

* This subject is discussed at length, with singular ingenuity and force of argument, by the learned bishop Warburton, in his work entitled Julian.

this very cavil, his gospel does not record the prophecies which foretold it! Learned men, indeed, differ with regard to the precise year in which the evangelists Matthew, Mark, and Luke wrote their respective gospels; but they universally agree, that they were both written and published before the destruction of Jerusalem. Indeed they contain the clearest *internal* evidence of having been written prior to that event. As to the gospel by St. John, some are of opinion that it was written before, and some after that event.

II. If it be objected, that, although the gospel narratives might be written and published before the destruction of Jerusalem, yet that the predictions relating to that event may be subsequent interpolations; we reply, that this cannot but be considered as a preposterous supposition, because those predictions are not confined to the particular chapters to which we have chiefly referred, but are closely and inseparably interwoven with the general texture of the history—because the character of the style is uniform—because there is no allusion, in conformity to the practice of the sacred historians,* to the fulfilment of these prophecies—because such an attempt must have destroyed the cause it professed to serve, and lastly, because “no unbeliever of the primitive times (whether Jew or Gentile,) when pressed, as both frequently were, by this prophecy, appear to have had recourse to the charge of forgery or interpolation.” It may be added, also, that in modern times, no distinguished unbeliever (not even the arch-infidels Voltaire and Gibbon) has had the temerity so much as to insinuate a charge of this nature.

III. It may be alleged, that the accomplishments of our Lord's predictions relative to the destruction of Jerusalem, ought not to be deemed supernatural, inasmuch as the distresses of all great cities, during a siege, are similar, and because it is probable that, some time or other, such should be the fate of every city of this description; and that since the obstinacy of the Jews was great, and their fortifications were strong, when war did come, Jerusalem was more likely to suffer under that form of it than any other.

In answer to this objection we remark, that it was not merely foretold that Jerusalem was to be destroyed, but that

* *Vide*, particularly, Acts xi. 28.

it was to be destroyed by the Romans; and so it was. But was this then a likely event? When our Lord delivered his predictions, Judea was already completely in their hands. Was it a probable thing that it should be desolated by its own masters? Or was it a natural thing that they should be indifferent to the revenue which was derived from a country so populous and fertile? Again, was it likely that this petty province should provoke the wrath, and defy the power, of the universal empire? Or was it to be supposed that the mistress of the world, irresistible to all nations, instead of controlling, should deem it worthy of her utterly to exterminate a state comparatively so insignificant? Or did it accord with the disposition or custom of the Romans, like Goths, to demolish buildings famed for their antiquity and magnificence? Rather was it not to have been expected that they would preserve them, to maintain the renown and glory of their empire? Nevertheless, as we have seen, they did destroy them, and even the illustrious temple of Jerusalem, the chief ornament of Asia, and the wonder of the world. But it was predicted that "*thus it must be;*" and therefore Titus himself, with all his authority and exertions, could not preserve it.

But there are a number of very material circumstances closely interwoven with the prophecy, that still further identify the events which fulfilled it, and demonstrate that the prophecy itself was something very different from a happy conjecture, suggested by the aspect of the times, or conclusions from past experience. For,

I. Our Lord foretold, as "*the beginning of sorrows,*" and as alarming harbingers of his "*coming,*" as "*the Son of man,*" to destroy Jerusalem, that terrible calamities would prevail in various parts of the world, during the intermediate period; and unquestionably this was the case. But it is very material to remark here, that our Lord did not describe these calamities in general terms merely, as an impostor might have done, but distinctly specified them thus: rumours of wars—actual wars—nation rising against nation—kingdom rising against kingdom—famines—pestilences—and earthquakes, in divers places: which all came to pass accordingly, and nearly in the very order in which they were foretold. False prophets, also, were not merely to arise—but to personate the Messiah, to pretend to miracu-

lous powers, and to deceive many; and such were the characters and success of those which actually appeared.—Again, the prognostics are not described as “*sights*” merely, but as “*fearful sights*,” not generally as “*signs*,” but as “*great signs from heaven*,” and such they were. These wonderful appearances stand last in the prophecy, and they occurred, according to Josephus, on the very eve of the Jewish war.*

2. The investment of Jerusalem was to take place “*suddenly*,” “*as a snare*,” which predictions, as we have seen, were accomplished in the most surprising and extraordinary manner.

3. Our Lord declared also, that, “*except those days* (i. e. the ‘*days of vengeance*’) *should be shortened, there should no flesh be saved; but for the elect’s† sake* (said he) *those days shall be shortened.*” And they were shortened accordingly; 1st, by the determination of Titus vigorously to push the siege by assault, in opposition to the opinions of his officers, who recommended the more tedious plan of blockade: 2dly, by the conduct of the Jews themselves, who accelerated the capture of their city by intestine divisions and mutual slaughters, contrary to what is usual upon such emergencies, in which a common sense of danger ordinarily tends to unite contending parties against the common foe: 3dly, by the madness of the factions in burning storehouses full of provisions, and thus wasting the strength which was necessary for the defence of the place: 4thly, by the extraordinary panic by which the Jews were seized when the Romans made their final attack on the higher city, in consequence of which they fled affrighted out of their strong holds, which Titus afterwards pronounced to be impregnable; and, lastly, by the crowded state of the city during the siege, which, as we have before remarked, occasioned pestilential disorders, and hastened the approach of famine.

4. Our Lord likewise foretold that his followers should escape the destruction of Jerusalem; and accordingly, whilst countless multitudes of unbelieving Jews were fatally involved in this calamity, not a single Christian pe-

* *Vide* page 34—40.

† i. e. for the “*sake*” of the Christians, who, no doubt, prayed ardently for the termination of these calamities.

rished therein; for he that "*knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished,*"* had said, that "*not a hair of their heads should perish.*"† Who that seriously meditates on these equitable arrangements of Providence, can help exclaiming, with the devout psalmist—"*Verily there is a reward for the righteous, verily he is a God that judgeth in the earth!*"

5. Our Lord declared also that the extreme miseries of the Jews should be without a parallel: and they certainly were, as Josephus himself repeatedly testifies, and as his history abundantly proves.

6. Again, our Lord foretold, that before the destruction of Jerusalem, the "*gospel should be preached in all the world as a witness unto all nations.*" This prediction, as we have seen already, was fully accomplished also; and yet, considering the character and condition of the instruments, the nature of the truths which they promulgated, the malignant opposition of their own countrymen, and the contempt with which, as Jews, they were regarded by the Gentile nations—nothing could scarcely have been conceived less probable than such an event.

7. Our Lord further predicted, that the then existing generation should not "*pass away before all these things were fulfilled;*"‡ and in conformity hereto, they were fulfilled within forty years from the date of the prophecy. This is a very different thing from their being accomplished some time or other. Our Lord had intimated also, that the evangelist John should survive the destruction of Jerusalem; and he survived it accordingly, more than twenty-five years, and died at Ephesus nearly one hundred years old.§ How came it to pass that he who foresaw the persecutions of his disciples, and was therefore sensible of the dangers to which their lives would be exposed, should venture to predict that one of the most distinguished and zealous among them, should escape martyrdom, and demonstrate, so long after the accomplishment of the prophecy, that the generation to which he addressed it had not even then "*passed away?*"

Now if the destruction of Jerusalem were a subject of human conjecture merely, how came so great a variety of

* 2 Peter ii. 9.

† Matt. xxiv. 34.

‡ Luke xxi. 13.

§ John xxi. 22.

remarkable and improbable circumstances, as we have enumerated, to be unnecessarily interwoven with the prophecy? And how happened it that, in relation to those circumstances, as well as all others, of which the number is not small, the prophecy should be exactly fulfilled!

IV. If this prophecy be ascribed to political sagacity, we would ask, on the supposition of the infidel, how it happened that a carpenter's son, living nearly the whole of his life in privacy, associating chiefly with the poor, without access to the councils of princes, or to the society of the great, should possess a degree of political discernment to which no statesman would deem it less than folly to lay claim? Besides, how came he to predict the ruin of his own country, and at that very season, too, when all his countrymen turned their eyes to a deliverer, who should restore its sovereignty, consolidate its power, and extend both its boundaries and its renown? And lastly, how came he even to conceive, much more cherish, such an idea, diametrically contrary as it was to all the stubborn and deep-rooted prejudices of a Jew?

Thus we perceive that the very objections which infidelity opposes to our argument, instead of invalidating, tend only more fully to illustrate and confirm it. And such, indeed, must always be the happy effects of that hostility which is directed against the evidence of the Christian faith, since, the more carefully and attentively we examine the foundations upon which it rests, the more perfectly must we be convinced of the immoveable stability of the superstructure. Of that evidence, the prophecy which we have reviewed most certainly constitutes a very striking and prominent part; from every light and position in which it can be contemplated it constantly derives new lustre and effect; and it may safely be considered "as an unquestionable proof of the divine foreknowledge of our Lord, and the divine authority of the gospel: and on this ground only, were it necessary, we might securely rest the whole fabric of our religion. Indeed, this remarkable prediction has always been considered, by every impartial person, as one of the most powerful arguments in favour of Christianity; and in our own times, more particularly, a man of distinguished talents, and acknowledged eminence in his profession, and in the constant habit of weighing, sifting, and scrutinizing

evidence, with the minutest accuracy in courts of justice, has publicly declared, that he considered this prophecy, if there were nothing else to support Christianity, as absolutely irresistible.*

Let us, then, if we are Christians indeed, offer up our grateful acknowledgments to the Almighty, who hath laid such firm foundations for our faith. Let us exult in the inviolable certainty of his holy word, and assure ourselves that his promises are as infallible as his predictions: to "*the witness*"† within us, and to an acquaintance with the interior excellence of the gospel, let us labour to add a more perfect knowledge of the historical and moral evidence which defends it; that thus we may be better qualified to convince gainsayers. More particularly, let us attend to that "*sure word of prophecy, whereunto we shall do well to take heed, as unto a light that shineth in a dark place.*"‡

If we are Christians in name only, let us receive a salutary admonition from that exemplary vengeance which was inflicted by the Almighty upon the whole Jewish nation; who, while "*they professed that they knew God, in works denied him;*" and while they boasted that they were his peculiar people, remained "*strangers to the covenant of promise.*" Let us also seriously reflect, that, as then he was not a Jew who was only one "*outwardly, in the letter*" merely, and whose praise was of men—so now, in like manner, he only is a Christian who is one "*inwardly,*" whose religion is seated in the heart; "*in the spirit and not in the letter; whose praise is not of men but of God.*"§

Let the unbeliever, for whose benefit, chiefly, the preceding pages were written, seriously ponder their contents. Should the evidence which they contain in favour of Christianity fail to convince him of its divine origin, it may be important for him to ask himself the following questions: "Can I reasonably require, for that purpose, stronger moral evidence than this? Can I conceive it possible that stronger evidence of this kind should be afforded? Am I capable of forming a scheme, of historical and moral proof, which

* See the Bishop of London's "Lectures on the Gospel of St. Matthew;" and Mr. Erskine's eloquent speech at the trial of Williams, for publishing Paine's Age of Reason.

† 1 John v. 10.

‡ 2 Peter i. 19.

§ Romans ii. 28, 29.

shall not be liable to greater and more numerous objections? If I imagine myself equal to a task, at once so comprehensive and profound, have I also the resolution to enter upon it, to publish the scheme which I shall construct, for the decision of the world, and to stake the credit of my infidelity upon it?"

But it may be proper to inform the deist, that the faith which we wish him to possess is not merely an admission upon evidence, that "*all scripture is given by inspiration of God,*" (which, standing alone, has no higher moral value than the faith of education which he ridicules,) but a vital, active principle, a faith that will "*purify his heart;*" that "*works by love;*" that will enable him to "*fight the good fight,*" "*to overcome the world,*" and to obtain "*a crown of life,*" and "*an incorruptible inheritance*" in heaven.* It may be proper also to remind the unbeliever, that the evidence which has been adduced, constitutes one only of those numerous bulwarks, more impregnable than the towers of Jerusalem, which encompass and defend Christianity. But if this be the fact—and is it not? how great must be his temerity! how hopeless his warfare! how certain his defeat!

To the Jew we would say—Suspend, if it be practicable, the prejudices which you inherit from your forefathers, whilst you ponder, for one hour, the important and interesting subject of these pages—to you peculiarly interesting and important. Is it possible that you can attentively reflect upon the destruction of "the beloved city," the dispersion of your nation into all countries—the terrible calamities which have every where pursued them, for nearly 1800 years, even unto this day—and not trace therein the condign and predicted punishment of their original rejection, and continued contempt of that very Messiah whose character your own scriptures so faithfully pourtray,† and whose advent, precisely at the time of his actual appearance, they as clearly foretold?‡ But your ancestors did not only reject, they also slew their Saviour. "*His blood,*" said they, when calling upon Pilate to crucify him, "*his blood be on us, and upon our children.*" "A most fatal imprecation, and most dreadfully fulfilled upon them at the siege of

* Acts xv. 9; Gal. v. 6; 2 Tim. iv. 7; 1 John v. 4, 5; James i. 3, 2; 1 Peter i. 4, 5.

† Isaiah iii. 53.

‡ Dan. ix. 26, 27.

Jerusalem, when the vengeance of heaven overtook them with a fury unexampled in the history of the world; when they were exposed at once to the horrors of famine, of sedition, of assassination, and the sword of the Romans.* Observe, too, the striking correspondence which marked their crimes in their punishment. "They put Jesus to death when the nation was assembled to celebrate the passover; and when the nation was assembled for the same purpose, Titus shut them up within the walls of Jerusalem.† The rejection of the Messiah was their crime, and the following of false Messiahs to their destruction was their punishment.‡ They bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices.§ They preferred a robber and a murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers.|| They put Jesus to death, lest the Romans should come and take away their place and nation; and the Romans did come and take away their place and nation;¶ and what is still more striking, and still more strongly marks the judgment of God upon them, they were punished with that very kind of death which they were so eager to inflict on the Saviour of mankind, the death of the cross; and that in such prodigious numbers, that Josephus assures us, there wanted wood for crosses, and room to place them in."**

Now, according to our own scriptures, that fatal catastrophe which involved your ancestors in all these miseries, was not to take place until after the coming and crucifixion of their Messiah: for thus spake the prophet Daniel, prophesying almost five hundred and forty years before the birth of the Messiah: "*Know and understand, that from the going forth of the commandment to restore and to build Jerusalem (i. e. after its destruction by the Babylonians) unto Messiah the prince, shall be seven weeks, and three score and two weeks: †† the street shall be built again, and the wall*

* See the Bishop of London's Lectures, vol. ii. page 284; and Bishop Newton on the Prophecies, Diss. 21.

† See page 304.

‡ Ibid. 288.

§ Ibid. 286.

|| Ibid. 301.

¶ Ibid. 302.

** See the Bishop of London's Lectures, and Bishop Newton, as before quoted; and page 295 of this work.

†† In prophetic language, a day is reckoned for a year, or seven years to every prophetic week. This key is given us by Moses,

even in troublous times. 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."* Such is the prediction of one of your prophets; which not only proves that the appearance and death of the Messiah were to precede the destruction of Jerusalem and the temple, but also marks the precise time when, in the person of Jesus Christ, he actually did appear. The same prophet also thus describes the great purposes of his advent, viz. "*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.*" And are not these precisely the very purposes for which, according to the writers of the New Testament, Jesus Christ came into the world, and which, before his departure out of it, he fully accomplished. Daniel predicted, moreover, that the Messiah should "*cause the sacrifice and the oblation to cease.*" and accordingly, still to use his language, has not "*the daily sacrifice been taken away,*

Lev. xxv. 8, and Numbers xiv. 34; and also by Ezekiel iv. 5, 6; and by this it appears, that from the commission granted by Artaxerxes the king of Persia in the seventh year of his reign, to Ezra to rebuild Jerusalem, until the complete restoration of the city, there were exactly 49 years, or seven weeks. From this period until the first proclamation of the Messiah by John the Baptist, there were exactly 434 years, or sixty-two weeks. John's ministry terminated at the end of three years and a half, when our Lord began to preach "*the kingdom of God,*" and thus virtually, "*in the midst of the week, caused the sacrifice and oblation to cease;*" (see Daniel ix. 27,) for he himself declared that "*the law and the prophets* (i. e. the ceremonial law, or law of sacrifices, &c. and the prophets under it) *were until John; since that time the kingdom of God is preached.*" And exactly at the end of this prophetic week, i. e. at the expiration of the remaining three years and a half, he confirmed the abolition of the Levitical law by the "*one offering of himself*" upon the cross. This ever memorable event happened precisely in the very month which completed the 490 years, or whole period of seventy weeks, mentioned by Daniel in the 24th verse of the above cited chapter; and it deserves the particular attention of the reader, that Ferguson, the celebrated astronomer; who applied the principles of his favourite science to this very prediction of Daniel, declares, as the result of his calculations, that "*prophetic year of Messiah's being cut off, was the very same as the astronomical.*" See this subject very fully and satisfactorily discussed in the latter part of the first volume of Prideaux's *Connexions*.

* Daniel ix. 25, 26.

and the abomination that maketh desolate been set up?" and has not your nation (to use the words of another of your prophets) abode "*many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim?*"* It was likewise foretold by Daniel, that the Messiah would "*seal up the vision and prophecy;*" and accordingly this prediction, like all the rest in your scriptures relating to the Messiah, was accomplished in Jesus Christ; for is it not clear that his favourite disciple St. John was the last inspired prophet? Did not the prophetic vision close with his "*Revelation?*" and hath any one since prevailed to unloose the mysterious and inviolable seal? It may further be proper to remind you, that precisely at the period of Christ's advent, a lively expectation of the appearance of your Messiah in Judea was not only current throughout your own nation, but even obtained in many parts of the Roman empire. Hence the rise of those "*false Christs*" and "*false prophets,*" which we have described, and the fatal credulity of your ancestors in believing their declarations. They promised temporal deliverance, dominion, and glory; therefore they were regarded. The true Messiah offered a release from the captivity of sin and Satan, a spiritual salvation, and everlasting glory in heaven; and therefore he was rejected. Thus they manifested their preference of the pleasures of sense, and earthly grandeur, before holy enjoyments, and the glories of an unseen and future world. When, however, he was thus ignominiously treated by them, he in mercy turned to us Gentiles. O! that our enjoyment of your privileges might provoke you to jealousy! But you are still looking forward to a temporal deliverer. O! drop this fatal delusion, and be assured that until, as a people, you shall acknowledge Jesus Christ to be the only Saviour from sin, guilt, condemnation, and punishment (which was the character in which he at first offered himself to you,) you will wait in vain for the re-establishment of your "*place and nation.*"

All we ask of you is to investigate this matter calmly and candidly. "Prove all things; hold fast that which is good." And happy are we to discover, that among many of the dispersed of the house of Israel there is now manifested a

* Hosea iii. 4.

disposition to serious inquiry. May this disposition become universal, and we doubt not the same blessings will accompany it, as attended the investigation of the noble Bereans. (Acts xvii. 11, 12.)

Finally, brethren, may the Lord, according to the words of his prophet Zechariah, "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,*" &c. (Zech. xii. 10.)

Again, the catastrophe which we have described, is full of the most important instruction to the whole world. From amidst the ruins of Jerusalem, a voice may be heard calling loudly and incessantly in the ears of all nations, and saying, "*Beware that ye depart not from the living God!*" whilst the insulted descendants of Abraham, scattered over the face of the earth, re-echo, in despite of themselves, the solemn admonition, and in effect exclaim, "Behold! pictured in our fate the awful consequences of apostacy, and especially of our rejection of the Messiah, the Redeemer of the world!"

To the American nation, between which and the kingdom of Israel, during the period of its prosperity and glory, there are so many striking features of resemblance, these solemn warnings come with peculiar emphasis and import. May the Almighty mercifully incline us, as a people, to regard them with due seriousness and attention, lest, after having been exalted like the Jews, by our civil and religious privileges, to the highest distinction among the nations, we at length fall, like them, into proportional ruin and disgrace. The progress of iniquity in our country is already sufficiently great, notwithstanding a variety of encouraging considerations,* to excite in the mind of the se-

* The excellency of our free constitution—the wisdom of our councils—the moderate, just, and humane temper of our government—the purity and equity with which justice is administered in our courts of law, and by our magistrates in general—the spirit of freedom and unanimity which pervades the country—the patriotic ardour which is displayed in its defence—an evident revival of the spirit of religion in our churches—the decline of bigotry—the cordial union of pious individuals belonging to different religious communities, and their friendly co-operation in the same benevolent undertakings—the erection of societies for the promotion of temperance, the better observance of the Lord's Day, and the increase of schools for the religious instruction of children—the establishment of many other institutions

rious Christian very alarming apprehensions. Alternately he trembles and weeps while he contemplates the impiety, and the dreadful insensibility which every where prevail, both as it respects our deserts, and the successive manifestations of the divine displeasure against us. Without any invidious comparison between the moral state of the present and that of former generations, we would ask, What is the fact concerning ourselves? Can any one say, that a pious, devout, and humble demeanour is the characteristic of our times, or that every species of wickedness does not alarmingly prevail throughout the land? So far from the pure spirit of Christianity animating, directing, and governing our conduct, is there a principle or maxim of common morality that is not every day outraged among us! What is the national feeling upon sacred things? How beats the pulse of society here? Talk of religion, make only a distant allusion to it, what is the effect? A repulsive silence, a frown, a sneer, perhaps an insult. What is the national sentiment? What are the constant topics of discourse? To what principles do we make our appeal? By what maxim

for the more general diffusion of religious knowledge in our land, and for imparting the blessings of Christianity to heathen nations: and, above all, the formation of societies for the more extensive dispersion of the holy scriptures in the world, and for promoting their translation into languages through which revelation hath not permanently spoken to man—all these considerations, and a variety of others which might be enumerated, we admit are not the features of a country forsaken by the Almighty, and given up to be a prey to its enemies, but are rather encouraging indications of his gracious and paternal favour toward us. Still when we reverse the picture, and seriously reflect upon the spirit of infidelity which pervades, and the abominable immoralities which overspread our country, it is impossible not to feel that we are justly exposed to the wrath and indignation of heaven. The profanation of the name of God, sabbath-breaking, neglect of religious ordinances, contempt of genuine piety, swearing, perjuries, drunkenness, adultery, prostitution, &c. and such an inordinate pursuit of earthly things as absorbs all due regard to those of a future state, are impieties and vices that dreadfully prevail in the different classes of the community; and which, while they exclude from the divine favour the individuals who are justly chargeable with such enormities, are secretly operating as so many principles of dissolution in the great social edifice of our country, tending to diminish the security of our civil and religious privileges, and to expose us to the dangers of an external hostility, against which our powerful means of national defence, under the blessing of divine providence, might otherwise prove an impregnable barrier.

do we regulate our actions? Are they the principles and maxims of a spurious philosophy, of an arbitrary system of morals, of public opinion, of custom, or the fashion of the day? or are they the principles and maxims of the religion of Jesus? Let daily experience reply to these questions. What, also, is our colloquial phraseology? Are not words and phrases profane, immoral, and anti-Christian in their spirit and tendency, interwoven in its very texture? And are not such as convey ideas of the first importance to mankind, almost totally excluded from it? The word holiness, for instance, which is descriptive of the "highest style of man" here, and the brightest jewel in his crown of glory hereafter, is almost banished from conversation; and the appropriate expressions by which the progress of Christianity in the heart (and what is a Christianity that does not obtain dominion here?) are contemned and ridiculed as fanatical! Nay, even an allusion to a general or particular providence, if it be made with becoming seriousness, is frequently conceived to indicate an offensive degree of religion. If these remarks are unfortunately but too applicable to the community at large, it is at least consolatory to reflect, that in all classes of it there are many bright and excellent examples of genuine piety and virtue. Still it may be said, what are these among so many? Yet few as they comparatively are, they constitute the *salt** of our country; and

This "*salt* preserves us; more corrupted else,
And therefore more obnoxious at this hour,
Than Sodom in her day had power to be,
For whom God heard his Abra'm plead in vain."†

The truly pious of the land, indeed, after all that can be said of our naval and military force (and that is not a little,) are the grand bulwarks of our national security; and the regard of Heaven to them and to their prayers, is the surest ground of hope for us as a people. It becomes us, however, to "*stand in awe*," to cease from sin, "*to repent and do works meet for repentance*;" for although our existence as a nation, and our institutions, may be preserved, we have still just reason to apprehend the less signal marks of the divine displeasure. It is not indeed, for blind and erring man to estimate the proportions of national delin-

* Matt. v. 13.

† Cowper's Task, book iii.

quency, or to fix the time, the mode, or the severity of national chastisements. Generally, however, it may be observed, that the number, value, and duration of the moral advantages which a nation enjoys, constitute the equitable measure of its guilt. Judging ourselves upon this principle, how malignant does our depravity appear! How greatly aggravated our transgressions, how deeply stained our ingratitude! Still we seem insensible to our deserts. The sky gathers blackness; we hear "the distant thunder that forebodes approaching storms;" but no salutary dread prevails, no radical, no general reformation is discernible. A dissipation of mind, a sensualizing gaiety of manners, and the bitterest political contentions, pervade, and awfully infatuate the country. Dark and threatening clouds, at intervals succeeding each other, have hung over us for a time, and then dispersed; and we flatter ourselves therefore that we shall continue to remain unpunished.* Nay, from a consideration of our national prosperity, and our means of defence and security, we grow presumptuously confident; and regardless of the divine judgments which are so evidently "*abroad in the earth,*" we in effect say, like the Jews, "*none evil can come upon us.*" The finger of prophecy points to the destruction of a second Tyre, distinguished above the nations for her commercial grandeur and prosperity; and America, unawed, appropriates the description to herself, saying, not merely "*in her heart,*" but by positive declarations, "*I sit as a queen, and shall see no sorrow!*" But how rash and presumptuous is such language! For shall not He who sustains and controls the universe, "whose power no creature is able to resist," and "who is the only giver of all victory;" shall not he make vain the strength even of the proudest and mightiest people? "He that chastiseth the heathen, shall not he punish" nations who apostatize from him, under countless obligations to love, duty, and allegiance, with which the heathen are totally unacquainted? From this vain-glorious spirit, so fatal to the stability of empires, may the Almighty mercifully deliver us! The evils of this spirit are incalculable. It dissipates that salutary fear of providential retribution, which keeps nations in awe. It generates that headlong presumption which rushes into dangers, and that haughtiness

* Eccles. viii. 11.

which precedes a fall. It throws wide open the flood-gates of iniquity, and paves the way to a radical and universal corruption of public morals. If, in the revolution of years, under the influence of such a principle of pride and vain confidence, this last state of degeneracy become ours, it requires no spirit of divination to perceive, that the awful doom of those great and ancient empires, whose dissolution and ruin the voice of history deploras, must await us also. Then indeed, the measure of our iniquities being once filled up, "*He that sitteth upon the circle of the earth,*" and before whom "*the inhabitants thereof are as grasshoppers,*" may render our national bulwarks as ineffectual for defence as "*the small dust of the balance,*"—and, as a final display of his vengeance against inveterate and incorrigible apostacy, may send forth His commission to some great and powerful nation, which, copying the example, and emulating the fame of the ancient Romans, may convert our territory into a waste like Judea, and our cities into ruins like Jerusalem:—or from among ourselves, as in the short-lived Gallic republic, a military demagogue may arise, who, regardless alike of the laws of God, and our constitutional privileges, shall ride over this once free land in the iron chariot of despotism.

For "that effeminacy, folly, lust,
 Enervate and enfeeble, and needs must,
 And that a nation shamefully debas'd,
 Will be despis'd and trampled on at last,
Unless sweet Penitence her powers renew,
 Is truth, if history itself be true.

There is a time, and justice marks the date
 For long forbearing clemency to wait:
 That hour elaps'd, th' incurable revolt
 Is punish'd, and down comes the thunderbolt."

* * * * *

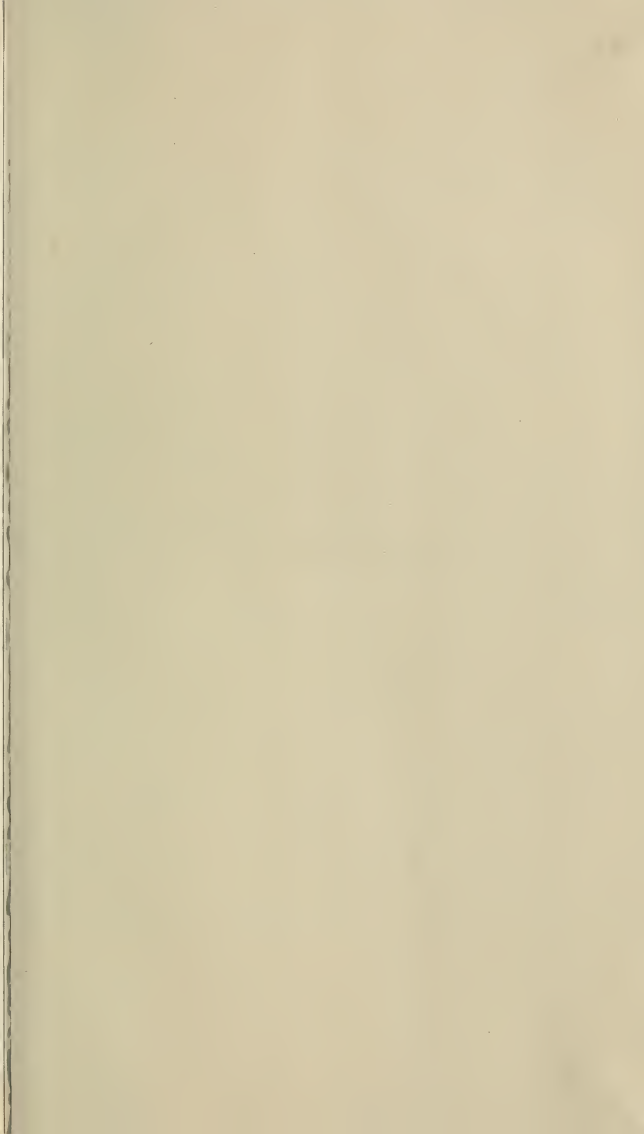
'*The word once giv'n,*' "and mutiny soon roars
 In all her gates, and shakes her distant shores;
 The standards of all nations are unfurl'd,
 She has one foe, and that one foe, the world.
 And if He doom that people with a frown,
 And mark them with the seal of wrath, press'd down,
 Obduracy takes place; callous and tough,
 The reprobated race grows judgment proof;
 Earth shakes beneath them, and heaven roars above,
 But nothing scares them from the course they love.
 To the lascivious pipe, the wanton song,
 That charm down fear, they frolic it along,

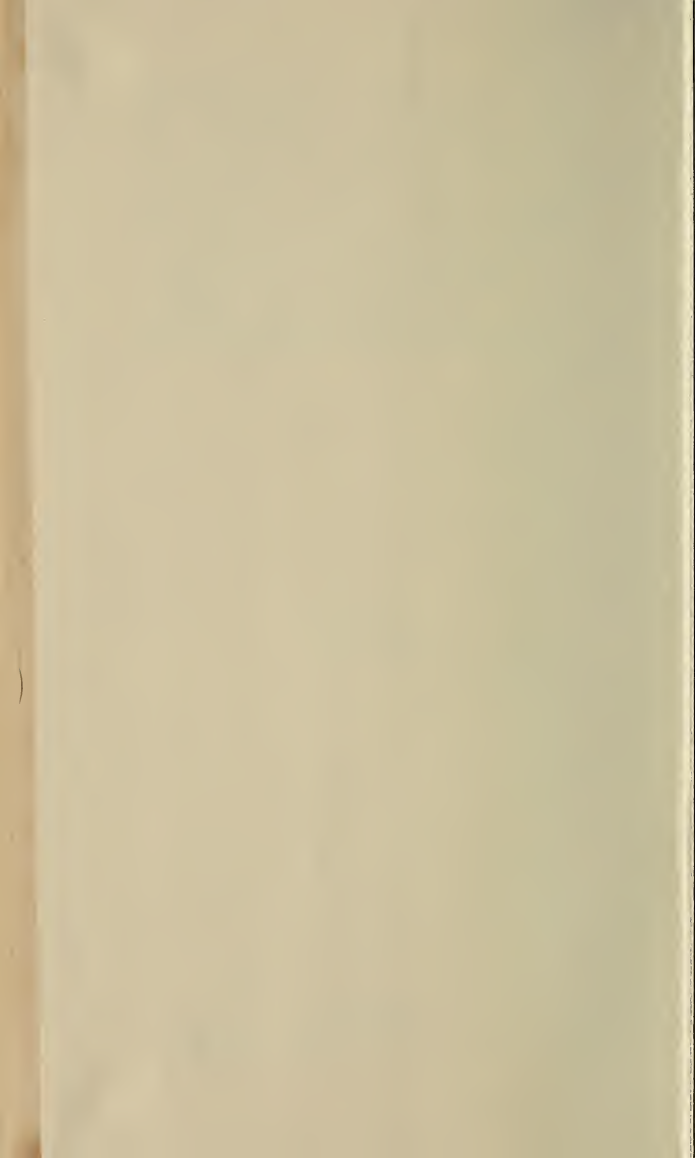
With mad rapidity and unconcern,
Down to the gulf from which is no return.
They trust in navies, and their navies fail,
God's curse can cast away ten thousand sail;
They trust in armies, and their courage dies;
In wisdom, wealth, in fortune and in lies;
But all they trust in withers, as it must,
When He commands, in whom they place no trust.
Vengeance at last pours down upon their coast,
A long despis'd, but now victorious host;
Tyranny sends the chain that must abridge
The noble sweep of all their privilege.
Gives liberty the last, the mortal shock,
Slips the slave's collar on, and snaps the lock."

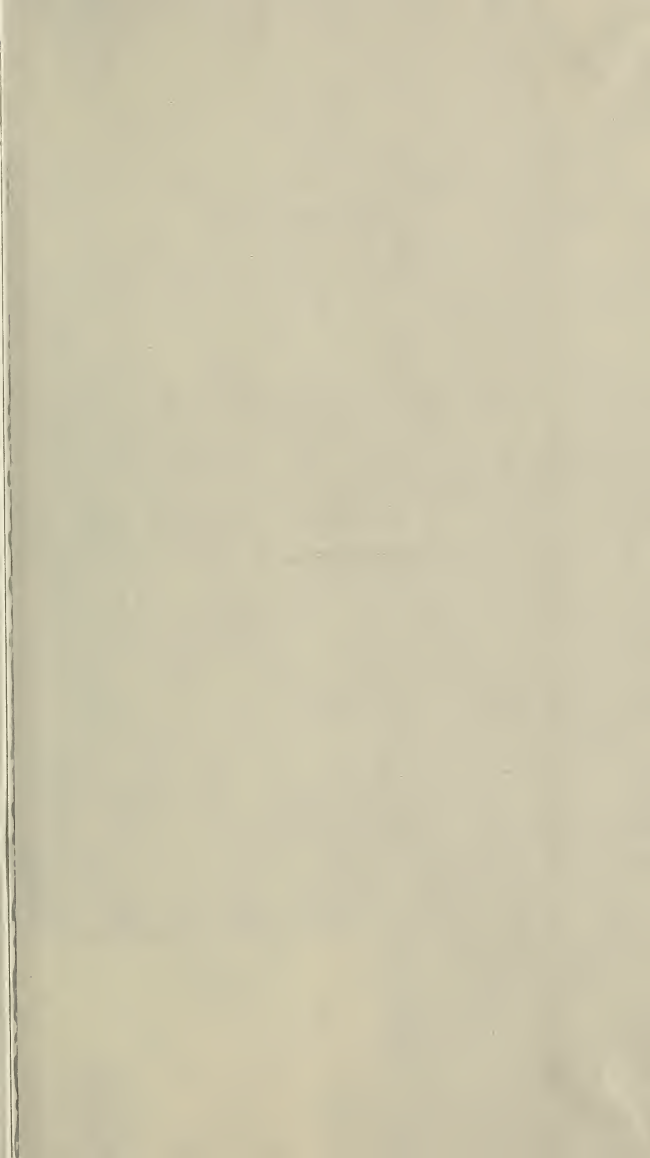
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