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TWELVE LECTURES,

ON

THE PROPHECIES

RELATING TO

THE CHRISTIAN CHURCH,

AND ESPECIALLY TO THE

APOSTACY OF PAPAL ROME,

PREACHED IN THE CHAPEL OF LINCOLN'S INN,

From the Year 1811 to 1815;

BEING THE NINTH PORTION OF THOSE FOUNDED

BY THE

RIGHT REVEREND WILLIAM WARBURTON,

LORD BISHOP OF GLOUCESTER.

BY PHILIP ALLWOOD, B.D.

FELLOW OF MAGDALEN COLLEGE, CAMBRIDGE.

IN TWO VOLUMES,

VOL. I.

Προφητειας μη εξουθενειτε.
Παντα δοκιμαζετε· το καλον κατεχετε.

I. Thess. c. 5, v. 20, 21.

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1815.

TO

THE RIGHT HONOURABLE

David William, Earl of Mansfield,

AND

THE RIGHT HONOURABLE

Richard Ryder,

TRUSTEES FOR THIS LECTURE,

THE FOLLOWING HUMBLE ATTEMPT
TO AFFORD A FURTHER ELUCIDATION TO THE
PROPHETIC WRITINGS OF SCRIPTURE,
AND TO EVINCE MORE CLEARLY THE CERTAINTY
AND THE INFINITE IMPORTANCE
OF REVEALED RELIGION,

IS INSCRIBED,

AS A TESTIMONY OF HIGH RESPECT AND ESTEEM,

BY THE AUTHOR,

PHILIP ALLWOOD.

Wandsworth, May 1, 1815.

EXTRACT

FROM

THE DEED OF TRUST,

FOR

Founding this Lecture.

AN Indenture, bearing date July 21, 1769, sets forth, "That The Right Reverend WILLIAM, Lord Bishop of "Gloucester, has transferred the Sum of £500, *Bank four* "*per Cent. annuities consolidated*, to the Right Honour- "able WILLIAM LORD MANSFIELD, Lord Chief Justice "of his Majesty's Court of King's Bench, The Right Ho- "nourable SIR JOHN EARDLEY WILMOT, Lord Chief Justice "of his Majesty's Court of Common Pleas, and the Honour- "able CHARLES YORKE, of Lincoln's Inn, in the County of "Middlesex, UPON TRUST, for the purpose of founding *a* "*Lecture*, in the form of a Sermon, *To prove the Truth* "*of Revealed Religion in general, and of the Christian* "*in particular, from the completion of the Prophecies* "*in the Old and New Testament, which relate to the* "*Christian Church, and especially to the Apostacy of* "*Papal Rome*: That, in case of any vacancy in this Trust "by the decease of any one or more of the above-mentioned

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* The Author of the following Course was favoured with this Permission.

PREFACE.

AN Event, that, in the first instance, filled the mind of every good Man in the Country with horrour, and the remembrance of which still excites his sincere and deep regret, has deprived me of a Gratification I had once, perhaps too eagerly, anticipated —that of being permitted to inscribe the Result of my Labours to ONE*; who had rendered himself truly illustrious, by his Piety, his Patriotism, and his Talents; and to whom, in conjunction with the other distinguished Persons, who are at present the Trustees for this Lecture, I have been indebted for the Honour of my Nomination to deliver the following Course. The only manner, in which it has been at all

* The late Right Honourable Spencer Perceval, who was assassinated in the Lobby of the House of Commons, on the 11th of May, 1812.

in my power to discharge this part of my Obligation, is, by cherishing the memory of his Virtues; and by the endeavour I have honestly exerted to prove, that I have not been unworthy of the Confidence he had reposed in me.

The mention of this deplorable occurrence, affords me an opportunity of saying a few words, upon the Subjects of the following Pages.

So much has been satisfactorily urged by many of those eminent men who have written in elucidation of the Prophecies, concerning true and false Ideas of Prophecy, and the general Argument that is to be deduced from it, concerning its History, the Authority of the various prophetical Books of Scripture, and the Canons of Interpretation that are requisite for the complete Analysis of them, that little probably remains to be added upon these Points. In the following Lectures, therefore, I have avoided, as far as possible, treading over again the same ground; and, abstaining altogether from abstract reason-

ing, have attempted to demonstrate the Divine Authenticity of these sacred Writings *merely* from the Events, with which many of their most striking Predictions can be fully proved to correspond. This appeared to be the most simple, and, at the same time, the most powerful mode of arguing, that could be adopted: for if a Fact, which has excited the astonishment of Mankind, or has been marked by any distinguishing and unprecedented peculiarity, which has given rise to the most important results, and has been altogether unforeseen (except perhaps from the hints derived from Revelation itself) by those who lived at the time—if such a fact shall, upon examination, be found to have been either expressly foretold, or very intelligibly described in figurative language, many ages before it occurred; then, without all doubt, the previous Revelation of it can *only* have proceeded from the Communication of A BEING, who is infinite in Knowledge, to foresee, and in Power, to bring to pass, such a circumstance as this. But

if this mode of reasoning be allowed any weight, when applied to a *single* Event, how much additional strength must it derive from its application to *a great number* of such instances of fulfilment; and more especially when they are discovered to form parts of a grand Scheme of Dispensation, the comprehension of the whole of which does far surpass Man's understanding! How irrefragable does it become, when employed upon a train of unexampled Events, which have succeeded each other, for many centuries, in a regular and unbroken series, and according to an arrangement that had been previously and most explicitly described!

Such is the Principle, which has formed the basis of the following Disquisitions: and, in order to afford it the more complete illustration, the Subjects to which it is applied are resolved into *two* grand divisions—the Prophecies which relate to the periods that were *prior* to the Dispersion of the Jewish Nation, and to those which have been *subsequent* to it. The

former of these is comprehended within the first, and the latter within the second Volume of the present Work.

It is unnecessary to enter into any further particulars, respecting the distribution of these Materials; because the plan on which I have proceeded, and the Connexion which subsists between its various parts, will be sufficiently manifest from the succeeding Table of Contents.

The motive, which has chiefly operated in inducing me to adopt a Plan so extensive as this, is, that it has afforded me an opportunity of placing many important Particulars in a new light, by offering them to the view of the Reader in that natural order in which they should stand. It has also enabled me to establish the genuine import of a variety of remarkable, and highly interesting Predictions, both in the Old and New Testament; either by an emendation of their version; or by pointing out the intimate relation they bear to others which are more explicit; or by both these means,

the Mediation of the future Redeemer, suggest also the necessity of greater *Purity* for the time to come, in order to render that sacrifice effectual? Is not *the Fire* which *purifies* and *refines* the Gold, the means, likewise, of *destroying* the Dross; and of *separating* the baser Metal by which it was allayed?

The only way of affording a tolerably just idea of that wonderful Book, which occupies nearly the whole of the second Volume, appeared to be—by paraphrasing, as closely as possible, and as far as my limits would permit, the various parts of which it consists, in the order in which they succeed each other. This mode of proceeding, may perhaps have caused some of these Discourses to deviate, in a degree, from the usual style of Sermons; yet, I trust, it will be found to have made sufficient compensation, by the distinctness of the arrangement it has pointed out; by the continuity of those surprising anticipations of futurity it has exhibited; and by the opportunities it has allowed me, for offer-

ing my arguments and observations, upon those important subjects, the clear elucidation of which constituted the principal motive, in the mind of the venerable Prelate, for the founding of this Lecture.

It has been entirely out of my power, as greatly exceeding the limits prescribed to this Work, to notice *all* the particular instances, in which I have been obliged to differ in my Conclusions from learned and able men, who have preceded me in this line of Research; but the Reader, who is conversant with these subjects, will be easily able to discover them for himself; and I trust it will appear, that, in every case, in which I have been compelled to express such dissent, it has been done with that degree of respect, which is due to the Character and Talents of the Person, whose opinions I have endeavoured to refute.

For the numerous Notes, which occur throughout the following Pages, I make no Apology. They were inserted, as requisite for the further illustration of the Subjects I had undertaken to discuss; and

if they are not found in general to answer this purpose, no Apology can be justly admitted in their favour.

The Connexion, in particular, between those that occur in the Appendix and the parts to which they are referred, will be rendered obvious by the Table of Contents, in which they are introduced in the same places that they would have occupied, had the substance of these Lectures been thrown into the form of a regular Treatise. And some of these will be found to contain distinct, but short Dissertations upon the Subjects to which they relate; in which number are Notes A, B, C, T, V, W, X*, Y, AA.

I have only to add, that, desirous of affording every possible degree of Conviction, with respect to the Truth and Cer-

* Of Mr. Faber's ingenious and learned Dissertation on Daniel's Prophecy of *the Seventy Weeks* I was ignorant, at the time this Note (X) was written; but, since my perusal of it, I have not seen sufficient reason to alter any thing I had written.

tainty of Revelation, I have adduced, as frequently as circumstances would admit, the evidence of her greatest Adversaries in her behalf. Nor can it be deemed an unfair mode of Warfare, to turn the Arms of Infidelity against herself, whenever we can get possession of them. For this reason I have made repeated references to the Jewish Expositors themselves; and have thus shewn, how truly, in an equal number of instances, they have referred Prophecies of the Old Testament, which relate to the Messiah, to that same divine Saviour; and have, by these means, afforded a certain degree of Confirmation to the New Testament; and, in the same degree, condemned the Unbelief of the Jewish Nation, ever since their final Rejection of Jesus Christ. To the ability, the profound research, and the *Impartiality*, of Mr. Gibbon, *where the cause of Christianity was not apparently concerned*, I am under still more considerable obligations, for a greater number of much more striking proofs of the Truth of Revelation; and these citations

will also be found, from the superior elegance and dignity of his style, to form some of the principal Embellishments of the present Work.

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Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein: for the time is at hand.

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Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things that are written therein: for the time is at hand.

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Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things that are written therein: for the time is at hand.

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Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things that are written therein: for the time is at hand.

Rev. ch. 1, v. 3.

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—o—

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BY THE SAME AUTHOR,

LITERARY ANTIQUITIES OF GREECE;

As developed in an attempt to ascertain Principles for a New Analysis of the Greek Tongue, and to exhibit those Principles as applied to the Elucidation of many Passages in the Ancient History of that Country. To which are added, Observations concerning the Origin of several of the Literal Characters in use among the Greeks.

ALSO,

REMARKS ON SOME OBSERVATIONS EDITED IN "THE BRITISH CRITIC;"

Relative to a WORK lately published, under the Title of

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Tending to obviate some objections proposed by the Critic; and to introduce a number of additional circumstances, calculated to illustrate still further the History of Ancient Egypt; as well as that of the first Postidiluvian Ages.

It will be amply sufficient, in respect to the above Work, to refe the Reader to the candid and liberal Acknowledgements of the British Critic, edited in his Review for the Month of June, 1803.

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LECTURES

ON THE

PROPHECIES

RELATING TO

THE CHRISTIAN CHURCH,

&c.

LECTURE I.

Delivered December 1, 1811.

GENESIS, ch. 12, v. 3.

In thee shall all families of the earth be blessed.

IN the prosecution of the interesting and important Undertaking, in which I am engaged, it will be my object to exhibit as general and comprehensive a view of the Prophecies relating to the Christian Church, as the narr[illegible] afforded for such a subject,

admit. And, as History is the only interpreter and test of Prophecy, I trust, that a faithful comparison of many of these Predictions, with the Events in which they have been accomplished, will become the means of advancing some additional arguments for the truth of Revelation, and of increasing our veneration and zeal for our holy Religion.

But I am persuaded, that, in attempting this, I must appear to great disadvantage. So much has been already performed, and so much admirably to the purpose, by many of those who have preceded me in this line of research, that it may for a moment be presumed, that the subject is nearly exhausted. There is still, notwithstanding, much encouragement to proceed. The sacred Writings must ever present a source of the most sublime and rational gratification to those who most diligently apply themselves to the study of them. The interesting and important subjects they contain are, in many instances, only then to be clearly comprehended, when they are elucidated by the aid of much profound and exten-

sive learning *. And we may justly inquire, in the language of an Apostle, "Who is sufficient for these things?" The evidence, in particular, which is deduced from Prophecy, is an increasing light, constantly beaming forth with the greater radiance, in proportion to the attention that is paid to the events of past ages, in proportion as "the perfect day," the day of complete fulfilment, advances. Previously to its arrival, we are assured, "Many shall run to and fro, and knowledge shall be increased †." And what a single individual, or a few persons only, may not be able to achieve in this respect, may be most abundantly and successfully performed by a number, more especially when acting in succession, and profiting continually by the labours of their predecessors.

On this ground, then, we cannot too much commend the benevolence, the liberality, and wisdom of such establishments as the present. The venerable Founder of these Lectures well knew of

* See Appendix, Note A.

† Dan. ch. 12. v. 4.

what vast importance a firm belief in the Truths of Revealed Religion was to human happiness; and how essentially a thorough proof of the divine authenticity of the Prophecies of Scripture was subservient to her credit in the world. He therefore adopted the most likely means that could have been devised; of causing the scattered rays of prophetic truth to converge towards, and to illustrate these momentous realities; of putting mankind in possession of any accessions of sacred knowledge, that might occasionally arise from the further development of facts; and of enabling a number of those, who might be studious in this branch of hallowed learning, to contribute their portions in succession, far more extensively and effectually than perhaps they might ever otherwise have had opportunities of doing, to the general fund of good.

Anxious to avail myself of the opportunity that is now afforded me, and to introduce, in a suitable manner, the subjects of the following Lectures, I have selected the words of the text for our present consideration.

They contain one of the most gracious, as well as most important and comprehensive Promises, that had ever yet been vouchsafed by the Almighty to any of the sons of men. It was also the most explicit; and pointed out the very line of descent, from which that illustrious Seed should arise, through whom this universal blessedness should ultimately be derived.

Hitherto the divine goodness had only consoled and illuminated the world, by a few detached and solitary revelations, relative to this great subject: yet these, though comparatively obscure, and granted only at distant intervals of time, were well calculated to prepare the mind of Abraham for this more direct and precise communication.

Among them we cannot but notice, in the first place, that assurance of future Restoration, which was given to the primitive parents of mankind, immediately after their fall. When to the curse, which the Deity pronounced upon their seducer, he mercifully condescended to add, "I "will put enmity between thee and the "woman; and between thy seed and her

"seed: *he shall bruise thy head, and thou* "*shalt bruise his heel**"—what was this, but the first dawn of Christianity, the first promise of human Redemption †? Thus it was evidently understood by our first parents themselves ‡; and, to render its import still more clear and encouraging, the institution of Sacrifices, emblematical of that great Sacrifice which should afterwards be offered for the sins of the world, very early succeeded §. Thus it has moreover been understood by all Christian commentators. And in this sense it has been enforced by the Apostle

* Genesis, ch. 3, v. 15.

† Bishop Newton, touching upon this passage, very justly observes, that, "if you understand this in the "sense which is commonly put upon it by Christian "interpreters, you have a remarkable prophecy and "remarkably fulfilled;" but that "taken in any other "sense, it is not worthy of Moses, nor, indeed, of any "*sensible writer.*"—Dissert. I. on the Prophecies.

‡ See Appendix, Note B; as also Bishop Horsley's Sixteenth Sermon, pages 298—304, edit. 2, where his Lordship has elucidated this point at large, with great learning and ability.

§ There are some valuable remarks on this subject in Dr. Van Mildert's Lectures, vol. i. p. 36—39, and 471—473, edit. 2. See also Appendix, Note C.

Paul, when he assured his converts at Rome, that "*the* God *of Peace* should "*bruise Satan* under their feet*." And the author of the Epistle to the Hebrews, speaking of the august Personage who should obtain this conquest, says, "Forasmuch then as the children," the adopted children of God, "are partakers of flesh "and blood, he also himself likewise took "part of the same: that, *through death*, "he might *destroy* him that had the power "of death, that is, *the Devil;* and deliver "those who, through fear of death, were "all their life-time subject to bondage. "For, verily, he took not on him the "nature of Angels, but *he took on him the* "*Seed of Abraham*†.

Can there be clearer expositions of the general purport of this invaluable promise, than these which have now been adduced? Or, could the goodness of God have been more strikingly exempli-

* Rom. ch. 16, v. 20. I must also refer to the Appendix, Note D.

† Hebr. ch. 2, v. 14—16. Appendix, Note E.

fied, than in thus communicating, *so early*, to fallen man, the certain knowledge of his future happiness and salvation, through the instrumentality of *a promised Seed?*

Such was the state of Revelation before the Flood. After that tremendous catastrophe it gradually became more explicit. The next prophetic intimation, in reference to this subject, restricted the descent of *that Seed* to the line of Shem. In that memorable prediction, which Noah was enabled to utter under the influence of divine Inspiration, and in which he foretold so wonderfully the fates of his posterity *, after the curse he

* This prophecy is discussed by Bishop Newton, with great judgment and learning, in his first Dissertation. The late Bishop of St. Asaph, in his seventeenth Sermon, page 316, &c. has given, as several others have done before him, rather a different interpretation to that part of the prophecy which I have here cited. He has adopted the translation that occurs in our Bibles—"God shall enlarge Japhet; and *he* (Japhet) shall "dwell in the tents of Shem." But, as Dr. Newton observes, "They, who prefer the former construction, "seem to have the authority of the original text on

denounced upon Ham and his descendants, he proceeds to state the principal circumstances that would distinguish the lines of Shem and Japhet;—"God," says he, "shall enlarge Japhet; and shall dwell "in the tents of Shem *." In these words, a numerous progeny, and extensive settlements, are promised to Japhet; but the peculiar honour, of the more immediate presence and protection of God, is conferred upon Shem. And if we recollect, that "Abraham and his seed †" were the posterity of this patriarch, we can feel no

"their side; for there is no other noun to govern the "verbs in the period but God; there is no pronoun in "the Hebrew answering to the *He* which is inserted in "our translation; and the whole sentence will run "thus: 'God will enlarge Japhet, and will dwell in "the tents of Shem.'" This difference, however, signifies little with respect to the general purport of the whole Revelation; for whichever way the words are rendered, the *whole* prophecy, considered in all its bearings, will easily be referred for its fulfilment to the same events; as these very eminent divines have clearly shewn.

* Genes. ch. 9, v. 27.

† Galatians, ch. 3, v. 16, compared with Genesis, ch. 12, v. 3, with ch. 22, v. 18. and ch. 26, v. 4.

difficulty in tracing the exact fulfilment of them. For, were not the Hebrews "the "peculiar people of God*?" Did he not, in a very remarkable manner, become their supreme Ruler, their Lawgiver, and Judge? Did not the divine presence rest upon their ark, and dwell visibly in their tabernacle and temple? Did he not then, in the strictest and most emphatical sense, verify this prediction, when "The Word," or Son of God, the very "Seed to whom "the promise was made†," "became "flesh, and dwelt among them‡?"

In this State was divine Revelation, with respect to the Redemption and Restoration of mankind, at the time of the call of Abraham; and when this glorious, and still more unreserved promise was made to him, that in him "should all "the families of the earth be blessed §."

This was, indeed, of so great import, that it was afterwards repeated to the

* Deuteron. ch. 14, v. 2. and ch. 26, v. 18.

† Galat. ch. 3, v. 19.

‡ John, ch. 1, v. 14. Also Appendix, Note F.

§ 1921 years before the birth of Christ.

pious patriarch, on two very extraordinary occasions—just before the destruction of Sodom and Gomorrah *, and immediately after he had fully testified his readiness to offer up his son Isaac, in obedience to the divine command †.

It was also subsequently confirmed more particularly to Isaac at Gerar ‡; agreeably to the promise that God had before made to Abraham, that he would "establish his covenant with Isaac §.

And this circumstance is the more important to be remarked in this place, because it furnishes an argument, in behalf of the truth of Christianity, that is not to be confuted. Abraham had two sons, Isaac and Ishmael; Jesus Christ was a descendant from the former of these ||,

* Genesis, ch. 18, v. 18. † Gen. ch. 22, v. 18.

‡ Gen. ch. 26, v. 4. § Gen. ch. 17, v. 19, 21.

|| See the genealogy of Christ, on his reputed father's side, in Matth. ch. 1, v. 1—17; and on his mother's side, in Luke, ch. 3, v. 23—38, as also Dr. Macknight's very ingenious and valuable remarks upon these genealogies, in his "Harmony of the Gospels," vol. ii. p. 19.

and Mahomet from the latter *: but with Isaac was the divine Covenant confirmed; and "in his Seed were all the families of "the earth to be blessed." Hence therefore it appears, that the pretensions of Mahomet are a mere imposture. The Saviour of the world, he who was to restore mankind to the right worship and service, as well as to the favour of God, was not to be of the posterity of Ishmael, but of Isaac. And thus, as Bishop Newton has very properly remarked, we have "an "argument for the truth of the Christian "religion in preference to the Mahome-"tan, drawn from an old prophecy and "promise, made near two thousand years "before Christ, and much more before "Mohammed was born †."

But Isaac also had two sons; to either

* Mahomet was born at Mecca, May 5, 571. He was of the tribe of the Koreish, and a descendant, in the most direct line, from Ishmael. Consult the genealogical Tables, and the preliminary Discourse, annexed to Mr. Sale's Translation of the Koran; also Dr. Prideaux's Life of Mahomet.

† See his third Dissertation on the Prophecies.

of whom this encouraging promise might possibly have been referred, for its ultimate completion. In order therefore to render its application still more clear and determinate, it was afterwards repeated to Jacob; and the descent of the future Redeemer was restricted to his race*.

With respect, now, to the *more immediate* purport of this divine prediction; which had been so often repeated, and with such additional degrees of distinctness,—it was no less than that, in the appointed *Seed*, the most illustrious of the posterity of Abraham in the line of Isaac, "all the families," or "nations, of the "earth should be blessed;" that is, should be restored to the favour of God; and become partakers of all those noble advantages, those peculiar and inestimable blessings, which would result from it.

It points to a time of universal *peace* and *happiness*; when there should be a

* Genes. ch. 28, v. 10—17. There are some judicious remarks on this succession of Revelations, in Mr. Nares's second Warburtonian Lecture, pages 46—55.

general diffusion of sacred knowledge, and a general regard to the divine commandments; when, in consistency with other inspired predictions, "they shall teach no "more, every man his neighbour, and "every man his brother, saying, *Know ye* "JEHOVAH, for they shall all know Him, "from the least to the greatest *;" when, therefore, "the earth shall be filled with "the knowledge of JEHOVAH, as the "waters *fill* the depths of the sea †;" and

* Jerem. ch. 31, v. 34. These words form part of a most sublime and beautiful prophecy, relative to the final restoration and conversion of the Jewish race; when, *in the most extended sense*, that "Salvation, which "GOD hath prepared before the face of all people," will become "a light to lighten the Gentiles, and the "glory of his people Israel." See the whole passage v. 31—40; also Hebr. ch. 8, v. 7—13; and the prophecy of Simeon, in Luke ch. 2, v. 25—32.

† Isaiah, ch. 11, v. 9. This whole Chapter, indeed, is highly interesting. In the former part it prefigures, in the most beautiful imagery, some of the peculiar characteristics of Christ, and the happy influence of Christian knowledge, in meliorating the affections and manners of men. The latter part, v. 11—16, foretels some of the most important changes and events that would attend the recovery, *the second time*, of the peculiar people of GOD, out of captivity.

when the inhabitants of the world, disarmed of the causes of contention, "shall "beat their swords into ploughshares, and "their spears into pruning-hooks,—nation "not lifting up sword against nation, or "learning war any more *."

But this transcendent promise confines not the blessedness it holds forth, to a period of merely *temporal* prosperity and happiness: it extends it, also, through the ages of *eternity*. For the rewards of piety and virtue are *future* as well as *present*. "Godliness is profitable for all things; "having promise of the life that *now* "*is*, and of that which *is to come* †." "On those who, by a patient continuance "in well-doing, seek for glory, honour, "and immortality," will God confer "*eternal life* ‡;" and therefore, to adopt the sublime and highly figurative language of St. John, "Blessed are all they that do "his commandments, that they may have "a right to the tree of life, and may enter

* Isaiah, ch. 2, v. 2—4, and Micah, ch. 4, v. 1—4.

† 1 Tim. ch. 4, v. 8.

‡ Romans, ch. 2, v. 7.

"in through the gates into the city *"—into that seat of bliss and glory, from which "every thing that offends †" will be for ever excluded.

Such is the blessedness comprehended in this glorious prophecy, in its ultimate state of accomplishment: but, unquestionably, every improvement in the state of mankind; every approach, generally speaking, among the sons of men, towards the being what they ought to be, must argue either an incipient, or a progressive fulfilment of it.

A prophecy, therefore, of this extent and importance, has necessarily *hitherto* been only *partially* fulfilled. It comprehends the *future* as well as the *present* state of being; the ages that are yet *to come*, as well as every *past* age since it was uttered. But that we must refer the complete accomplishment of it to a future time (even as far only as the present constitution of things is concerned) is evident

* Rev. ch. 22, v. 14.

† Matthew, ch. 13, v. 41.

from every thing we see, and every thing we feel. It exhibits a condition of human nature, in which it has never hitherto existed. Where is, or where ever has been, that *universal* harmony and peace, arising from the genuine love and fear of God, and a mutual benevolence among men, which it gives us the most evident reason to expect? Surely these do not appear at the *present* moment; and it is equally certain, that they have never made their appearance during any *past* period. The history of the *present* age is little else than a detail of enormities, and their consequences, such as the world has never before witnessed: the annals of *past* ages hold forth the most deplorable proofs, of the general weakness and wickedness of mankind.

Yet, though the time of its full accomplishment be future, there has been already so much of it literally fulfilled, as to confirm our faith in the truth of the whole; and to prove, I trust, to our entire satisfaction, that the *truth* of the Almighty, no less than "his *mercy*, endureth "for ever."

We cannot avoid perceiving, in the first place, the peculiar blessedness, which forthwith began to attend those distinguished persons, to whom this promise was more immediately made. If those may be styled happy, "who have the "Lord for their GOD," such he was to them in a very remarkable degree*; and

* Genesis, ch. 17, v. 7; ch 26, v. 3, 24; ch. 28, v. 13—15, &c.

And there is an inexpressible degree of sublimity and beauty, and a gradation well worthy of remark, in these, and other similar declarations of GOD's peculiar regard for them. Thus, the Almighty himself assured Abraham, that *he would be a* GOD *to him, and to his seed after him.* And when he afterwards appeared to Isaac at Beersheba, he said, "*I am the* GOD *of Abraham thy* "*father: fear not, for I am with thee, and will bless* "*thee.*" And hence Jacob, in that fervent and most pathetic prayer, which he offered up under an apprehension of the hostile intentions of his brother Esau, commenced his invocations with these venerable, yet very encouraging titles—"*O* GOD *of my father Abra-* "*ham, and* GOD *of my father Isaac.*" ch. 32, v. 9. Lastly, when, from amidst the bush that was burning but not consumed, GOD gave Moses a charge respecting the emancipation of his people from the tyranny of Egyptian bondage, this was the awful sanction under which he pronounced it—"Thus shalt thou say unto

such he was acknowledged to be, even by idolatrous princes themselves*. They were favoured with the most wonderful manifestations of his goodness, and with the most unequivocal marks of his favour and acceptance. The promises, indeed, that were given to them, were "exceedingly great and precious;" but they all had their foundation in that which we are now considering; and they were realized in every possible way, consistently with the simplicity of the times in which they lived, and with those parts in the grand scheme of Divine Providence that were yet to be developed. These patriarchs were therefore enriched with great temporal prosperity†; they experienced the strongest supports under difficulties and

"the children of Israel, *The Lord* God *of your fathers,* "*the* God *of Abraham, the* God *of Isaac, and the* God "*of Jacob, hath sent me unto you. This is my name for* "*ever; and this is my memorial throughout all genera-* "*tions.*" Exod. ch. 3, v. 15.

* Genesis, ch. 21, v. 22; ch. 26, v. 28; ch. 35, v. 5.

† Genesis, ch. 13, v. 2; ch. 26, v. 12—14; ch. 30, v. 43; ch. 32, v. 10.

dangers *; they enjoyed the most substantial satisfaction, in the pursuits of piety and virtue; and they inspired the sentiments, sometimes of veneration †, and sometimes of apprehension ‡, into those around them. Nor can we omit mentioning the clear views they were permitted to have, of *the very means*, by which they were to be rendered instrumental to the future happiness of all nations. The Saviour of the world, alluding to this circumstance, tells the unbelieving Jews, that their "father Abraham earnestly desired to see his day; and he saw it, and was glad §." Confiding entirely in the divine prediction of universal blessedness through him, he was greatly solicitous to know the manner in which it was to be effected. And the intended

* Genesis, ch. 14, v. 14—16; ch. 15, v. 1; ch. 24, v. 1; ch. 25, v. 11; ch. 22, 33, 37, &c.

† Genesis, ch. 23, and ch. 50, v. 1—14.

‡ Genesis, ch. 21, v. 22—32; ch. 26, v. 26—31; ch. 35, v. 5.

§ John, ch. 8, v. 56. Ἠγαλλιασατο ἱνα ἰδῃ—"*was transported with a vehement desire, that he might see,*" &c.

sacrifice of *the only son* he had by promise, in obedience to the divine command, afforded him that information upon the subject, which was never afterwards lost sight of. By faith he saw, as it were, the day of Christ; and the mode which God had purposed to adopt, in the fulness of time, in order to "reconcile the world "unto himself*." Isaac, who was, in this instance, a type of the future Saviour, was animated by the same belief, the same pleasing anticipations of "good "things to come." And Jacob was enabled, still further, to foresee, that "the "Sceptre should not depart from Judah, "nor the Lawgiver from between his "feet, until Shiloh came†."

From these illustrious and highly privileged characters we now descend to their posterity.

Never certainly were the watchful care, and merciful providence of God, more conspicuously displayed, than in the pre-

* 2 Corinth. ch. 5, v. 19.

† Genesis, ch. 49, v. 10. See also Note G, in the Appendix.

serving, and wonderful multiplication of his chosen people, from *the birth of Jacob*, to *their establishment in the land of promise*. "Isaac begat Jacob; and Jacob begat "the twelve patriarchs *." Here were the small beginnings, from which a progeny, innumerable as the stars of heaven, were to arise! When Jacob and his family descended into Egypt, including Joseph and his two sons, they consisted only of "threescore and ten persons †." But, about two hundred and fifteen years afterwards, when they came up out of Egypt under Moses, they were increased to "about six hundred thousand on foot, "that were *men*, besides *children* ‡."

And what a series of wonders were wrought by Omnipotence, in effecting their entire emancipation from that "house of bondage!" What plagues were inflicted upon that devoted land §!

* Acts, ch. 7, v. 8, and parallel passages.

† Genesis, ch. 46, v. 27. The wives of Jacob's sons are excepted from this enumeration.

‡ Exod. ch. 12, v. 37.

§ Exod. chapters 7, 8, 9, 10, 12. Well might Moses

What destruction overtook their enemies in the Red Sea *!

How peculiarly also were they under the guidance and protection of God, during their sojourning in the wilderness! They were fed, during the whole forty years, by bread sent, as it were, "from "heaven †." They were kept alive, at

expostulate, as he does, with the children of Israel; and found, upon the recollection of these prodigies, the strongest arguments for their faith and obedience! "Ask now," says he, "of the days that are past, which "were before thee, since the day that God created man "upon the earth; and ask from the one side of heaven "unto the other, whether there hath been *any such* "*thing* as this great thing is, or hath been heard like "it?"——"Hath God assayed to go and take him a "nation, from the midst of *another* nation, by tempta-"tions, by signs, and by wonders, and by war, and by "a mighty hand, and by a stretched-out arm, and by "great terrors, according to all that the Lord your "God did for you in Egypt before your eyes?" Deuteron. ch. 4, v. 32, 34.

* The force overwhelmed by that catastrophe is described by Moses, in Exod. ch. 14, v. 6, 7, 9. Josephus states it to have consisted of 600 armed chariots, 50,000 horse, and 200,000 foot. Antiq. lib. ii. c. 15. § 3.

† Exod. ch. 16, v. 35, and Joshua, ch. 5, v. 11, 12.

two of their stages, by water struck miraculously from rocks*; and, at a third, the bitter waters of Marah were changed into sweet†. There were sent them, and judicially in one instance, preternatural flights of quails, to satisfy their inordinate lusting after animal food‡. Their clothes "waxed not old upon them, nor their "shoes upon their feet§." They were conducted in a stupendous manner, in all their journeyings, by the appearance of a cloud by day, and of a pillar of fire by night‖.

But the divine blessing upon these twelve families, or tribes, was still more remarkably evidenced, *in the Form of their Government*, both during this astonishing

* Exod. ch. 17, v. 1—7, and Numb. ch. 20, v. 1—13.

† Exod. ch. 15, v. 23—25.

‡ Exod. ch. 16, v. 11—13; Numb. ch. 11, v. 31—34. There is a variety of opinions concerning the species of animal food that is here intended; for the discussion of which, consult Dr. Patrick's Commentary on these passages, and Mr. Harmer's Observations, vol. iv. page 367, edit. 4.

§ Deuteron. ch. 29, v. 5.

‖ Exod. ch. 40, v. 38.

period, and for some ages afterwards. Never was there a people so highly honoured, and so singularly favoured, as they were *. The Deity himself condescended to stand towards them in a threefold relation—

I. As their *Creator*, he required from them all the duties prescribed by the moral law—a law, which he had himself delivered, for the regulation of their moral conduct.

II. As their God, he instructed them in the duties they owed to him, and instituted the peculiar rites and ceremonies of their religious worship.

III. As their *King*, or the Sovereign of their body politic, he gave them those judicial and political laws, by which they were to be governed; he ordered also a *tabernacle*, and afterwards a *temple*, to be erected, in which, as in a *palace*, he might have his residence, and manifest his glory and special presence among them †.

* See Note H. in the Appendix.

† Consult Dr. Jennings's Jewish Antiquities, vol. i. p. 20—31.

Such were the distinguishing blessings they thus far received! And so remarkable was the increasing accomplishment of the prophecy before us!

But it is also indispensable to observe, that the very *Law*, by which the rites and ceremonies of their religion were established, was only a system of *Types*, which prefigured, and had a particular reference to those "good things" that were to come *; to that sacred mean of happiness and salvation, through which more immediately "all the families of the earth" were eventually to "be blessed."

Upon their obtaining possession of the promised land, and ever afterwards till the coming of Christ, the most illustrious of these tribes †, that from which the future Saviour was to proceed, was still, in a very emphatical sense, "the pre-"served" of the Lord, the peculiar charge and people of the Almighty. Though they were often severely punished for their ingratitude, and rebellion against

* Hebrews, ch. 8, and ch. 10, v. 1—25.

† Note I. in the Appendix,

God, yet, upon their sincere repentance, they were as often restored to his favour. They were visited occasionally, and in a very distinguishing manner, by Prophets; who were divinely inspired, for the purpose of exposing their wickedness, forewarning them of the dangers that threatened them, and confirming their faith in God, by the prospects they unfolded of future events to be brought to pass in their season. These Prophets also, no less than the Types and Ceremonies of their own Religion, foreshewed the Advent of the Messiah, and the inestimable, and ultimately universally extended blessings of his Government. And, till this series of prophecy finally closed, their predictions upon these subjects became continually more clear and decisive, in proportion as "the fulness of time" drew near *.

* Malachi, the last of their prophets before John the Baptist, flourished about 397 years before Christ. "In "this long pause, or suspension of the direct commu- "nication of God with his people, there is something "peculiarly solemn. It is like the Apocalyptic silence "in heaven, that precedes the sounding of the seven "Trumpets. It was a preparation for the grand event "of *The Messiah's Birth.* Had Prophecies and Mira-

Thus had the posterity of Jacob, in this highly-favoured branch, been not only blessed above all other people in the possession of religious truth; but they were rendered the depositaries of "the lively "Oracles of God;" and amply served to prepare the world for the reception of that heavenly light, which was at length "to "lighten the Gentiles," and "to bring "Life and Immortality to view through "the Gospel."

And we cannot but observe, that in this last respect, the very intercourse they had with other nations, although it was com-

"cles been frequent, during all that period, in the Jew-"ish Church, the great distinction of dignity attending "the Saviour of the World, would have been lowered; "he might have been mistaken for some ordinary Mes-"senger of Heaven. But when, after so long an inter-"mission, these mighty works were again manifested "in him, with a vast increase of splendour, he then "stood forth at once, distinguished as the *mighty ONE*, "whose advent had been so long the topic of predic-"tion; and, after that, the object of an anxious expect-"ation. "*This*," said they, whose prejudices were for "the time, overcome by the force of Miracles, "*is of a* "*truth that Prophet that should come into the world.*" Mr. Nares's View of the Prophecies, in his Warburtonian Lectures, page 236.

paratively small; the wonderful deliverances they sometimes obtained in times of extreme peril; the calamitous events that often befel them; and even their captivity in Babylon;—were calculated to answer a sublime, and greatly important purpose. By such Arguments were the Heathens around them instructed, that it is "the Most High, that ruleth in the Kingdoms of Men *." By these means, some emanations of Divine Truth would naturally beam forth among them, the effect of which would never afterwards be forgotten †. And hence arose that expectation so generally entertained, of the rising of some illustrious potentate, who should be invested with universal dominion, and by his wise and gentle decrees should greatly improve the state of man-

* Nothing can exceed the elevation, and awful grandeur of some of those descriptions of Deity which were occasionally extorted from Pagan Princes themselves. For examples of this kind consult Dan. ch. 2, v. 47, ch. 3, v. 24—30. ch. 4, v. 34—37. ch. 6, v. 24—27.

† For a remarkable instance of this, we may refer to the sacred Traditions of the Persians, as cited by Dr. Hyde from Sharistani and Abulpharagius, in his work De Rel. Vet. Persarum, cap. 31.

kind, about the very time that the Saviour of the World made his appearance.

We have now brought down the literal though partial, fulfilment of this Prophecy to the birth of Christ; and have seen, how the general train of events had been ordained, by infinite Wisdom, so as to introduce, in the most suitable manner, that transcendant and most salutary instance of the Divine Goodness.

But, from the moment this "day-spring "from on high had visited us *," the application of this glorious prediction became more evident and extensive. The Saviour's Nativity was celebrated by a celestial Choir, chanting forth the effusions of their joy in that triumphant song of praise—"Glory to God in the highest; "and on earth Peace and Good-will to-"wards men †." Some Persian Sages ‡, guided by the movement of a miraculous star which was then lighted up in the heavens, were enabled to discover Him, who

* Luke, ch. 1, v. 78. † Luke, ch. 2, v. 13, 14.

‡ Matth. ch. 2, v. 1—12. ἰδου, ΜΑΓΟΙ ἀπο ἀνατολων παρεγενοντο, &c. The name, and the direction in which they travelled, sufficiently indicate their Country and Religion.

was "the Desire of all Nations*." He came, indeed, that he might "give Light "to them that sat in Darkness, and in the "Shadow of Death; and to guide their "feet into the way of peace†." "He "appeared to take away Sin by the sacri-"fice of himself‡;" and, by his merits and mediation, to reconcile the Sons of Men to their offended Maker§. By a life of perfect innocence, and of the most exemplary active goodness, he has instructed us how to live; by his doctrines, he has raised us to juster notions of the Supreme Being, and of our relative Duties towards Him, and towards each other, than we could otherwise by any means have attained; by his precepts, he has elevated the standard of piety and virtue to an eminence, which had never before been conceived.

But, during the time that this Divine Person was upon earth, the blessings to be derived from his advent were comparatively partial and confined. And so it was evidently intended, that the case should be.—"I am not sent," said he himself,

* Haggai, ch. 2, v. 7.
† Luke, ch. 1, v. 79.
‡ Hebr. ch. 9, v. 26.
§ 1 John, ch. 2, v. 1, 2.

"but unto the lost sheep of the "house "of Israel *." Having been selected by the providence of God, for the purpose of transmitting this inestimable benefit to the human race, it was but just that the advantages resulting from it should first be offered to them; and St. Peter, in his second public discourse, alluding to this circumstance, assured his hearers, that, "unto them, *first*, God, having raised up "his Son Jesus, sent him to bless them, "by turning every one of them from his "iniquity †.

No sooner, however, had he completed the great work of our Redemption, and ascended to those mansions of glory and happiness, where he is gone "to prepare "a place" for us ‡; than a way was opened, by which the world at large might

* Matth. ch. 15, v. 24, and in other similar passages.

† Acts, ch. 3, v. 26. And we find Paul and Barnabas a few years after this adopting the same argument, and saying to the Jews at Antioch—"It was *necessary*, "that the word of God should *first* have been spoken "to you: but seeing ye put it from you, and judge "yourselves unworthy of everlasting life, lo, we turn "to the Gentiles." Acts, ch. 13, v. 46.

‡ John, ch. 14, v. 2.

"be blessed through him." All restrictions were then taken off*. His last charge to his Apostles was—"Go, and "teach all nations; baptizing them in the "name of the Father, and of the Son, "and of the Holy Ghost; teaching them "to observe all things, whatsoever I have "commanded you †." And but a little time elapsed, before they were enabled to acquit themselves of their commission with the most miraculous success. On the day of Pentecost, they were *visibly* "endued with power from on High ‡." They had the ability granted them, by means of the supernatural gift of tongues, to spread abroad those "good tidings of "great joy," which were at last to extend "to all people." They were empowered to establish, by the conjoint influence of miracles, and the noble example of a vir-

* His first charge to his Disciples was—"Go not "into the way of the Gentiles, and into any City of "the Samaritans enter ye not: but go rather to the lost "sheep of the house of Israel: and, as ye go, preach "saying, the Kingdom of Heaven is at hand, &c." Matth. ch. 10, v. 5—7.

† Matth. ch. 28, v. 19, 20.

‡ Acts, ch. 2, v. 1—43. Agreeably to their Lord's promise in Luke, ch. 24, v. 49.

tuous, zealous, and holy life, the credit of those sacred truths, which Christ had himself descended from heaven to reveal.

The doctrines and precepts of Christianity being *thus* enforced by its primitive teachers, it acquired a degree of establishment in little more than half a century, which, according to the common course of things, it could not otherwise, in all probability, have obtained in the lapse of many ages. The Apostles themselves travelled into various parts of the world, preaching the Gospel of "the Kingdom "of God:" and, notwithstanding the contrariety of their heavenly message to the idolatrous usages, and inveterate prejudices, that then universally prevailed; notwithstanding the relentless cruelty of those persecutions, by which it was frequently assailed; they inculcated it with such fidelity and earnestness, and supported it with such a luminous body of evidence, that they made numerous converts in every country, in which it was promulged *.

* The happy effects of their labours may be seen, at one view, in the following list of the Churches founded

Thus it was, in the time of the Apostles, and under their ministration: and their successors were not remiss, during the early ages of the Church, in following their example. The Christians of those ages, afford many illustrious instances of piety and virtue, of faith and fortitude under suffering. In them, indeed, might the words of their divine Master be justly said to be verified; for so severe were the persecutions to which they were exposed, at intervals, till the year 312 *, that it seemed as if "whosoever killed them thought

by them, or those ordained immediately by them—the Churches of Jerusalem, Judæa and Galilee, Samaria, Cæsarea, Antioch, Cyprus, Pisidia, Galatia, Philippi, Thessalonica, Berea, Corinth, Rome, Colosse, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. See Milner's History of the Church, vol. i. p. 1—96.

* Towards the end of this year, Constantine the Great issued an edict, conjointly with Licinius, putting a stop to the great persecution, that had been raised by Dioclesian, and had raged with incredible fury in most provinces of the empire, for the space of nearly ten years. Anc. Univ. Hist. vol. xv. p. 563, edit. 1748.

The most general and sanguinary of these persecutions may be enumerated as follows—The first, under Nero, began in 64; the second, under Domitian, in

"that he was doing God service *." Yet they "endured, as seeing Him who is in-"visible †." The time would fail me to tell of some, "who were tortured, not "accepting deliverance, that they might "obtain a better Resurrection; of others, "who had trial of cruel mockings and "scourgings, yea, moreover, of bonds and "imprisonment. They were stoned, they "were sawn asunder, were tempted, were "slain with the sword: they wandered "about in sheep-skins, and goat-skins; in "deserts and in mountains, in dens and "caves of the earth; being destitute, af-"flicted, tormented; of whom the world "was not worthy ‡."

Such was the reception which the sacred truths of the Gospel met with, at their first publication, and for some ages

95; the third, under Adrian, about 118; the fourth, under Marcus Aurelius, in 162; the fifth, under Septimius Severus, in 202; the sixth, under Maximus, in 235; the seventh, under Decias, in 249; the eighth, under Gallus, in 251; the ninth, under Valerian, in 258; the tenth, under Dioclesian, in 303.

* John, ch. 16, v. 2. † Hebr. ch. 11, v. 27.

‡ Heb. ch. 11, v. 35—38. See also Note K, in the Appendix

afterwards! But "the Gates of Hell" were not to "prevail against it." And to such an astonishing degree of perfection did the early converts, in many instances, carry their piety, their zeal, their faith and patience; that it seemed, as if all secular concerns were entirely absorbed in the contemplation of those that were high and heavenly; as if, indeed, they were scarcely any longer beset by the weaknesses, and frailties of human nature. Even the extremity of their torments, and the magnanimity with which they sustained them, gained over numerous proselytes to the faith; and "the blood of the Mar-"tyrs became," in one sense, "the seed of "the Church."

But it may now be naturally inquired—What advantages have resulted from the diffusion of this long-oppugned system; and how far it has contributed to the blessedness of all nations, wherever it has been received?

Looking at it *only thus far*, we might be induced to suppose, that it had been productive of much more *misery* than *happiness*, to those who embraced it; for it was

the object of general odium and persecution, both with Jews and Gentiles *. And it was, without doubt, the experimental knowledge of this fact, which compelled the Apostle Paul to confess, that "if *in* "*this life only* they had hope in Christ, "they were of all men most miserable †." But it had been expressly predicted by its divine author himself, that this should be the case. Anticipating the hostility that it should long meet with, from "the un-"ruly wills and affections of sinful men," he was heard to say—"Think not that I "am come to send *peace* on earth: I am not come to send *peace*, but a *sword* ‡!" And the correspondence of this prediction, in a greater or less degree, with the

* So it was repeatedly foretold the case should be, Matth. ch. 10, v. 22; ch. 24, v. 9, and the parallel passages.

† 1 Cor. ch. 15, v. 19.

‡ Matth. ch. 10, v. 34. The word μαχαιρα, which is here rendered *Sword*, is evidently used metaphorically, to denote *violent animosity*, and *deadly discord*, such as could not but give rise to the most fatal consequences. Accordingly, in the parallel passage in St. Luke, the same sentiment is otherwise expressed by διαμερισμον, "*Division*," ch. 12, v. 51.

course of events, quite down to the present time, must ever be considered, as one of the strongest arguments in favour of the truth of Christianity itself*. But no less so, it must be granted, are those beautiful and prophetic representations, wherein its progress in the world is parabolically compared to the influence of *Leaven* †, and to the growth of a *Grain of Mustard-seed* ‡.

The sacred *Leaven* has, already, indeed,

* Never was there a system of religion, so opposed at its first promulgation, and so persecuted during a long series of successive ages! Never was there one which flourished, and diffused itself, so much, under every species of violence and indignity! Surely we may adopt the argument of Gamaliel, and say—if this counsel, or this work, had been of men, it must have come to nought; but, being of God, it could not be overthrown. Acts, ch. 5, v. 38, 39. But with how much greater force does this conclusion, in favour of its divine authenticity appear, when it is recollected, that these opposite states, of extreme depression and ample glorification, of rigorous persecution and continually extending influence, so unexampled in the annals of any other system, were so exactly foretold by its great Author himself!

† Matth. ch. 13, v. 33. Luke, ch. 13, v. 20, 21.

‡ Matth. ch. 13, v. 31, 32. Luke, ch. 13. v. 18, 19.

proceeded far towards leavening the whole mass. The hallowed *Grain* has taken such deep root, and shot forth such extensive branches, that many "fowls of the air," many nations of the earth, have long "lodged under the shadow of it." And it is only necessary to call to mind the happy effects which have resulted, and must naturally result, from the mild and generous spirit of the Christian religion; and to contrast them with those outrages against humanity, those horrible superstitions and obscenities, which have ever attended the impure, the ferocious and gloomy genius of Paganism; in order to be fully convinced, how exquisitely it is adapted to the necessities of our nature; and to the production of a state of *blessedness*, wherever it is cordially received *.

* Many writers of eminence have occasionally illustrated this interesting and important subject; but none, perhaps, more fully and satisfactorily, than a late venerable, and most exemplary prelate, Dr. Porteus. I wish it were in my power to do justice to the ability, and benevolence, with which he has written, any otherwise than by a reference to the work itself. It is entitled, "The Beneficial Effects of Christianity on the Tempo-

When Constantine the Great became firmly established in the government of the empire, then, in one sense, *began* "the "Kingdoms of this world to become the "Kingdoms of our Lord, and of his "Christ*." And ever since that auspicious period—notwithstanding the barbarism introduced by those savage hordes, that over-ran and ruined the empire of the West; notwithstanding that still more deplorable darkness, which was wilfully, and for ages, superinduced over the greater

"ral Concerns of Mankind, proved from History, and "from Facts." Since the time that this pleasing Essay made its appearance, "The Slave Trade," which had been so long permitted to disgrace the Christian name, and the then continued existence of which the Bishop very pathetically deplores, has happily been abolished by an act of the Legislature. And thus, our wonder is only now excited by the circumstance, that "a Nation, "professing the *mild and merciful religion of the Gos-* "*pel*," should have so long "*authorized and encouraged* "*that inhuman traffic*."

* Rev. ch. 11, v. 15. This majestic description, however, of the progress of true Religion relates to a more advanced state of the Kingdom of Christ, than the reign of Constantine, strictly speaking, ever presented; for this reason, I have used the words "began "to become," instead of "are become."

part of Europe, by the Church of Rome; and the extensive prevalence of the Imposture of Mahomet over many countries of the East; the profession of Christianity has been held, and her benefits in some degree felt, by many nations of the world. When, for instance, they understood, that the Saviour of Mankind had offered himself a Sacrifice "once for all,"—*then* the savage rites of Pagan worship ceased; and the Altars were no longer besprinkled with the blood of human victims. When, under her pacific influences, "the hearts "of the fathers had been turned to the "children, and the hearts of the children "to their fathers," *then* no more was heard of the systematic murder of weakly and deformed infants; or of the exposure of those to inevitable destruction, who had lost the power of supporting themselves, through the attacks of disease, or the infirmities of extreme old age. From the love of God, as exemplified towards them in the great work of Redemption, these converted people soon acquired the salutary lessons of humanity and benevolence towards each other. "Knowing that they

"had a master in heaven," to whom they were to be accountable for the proper use of their own talents; they were induced, in general, to renounce the cruelties, and to mitigate the hardships, of domestic servitude. And the beautiful symbol, under which the tender regard of Christ for his Church was portrayed to them in the Scriptures, strongly inculcated upon them duties, to which *hitherto* they were almost entirely strangers—the duties of conjugal affection, and a sacred attachment to the interests and happiness of the female sex.

Such were some of the blessings diffused, by the benign spirit of Christianity, over many of those nations, which had heretofore dwelt only in "darkness and cruel habitations!" And however unenlightened by the rays of secular learning some of the ages of which we are speaking may really have been; and however unrefined the general state of manners during these periods; yet still these benefits have been felt, and have greatly contributed to the melioration of the state of the world.

But, unhappily, the deepest wounds

Religion was to receive have been inflicted by those, who professed the warmest devotion to her; and her greatest "foes" have been those, as it were, "of her own "household." Thus it was foretold that the case should be*: and in this point of view, the corruptions of the Church of Rome, and the assumptions of her ambitious Prelates, fall irresistibly under our notice. These could not bear the light. They never had the concurrence of right reason; they never had the support of God's holy word; they were in direct opposition to the purity and simplicity of the Gospel. For these reasons, it became necessary, for that idolatrous and intolerant Church, to confine, as much as possible, the sources of sacred knowledge; to prohibit the free use of the holy Scriptures; and to encourage, and attempt to perpetuate, that ignorance, which chiefly characterized *the dark ages*. Hence, the Crusades against Infidels were soon succeeded by Crusades against Christians;

* Acts, ch. 20, v. 30; 1 Tim. ch. 4, v. 1—4; 2 Thessal. ch. 2, v. 3—12.

and, after an interval of about nine hundred years, the sanguinary persecutions of Pagan Rome were revived in all their horrors, in the torture of the Inquisition, and the flames of its *Autos da Fé.*

At length, through the infinite mercy of God, notwithstanding all this, the revival of Learning, and the invention of Printing, facilitated the acquisition and the diffusion of knowledge. They tore aside the veil from that "Mystery of Iniquity" which had been so long working; and prepared the way for a happy and glorious Reformation. And it must surely affect us with the sincerest pleasure to remember, that this country very early distinguished itself, by its zeal and ability in the sacred cause; and has ever since presented a grand and impregnable bulwark for its defence. This has been, indeed, a soil peculiarly favoured by heaven; admirably adapted to the growth both of civil and religious Liberty, and to the production of every thing that is great and good. Of the reformed Religion, as established by law, it may be truly said, that, with a very few exceptions only, our Kings

have been her "nursing fathers," and our Queens her "nursing mothers." And, under the mild and genial influence of her pure and pacific principles, we have gradually risen, as a people, to our present state of Liberty and Independence; of Civilization, and Dignity of Character; of Power, Prosperity, and Elevation in the great scale of Nations.

Although there is still much depravity to deplore, yet, through the divine goodness, such have been the singular advantages, and the augmentation of happiness, that we have derived, from the obedience we have already rendered to the Gospel of Christ! The same causes acting similarly, as far as circumstances will admit, will always produce correspondent effects: and hence, there is every reason to expect, that the more generally the principles of Christian knowledge are propagated, so much the more extensively will the same transcendent benefits be experienced; the more the cruel reign of Paganism, and the scarcely less savage influence of Bigotry and Superstition are circumscribed, the more evidently it will appear, from "the

" increase of the government and peace" of the Messiah, that in *Him alone* " shall " all the families of the earth be blessed."

We cannot therefore view with indifference the powerful, and truly benevolent efforts, that are put forth in this country, at the present time, with the view of diffusing, as far as possible, the blessings, which have so greatly contributed to our own welfare; by disseminating widely the seeds of religious knowledge; by attempting the civilization of barbarous nations, and preparing them to receive " the words " of eternal life."

But with how much greater delight must we regard the patriotic, and truly Christian zeal, which is now exerting itself, under the highest auspices, and under the direction of some of the most exalted personages in the realm; to extend to the children of the poor, universally, throughout England and Wales, the inestimable advantage of a useful and truly religious education, according to the excellent principles of our national Church. This is, indeed, a case, which comes home directly to our own bosoms, and affects immedi-

ately our own happiness and security. At a time, when the rapid increase of Dissenters of various denominations, and the diligence with which they apply themselves to the gaining of Proselytes, and to the education of the children of the poor, seem to threaten the subversion of that Constitution in Church and State, under which we have enjoyed so long the privilege of living—the speedy execution of this prudent and salutary plan holds forth the pleasing prospect of the most extensive good. It will tend to promote more generally the cause of virtue and true religion. It will be the means of preventing the dangers, that naturally arise from faction and schism. It will become instrumental in binding the community more closely together, by the ties of public spirit, and of strong and mutual benevolence *.

But the general adoption of this scheme of education will almost necessarily become the means of greatly augmenting the number of members in the established Church. And it is, I believe, a

* See Appendix, Note L.

subject of general notoriety, that the Churches and Chapels of Ease, throughout the more populous parts of the country, are very far indeed from being adequate to the number of its *present* members. In addition to this circumstance, we cannot but observe, that, from a variety of causes, the population of the country is rapidly increasing. May we not then be permitted to indulge the hope, that, ere long, a sufficient provision will be made by the wisdom, the piety, and liberality of the Legislature, to meet every emergency of this kind.* Where, in fact, will be the use of educating children in the principles

* When Constantine was abolishing the rites of Paganism, and establishing Christianity throughout the Empire, among other laws adapted to these important ends, he enacted one in particular—" ordering the " Churches, which had been pulled down during the " persecution, to be re-built at his own expense; en- " joining his Receivers in the different provinces to " furnish the necessary sums for that purpose; and " those whom he appointed to oversee such buildings, " *to take care that they were capable of containing* ALL " THE INHABITANTS; *for we hope, added the pious* " *Emperor, that they will all embrace the faith of the* " *true GOD.* He wrote, *upon the same Subject,* to all

of the Church of England, if they have few or no opportunities, either during the period of their education, or through the subsequent part of their lives, of attending divine worship, in the manner prescribed in the excellent liturgy of that Church? So obvious does the necessity for some measure of this description appear! May we not with propriety, on this occasion,

"the Metropolitan Bishops," &c. Anc. Univers. Hist. Vol. 15, p. 585. Edit. 1748—from Eusebius, Vit. Constant. lib. 2, ch. 44, 45.

But if this illustrious Prince, only making *a trial* of Christianity, as a Religion for his extensive dominions, were *thus* solicitous in effecting arrangements for its general reception and cultivation; should the Senate of this land, and those who bear rule in Church and State, be *less* earnest in their endeavours to secure the permanency of that Ecclesiastical System, which has been *so long* "established by Law," whose purity and excellence have been *so thoroughly* approved, and under whose sacred influence the Country has *gradually* risen to its present rank in elevation and renown? Yet, what probability is there, that this permanency can be rendered secure, amidst all the efforts that are employed to destroy it, unless the means of engaging in Social Worship, according to the Constitutions of the National Church, be allowed to keep pace, in some degree, with the increase of population?

adopt the language of our divine Master*, and say—" The Harvest truly is plente-
" ous, but the labourers are few: pray ye
" therefore the Lord of the Harvest, that
" he will send forth" *more* " labourers into
" his Harvest?"

* Matth. ch. 9, v. 37, 38; and Luke, ch. 10, v. 2.

LECTURE II.

Delivered January 19, 1812.

JOHN, ch. 1, v. 17.

The Law was given by Moses; but Grace and Truth came by Jesus Christ.

IT has been my endeavour, thus far, to illustrate the fulfilment of some of those more early, and more remarkable Prophecies, which predicted, in a *general* manner, the Advent of the Messiah, and the blessings that should result from that Dispensation which he was to introduce. We have pursued this main course of the current of Revelation as far as the time of Jacob: and, in tracing downward the particular points towards which it was directed, it has, I trust, in some measure appeared; that the Mosaic Economy constituted a most prominent and important part, in the series of succeeding events; and that

by this the Hebrew race were rendered subservient, in a very distinguishing degree, to the great purposes of Jehovah.

It will throw much additional light upon this interesting subject, if we now proceed to demonstrate, from the evidences which most naturally present themselves; that both the Mosaic and the Christian Dispensations were framed with such a *Consistency* and *Unity of Design*, as to make it appear, that *the one* was intended by divine wisdom to have been merely preparatory to *the other*.

Under this relation they are, in effect, exhibited to us in the words of the text. "*The Law*"—that scheme of divine government, under which the more favoured of the Seed of Abraham were placed—"*was given by Moses:*" "*but Grace and* "*Truth*"—the *most complete* discovery of the tender love of God towards mankind; and that happy state of things, which was at length to *verify* every *Prediction*, and every *Type*, that had given ground for the anticipation of it—"*came by Jesus* "*Christ.*" Here is, indeed, a beautiful Antithesis, by which *the Law* is, as it were,

contrasted with *the Gospel*; but its obvious tendency is to display to the greatest advantage the Glory and Perfection of *the one*, without in the least invalidating the Dignity and Purport of *the other*: it applies solely to the *different degrees*, in which they have been *respectively* rendered instrumental, to the accomplishment of *the same* transcendent scheme of divine goodness.

But it will further argue this *Unity of Design*, if it can be satisfactorily proved, that the *Means*, which have been adopted, have invariably, as far as we are able to judge, corresponded with *the End* proposed; with the revealed and gracious Will of the Almighty, in favour of the Sons of Men.

Here, however, it may be proper to call to mind, that every effect of moment, in the moral as well as in the natural world, is produced by the operation of causes, that act in a gradual and progressive manner. Upon the very first view, therefore, of the subject, we have every reason to expect, that the heavenly light, which was diffused throughout the various parts of the Ceremonial Law of the Hebrews, would

be comparatively glimmering and weak. Such, in fact, it was. Proceeding from "the Father of Lights*," it was perfect in its *nature*; but not in its *degree*. Yet the measure of it was under the superintendence of infinite Wisdom; and was therefore, as we may well presume, proportioned, with the nicest precision, to the circumstances under which it was granted †. It was, likewise, continually receiving further accessions, from the Prophetic Revelations, by which it was successively attended in the lapse of ages. And as it preceded the rising of "*the Sun of Righ-* "*teousness* ‡," so it was manifestly designed to have the same reference to the great day of Christianity, as twilight has to the various splendour of the natural day.

Nothing, now, will be more easy than to prove this *comparative obscurity* of the Mosaic Dispensation; and the *exquisite adaptation* of the peculiarities it possessed to the grand purpose for which they were

* James, ch. 1, v. 17. † Appendix, Note M.
‡ Malachi, ch. 4, v. 2. See also Appendix, Note N.

ordained. And it is proposed, on the present occasion, to adduce some arguments in favour of these points,

From the Writings of Moses and the Prophets;

From the wonderful analogy subsisting between the *Types* of the Jewish Church, and the *Anti-types* to which they respectively correspond in the Christian;

And from the deplorable state in which the Jewish Nation has been held, ever since their rejection of Jesus Christ as their promised Messiah.

1. With respect to the Prophetic Declarations—

We are assured, on the authority of Moses himself, that the great object to be answered by the institution of the Law was, that, while it preserved some knowledge of the true God in the world; and propounded Ordinances to regulate the moral and religious conduct of his chosen people; it might also point out the necessity of some more complete, and more generally beneficial Dispensation; and create, at the appointed season, an earnest expectation of it. Thus, though he in-

structed the Israelites, that the wonders they had witnessed, in the transmission of their law, were wrought for the express purpose of promoting their obedience, by convincing them, that "The Lord He is "God, and that there is none else beside "him*;" he as plainly intimated, that "the Statutes and Judgments" he delivered were, at some future time, to give place to the Doctrines and Precepts of *another Prophet*; whom "God would raise "up unto them of their brethren†;" and who should bear, in his sacred Character and Functions, a most striking resemblance to himself‡.

* Deuteron. ch. 4, v. 32—40; and in several other similar passages.

† This simple circumstance, that the great Prophet, here foretold by Moses, should be raised up unto the Children of Israel "*of their brethren,*" must for ever oppose an insuperable barrier to the claims of Mahomet, to the honour he has assumed of being "*The Prophet* "*of God;*" for he was a lineal descendant from Ishmael; and not of the chosen Seed, to whom this promise was made.

‡ Deuteron. ch. 18, v. 15—19. In these verses, the mild and gentle manner, in which "Life and Immortality should be brought to light by the Gospel," is most

But where would have been the *utility* of a Prediction of this kind, or, indeed, of its accomplishment, if the State of Revelation, under which they then lived, had been *sufficient*, *in every respect*, for their own, and the universal happiness of mankind.

So manifestly defective, in this point of view, did the Mosaic Institution appear to St. Paul, that he enforces it as an Axiom upon his Converts in Galatia, who had been but too successfully beguiled by Judaical Teachers; that, with respect to himself, and other Christians who had been educated in that religion, "the Law "was" merely as "a Schoolmaster to "bring them to Christ*.

sublimely contrasted with the grand and awful circumstances, that attended the delivery of the Law to Moses, upon Mount Sinai.

The Author of the Epistle to the Hebrews has renewed the same subject; and enlarged, with great force and effect, on the happy superiority of privilege, which they had attained, when compared with that which their forefathers had enjoyed in the Wilderness. Heb. ch. 12, v. 18—24.

* Galat. ch. 3, v. 24. The Passage is literally ὁ Νομος Παιδαγωγος ἡμων γεγονεν ἐις Χριστον.

Besides, there was one singularity in this law, which caused it to be still further incompetent to the ultimate purpose of Divine Administration—It was *exclusive* in its nature. It was expressly restricted to the government of those, who, as "the "peculiar people of God" in ancient times, were to exist as types * of that "holy nation and peculiar people †", who were afterwards to become "zealous of "good works," under a better and more enduring Covenant. This restriction is most clearly asserted by Moses, when, reminding them of the noble privileges they enjoyed, he enquires—"What Nation is "there so great, that hath Statutes and "Judgments so righteous, as all this Law "which I set before you this day ‡?"—and when, further, in consequence of the immediate command of God, he allows not any one to partake of the Eucharistical Sacrifice of the Paschal Lamb, who had not been previously admitted into the

* See Note T, in the Appendix.

† Titus, ch. 2, v. 14; and 1 Pet. ch. 2, v. 9, compared with Deut. ch. 14, v. 2, and ch. 26, v. 18.

‡ Deut. ch. 4, v. 8.

Israelitish Church by the right of Circumcision *. We may accordingly perceive, from the whole history of the Jews antecedently to the birth of Christ, how wonderfully they were preserved as a people, distinct and separate from all others; retaining throughout their own appropriate Laws, Customs, and Religious Worship.

But, in this state of limitation, the world at large could have derived no benefit whatever from the Religion of the Hebrews; excepting only that indistinct prospect of a future "Prince and Saviour," which the few hints, they occasionally derived from it, had opened before them.

Not only, however, was it insufficient in this respect; it was, *in itself*, very far from answering to the gracious designs of God, *in an ultimate sense*, even in relation to the Seed of Abraham themselves; it was very remote indeed from the completion of those divine promises, which we have already noted, as having preceded it, and foretold the final blessedness of them in

* Exod. ch. 12, v. 43—45, and 47—49.

common with all other Nations. Hence, the more pious and enlightened among them were well persuaded, that, while "without the shedding of blood there "could be no remission *, in a *ceremonial* point of view, yet that "it was not possi-"ble, that the blood of bulls and of goats "could take away sins †." They referred the efficacy of these sacrifices to something *ulterior;* to some Mediation, of which they had as then but an imperfect idea, and to which they considered these sacred Rites as having some particular allusion §. And, for this reason, *a New Covenant* is very clearly anticipated by

* Heb. ch. 9, v. 22. † Heb. ch. 10, v. 4.

§ In correspondence with this are those numerous passages of Holy Writ, which point out the conditional and imperfect nature of these Sacrifices; the necessity for their indefinite repetition, and their comparative insignificance, when unattended by integrity and holiness of life. In like manner, it is well argued, that "*the Law* can never with those sacrifices, which they "offered year by year continually, make the comers "thereunto perfect. For then would they not have "ceased to be offered? because that the worshippers "once purged should have had no more conscience of "Sins. But in these sacrifices there is a remembrance "again made of Sins every year. And every Priest

several of the Jewish Prophets. Thus Isaiah, predicting some of the illustrious characteristics that should distinguish the person of the Messiah, proclaims in the Name of God,

"I Jehovah have called thee for a righteous purpose;
"And I will give thee for *a Covenant* to the people, for a *Light* to the Nations*."

And Malachi, adverting to the same auspicious circumstance, consoles the believing Jews of his time with the assurance, that "The Lord whom they sought, should "suddenly come to his Temple, even *the* "*Messenger of the Covenant* in whom they "delighted†." But Jeremiah is very ex-

"standeth daily ministering, and offering oftentimes "the same sacrifices, which can never take away sins." Heb. ch. 10, v. 1—3, 11.

* Isaiah, ch. 42, v. 6. Bp. Lowth's Translation, to which this note is annexed, (*A Covenant to the people,*) "For עם, two MSS. read עולם *the Covenant of the* "*Age to come,* or *the everlasting Covenant:* which seems "to give a clearer and better sense."

† Malachi, ch. 3, v. 1.

plicit, in pointing out the Nature of the Covenant thus foretold—

" Behold, the days come, saith JEHOVAH,
" That I will make with the house of Israel,
" And with the house of Judah, *a New Covenant*:
" Not according to the Covenant which I made with their Fathers,
" In the day that I took them by the hand,
" To bring them out of the Land of Egypt;
" Which Covenant of mine they violated,
" Although I were a husband unto them.
" But *this* is *the Covenant* which I will make with the House of Israel;
" After those days, saith JEHOVAH, I will put my law into their inward parts,
" And upon their hearts will I write it;
" And I will be unto them a GOD,
" And they shall be unto me a people."
" For I will pardon their iniquity,
" And their Sin will I remember no more *."

From all which, and a number of other

* Jerem. ch. 31, v. 31—34. Dr. Blayney's Translation. Consult the Note which the learned writer has

collateral circumstances, the Author of the Epistle to the Hebrews has very conclusively argued; that Christ is "the Media-"tor of *a better Covenant*" than Aaron was; that "if that *first* Covenant had "been faultless, there would have been "no place sought for the second;" and that the *new* having then been ratified and adopted, *that which had* "*decayed and* "*waxen old was ready to vanish away* *"—which it did very shortly afterwards; by the Destruction of the Temple, where God had condescended in former times "to place his name;" and by the utter

annexed to the 32d verse, in order to explain the cause of the difference between the latter clause of that verse, and the corresponding passage in Heb. ch. 8, and the latter part of the 9th verse, "Not according to the Covenant "that I made with their fathers in the day when I took "them by the hand to lead them out of the land of "Egypt; for they continued not in my Covenant, *and* "*I regarded them not*"—agreeably to the Translation of the LXX. Καγω ἠμελησα αὐτων.

* The whole Train of the sacred Writer's reasoning on this subject, will be found in Heb. ch. 6, v. 20, chapters 7, 8, 9, and 10th, to verse the 29th. On these important passages, the luminous expositions of Dr. Whitby may be read with great advantage.

annihilation of the Jewish polity, and ecclesiastical establishment.

The Dispensation of Moses having been thus superseded, it cannot but be interesting to us to look back; and to trace the *Means*, by which it has been, and may still be rendered conducive to that sublime, and most important purpose, for which it was professedly granted.

These are stated for our Instruction, with the greatest distinctness, by our Saviour Christ himself. On one occasion, upbraiding his persecutors with their Infidelity, he said—"Had ye believed Moses, "ye would have believed me; for he "wrote of me *." On another, he asserted, that "*all the Prophets*, and *the Law*, *pro-* "*phecied* until John †." And, in his very first public discourse, he vouchsafed to announce to his Disciples, that "he came "not to destroy *the Law*, and *the Prophets*, "but to *fulfil* them ‡."

* John, ch. 5, v. 46.

† Matth. ch. 11, v. 31, and Luke, ch. 16, v. 16.

‡ Matth. ch. 5, v. 18.

Hence it appears, that *the Law* and *the Prophets* were *both* intended to be in reality of *the same* nature; to have a prospective view to what was to come; and to bear such a degree of analogy to the circumstances or the events foretold, that, when they should come to pass, no doubt should remain, after a faithful comparison, that the predictions, or sacred emblems, which had foreshewn them, had actually received their accomplishment.

As far then as *the Law* is concerned, we are at liberty still further to draw this conclusion—that the *Rites* and *Ceremonies*, which constituted its essential parts; as also the peculiarities of *the extraordinary Person* who delivered it; were designed to prefigure the Saviour of the World, that great *Lawgiver* who was afterwards to make his appearance; and the *essential characteristics of that holy Institution*, of which he was to be the Founder.

II. The Question therefore is, whether the events, that have taken place, have

verified these antecedent representations of them?

If, in the first place, we refer to that most remarkable prediction of Moses, which has been already mentioned, and is so strongly insisted on by St. Peter* and St. Stephen †, we shall observe, how particularly he proposes himself as *a type* of that great Prophet, whose advent he foretold. And what two persons did ever so greatly resemble each other, as Moses and Christ? What two others have been equally with them *Kings*, *Priests*, and *Prophets*; equally distinguished by the *meekness* of their dispositions, the *wonderful works* that they wrought, the *direct communication* ‡ they held with *the Supreme Being?* Is there not something more than mere accident in the circumstance, that each of these should have *fasted* "*forty* "*days and forty nights* *?" And who be-

* Acts, ch. 3. v. 22, 23. † Acts, ch. 7. v. 37.

‡ See Appendix, Note O.

§ Compare Exod. ch. 24, v. 18, and ch. 34, v. 28, as also Deut. ch. 9, v. 9, and ch. 10, v. 10; with Matth. ch. 4, v. 2, and Luke, ch. 4, v. 2.

side them has ever had his *countenance illuminated* with the rays of Divine glory* ; or did ever *feed multitudes* by *bread*, as it were, *from heaven* † ?

But the time would fail me, were I to attempt the recital of all the numerous and incontrovertible analogies, which these two remarkable personages bore to each other. Nor is this at all necessary ; since Bishop Newton, in his admirable Dissertation upon this very Prophecy, by the valuable materials he has adopted from Eusebius among the ancients, and Dr. Jortin among the moderns, has amply supplied every material deficiency ‡.

* Exod. ch. 34, v. 29—35, and ii. Cor. ch. 3, v. 7—13, compared with Matth. ch. 17, v. 2, Mark, ch. 9, v. 2, 3, and Luke, ch. 9, v. 29--31.

† Appendix, Note P.

‡ From the authorities he has produced, this excellent writer has brought forward into one view no less than *forty-five* instances of analogy, and, generally speaking, of very striking analogy ; which arise from the respective histories of the Lawgiver of the Hebrews, and the Lawgiver of the Christians. And he concludes his parallel with the following appeal, in the words of Dr. Jortin.—" Is this similitude and correspondence in

There is, however, one further instance of resemblance, which I shall take the liberty of inserting, because it places their characters in a most engaging and amiable point of view; and because it has been omitted in the enumerations above mentioned. It is this—that, in a very emphatical sense, they were both of them *Shepherds*. Moses, during his residence in Midian, led a life of great simplicity, and followed *literally* the pastoral occupation. And when, in obedience to the divine command, he had undertaken to conduct and govern the people of Israel, he is still considered in the capacity of a *Shepherd*. Thus he is celebrated by Isaiah when, recounting the past mercies of God, he says—

" in so many things between Moses and Christ the
" effect of mere chance? Let us search all the records
" of universal history, and see if we can find a man, who
" was so like to Moses as Christ was, and so like to Christ
" as Moses was. If we cannot find such a one, then
" *we have found him, of whom Moses in the Law and the*
" *Prophets did write, Jesus of Nazareth, the Son of*
" God." Dissertation VI.

"Then he remembered the days of old, Moses and his people;
"How he brought them up out of the Sea, with *the Shepherd of his Flock*;
"How he put his Holy Spirit within him*," &c.

But our blessed Saviour also assumed the character of *a Shepherd;* and, by way of eminence, of "*the good Shepherd*†;" and he is most sublimely and beautifully predescribed, by the same evangelical Prophet, as acting in this capacity, when he proclaims concerning him—

"Behold, the Lord JEHOVAH shall come with a strong hand,
"And his arm shall prevail for him:

* Isaiah, ch. 63, v. 11. There is certainly a degree of incorrectness in the ordinary English version of this passage. In his critical note upon the original, Bishop Lowth says—"For איה, *how* interrogative, twice the "Syriac version reads איך, *how* without interrogation; "as that particle is used in the Syriac Language, and "sometimes in the Hebrew. See Ruth, ch. 3, v. 18: "Eccles. ch. 2, v. 16."

John, ch. 10, v. 11—14, &c.

"Behold, his reward is with him, and the recompense of his work before him;
"He shall feed his flock like a *Shepherd*;
"He shall gather up the lambs in his arm,
"And carry them in his bosom; he shall gently lead those that have young *."

From the Founders, we now descend to the religious Institutions they respectively introduced; and here we shall find resemblances equally wonderful, and equally indicative of the *same* ultimate design.

And the first of these, whether we regard the order of time, or magnitude of import, is the ordinance of *the Passover*. This has been so often, and so ably compared with its great Anti-type, "the Sacrifice of the "Death of Christ," that there is little apparently to be farther advanced upon the subject †. I feel, notwithstanding,

* Isaiah, ch. 40, v. 10. See also Appendix, Note Q.

† St. Paul in his first Epistle to the Corinthians, ch. 5, v. 7, expressly styles Christ "*Our Passover, who was sacrificed for us.*" Bishop Patrick has adduced several very striking instances of typical Resemblance in his valuable paraphrase on the twelfth chapter of Exodus;

that I should very imperfectly perform my duty on this occasion, if I neglected pointing out, for your recollection, some of those peculiar and striking analogies, which appear to be of the greatest significancy and importance. Such are the following —

1. The Victim appointed for this holy solemnity, was to be *a Lamb* * ; and the Saviour of the World was peculiarly distinguished by the titles of " *The Lamb* † ;" " *the Lamb of* God ‡.

2. The *Meekness* and *Innocence* of the Lamb are the most proper emblems for representing beforehand the *meek*, the *humble*, and *inoffensive deportment* of Christ. He, it is said, " did no sin, neither was

and so also has Dr. Whitby in numerous passages of his Commentaries on the Gospels and Epistles, where the Sacrifice of the Passover, and that of the death of Christ, are the topics of elucidation. Upon the same interesting subject we may consult with advantage a learned and elaborate Dissertation in " The Economy of the two Covenants," by Herman Witsius, vol. 2, book 4, ch. 9, edit. 1808, as well as another in Dr. Jennings's " Jewish Antiquities," vol. 2, book 3, ch. 4, edit. 1808.

* Exod. ch. 12, v. 3—50.

† Rev. ch. 5, v. 8, 9, 12: and ch. 7, v. 10.

‡ John, ch. 1. v. 29.

"guile found in his mouth; when he was "reviled, he reviled not again; when "he suffered, he threatened not*." And therefore his sufferings are most pathetically and truly described by Isaiah, when he predicts, that he should be "brought as a Lamb to the slaughter†.

3. The Sacrifice appointed for the Passover was to be "*without blemish*‡:" and Jesus Christ, on account of the *perfect purity* and *holiness* of his life, is expressly compared by St. Peter to "a Lamb *without spot*§;" and is said, by the author of the Epistle to the Hebrews, to have offered himself *without spot* to God‖.

4. The Paschal Lamb was to be a "*Male* "*of the first year*¶;" just arriving, as it were, at maturity: and our blessed Saviour became a sacrifice for the sins of the world in the thirty-fourth year of his age, when he had just attained *the prime and full vigour of life*.

5. The Lamb that was selected for the

* 1 Pet. ch. 2, v. 21—23.
† Isaiah, ch. 53, v. 7.
‡ Exod. ch. 12, v. 5.
§ 1 Pet. ch. 1, v. 19.
‖ Heb. ch. 9, v. 14.
¶ Exod. ch. 12, v. 5.

sacrifice, was to be taken from the rest of the flock on the *tenth* day of the first month; but was not to be slaughtered till the *fourteenth* day of the same month at even *. Here is therefore an interval of upwards of *four days*, during which the victim was to be "kept up:" and if we consider these *days* as prophetical † in their import, as the other parts of this type evidently are, they will then correspond with sufficient accuracy with the number of *years* previous to his death, during which *the Redeemer of mankind, having relinquished the comforts of domestic life, devoted himself to the arduous duties of the ministry he had mercifully undertaken* ‡.

6. The Paschal Lamb was to be offered by means of *Fire* §; but not in the manner

* Exod. ch. 12, v. 3—6.

† *Days*, in prophetical language, are often used to denote *years*. Determinate examples of this kind occur in Numb. ch. 14, v. 34, and Ezek. ch. 4, v. 4—6. The memorable prophecy of Daniel, concerning the *Seventy weeks*, (in ch. 9, v. 24—27,) as well as several other interesting Prophecies, which will be the subjects of future consideration, can only be explained upon this principle.

‡ See Note R, Appendix. § Exod. ch. 12, v. 8, 9.

of a burnt-offering, wherein the victim was wholly consumed * ; it was merely to be roasted, so as to admit of its being afterwards applied as *food* to the Israelites, then taking their departure from Egypt. So, as Fire, in all cases of expiation, is considered as a lively type of *the wrath of God*, we may perceive, that "*Christ our Passover*" was indeed to be *slain* for us, and to *endure* in our stead the severity of *divine wrath* ; but that he was not to suffer so essentially under it, as that he might not become the *spiritual food* of all true believers, to the end of time †.

7. Another circumstance also, wonderfully remarkable in the sacrifice of the Paschal Lamb, was—that the Israelites were forbidden to "break a bone thereof ‡." And the Evangelist St. John has very particularly announced, that this part of the Type was literally verified in the

* For the Divine appointment, in respect to the burnt-offering, see Levit. ch. 6, v. 8—13.

† John, ch. 6, v. 31—59.

‡ Exod. ch. 12, v. 46. The same divine injunction was repeated in the Wilderness of Sinai. Numb. ch. 9, v. 12. And this is a circumstance, which still more strongly argues its great typical importance.

awful Event of our Lord's crucifixion. In compliance with a custom that had generally prevailed among the Jews, and was founded upon an express ordination of God *, they "besought Pilate, that the "legs" of those who had been crucified "might be broken," in order to accelerate their death, "and that they might be "taken away. Then came the Soldiers, "and brake the legs of the first malefac-"tor, and of the other that was crucified "with him; but when they came to Jesus, "and saw that he was dead already, they "brake not his legs." "Now this was "done that the Scripture should be fulfill-"ed—*a bone of him shall not be broken* †."

8 The sacrificing of this Lamb was not an office peculiar to the Priests; but it was particularly enjoined, that "*all the con-"gregation of Israel should kill it* ‡." So did the WHOLE *Jewish nation*, as it were, become partakers in *the shedding of "the innocent blood" of Christ*; for, at the celebration of their Passovers, the generality of the Nation was assembled at Jerusa-

* Deut. ch. 21, v. 22, 23. † John, ch. 19, v. 31, 33, 36.
‡ Exod. ch. 12, v. 6—21.

lem *. So also, in a spiritual sense, do the devout members of his Church in the Sacrament which is commemorative of his death, derive continually to themselves "the strengthening and refreshing of their "Souls by the body and blood of Christ, "as their bodies are" nourished "by the "bread and wine."

9. The eating of the first Passover was immediately followed by the emancipation of the peculiar people of God from the tyranny of Egyptian bondage †; and the oblation of the true anti-typical Lamb, as it became the means of introducing a more free and happy dispensation, was forthwith succeeded by the liberation of the Church of God from those restrictions of the Ceremonial Law, under which it had hitherto existed ‡.

* See, particularly, the account which Josephus gives of the crowded state of Jerusalem, at the time when the Jews came up to the last passover, that was ever celebrated in that city.—Wars of the Jews, book 6, ch. 9, sec. 3 and 4.

† Exod. ch. 12, v. 6—21, 50, 51.

‡ Heb. ch. 9, v. 1—14. St. Peter, in conducting the argument for the *freedom* of the Christian Dispensation, against those who held it indispensable, that the

10. But the sacrifice was not complete, the safety of the Israelites was not secured, without the *effusion* of the *blood* of the victim, and a particular *application* of that *blood* according to the command of God *. In like manner, "we were not redeemed "with corruptible things, as silver and "gold; but with *the precious blood* of "Christ." And, in Commemoration of this unspeakable benefit, are those who shall be saved ,, out of every kindred, and

new Gentile Converts should *receive Circumcision*, and *keep the Law of Moses*, uses this very strong expostulation—" Now therefore, why tempt ye God, *to put a* "*yoke upon the Neck of the Disciples, which neither our* "*fathers, nor we, were able to carry?*" Acts. ch. 1 , v. 10.

* Exod. ch. 12, v. 7, 22—24. Such was the type! Of Moses it is accordingly said, that "through *faith* "he kept the *Passover*, and *the sprinkling of blood*; lest he "that destroyed the first-born should touch" the people of Israel. Heb. ch. 11, v. 28. And from *the manner* in which *the typical blood* was applied, *the blood* of Christ is also called "*the blood of sprinkling*." Heb. ch. 12, v. 24. For this reason St. Peter addressed those pious converts, to whom he wrote his first epistle, under the title of "Elect, according to the foreknowledge of "God the Father, through sanctification of the Spirit, "unto obedience, and *sprinkling of the blood of Jesus* "*Christ*." 1 Pet. ch. 1, v. 2.

tongue, and people, and nation, represented by St. John as confessing, with unanimous and joyful gratitude, in the presence of the Lamb, that he "was *slain*, "and *had redeemed* them to God by *his* "*blood* *."

But my limits will not allow me to pursue this particular subject any further: Let it be sufficient therefore to observe, that, whether we consider the peculiar characteristics of the Paschal Lamb, and those which so strongly pointed out the Saviour of the world; the mode of immolation prescribed in the one case, and the nature of his sufferings and death in the other; the corresponding and salutary effects which should result from these means of propitiation in both instances; or the Rules, by an observance of which these inestimable benefits might be severally attained—Under whatever classes we arrange the various points that occur, we shall perceive throughout the most

* Rev. ch. 5, v. 8, 9. See also ch. 7, v. 9, 10, 13, 14, where they are most sublimely represented, as ascribing the whole Glory of their Salvation to God and the Lamb.

wonderful traces of similitude; the most convincing proofs, that the sacred rite of such unutterable benefit to the wretched Israelites in Egypt, was only a type of that Salvation, which GOD "had prepared "before the face of all People."

When the Israelites became the visible church of GOD in the wilderness, then every thing, relative to the exterior of their worship, assumed a typical aspect; and was either made according to "the "Patterns shewed to Moses in the mount,*" or ordained by the immediate command of GOD. The Tabernacle, or Temple itself, with all its furniture, became a type of the person and attributes of Christ; and is particularly referred to as such, in one of his own discourses †. To pass by many other more minute points of resemblance, we cannot omit mentioning this, that whereas "the glory of JEHOVAH" often "appeared in a cloud," "and filled

* Exod. ch. 25, v. 8, 9, 40. Numb. ch. 8, v. 4, and Heb. ch. 8, v. 5.

† John ch. 2, v. 18—22.

" the Tabernacle of the Congregation*," so did the Effulgence of Divine Excellence frequently beam forth, in the miracles that he wrought, and " the gracious words that " proceeded out of his mouth," from the person of Jesus Christ; and once, indeed, in a *visible* manner, at the time of his Transfiguration †.

One of the first things, in the establishment of their national religion, was the ordination of a Priesthood competent to the discharge of its duties. As therefore the office of the High-Priest was, by the Law, confined to perpetual descents in one single family *as long as the Law continued*; so was Christ " verily foreordained" to the office of *an everlasting Priesthood*, " before the foundation of the

* The wonderful history, connected with this cloud, and the glory that attended it, as far as they respected the sojourning of the Israelites in the Wilderness, is detailed with great perspicuity, in Exod. ch. 40, v. 34—38. The same impressive symbols of the divine presence were also permitted to dignify the Temple built by Solomon. 1 Kings. ch. 8, v. 10. 2 Chron. ch. 5, v. 13, 14. Ezek. ch. 10, v. 3, 4.

† Matth. ch. 17, v. 1, 2; and the parallel passages in Mark, and Luke.

"world," though "manifested only in "these last days for us." The covenant made with Aaron, for a Priesthood that should be "*everlasting*" *through that dispensation* *, is symbolical of that entered into with Christ, that he should be "a Priest for "ever, after the order," or according to the similitude, "of Melchisedech †."

In order that he might "fulfil all" the ceremonial "Righteousness" prescribed by the Law, he insisted upon receiving Baptism from the hands of John ‡; who had been "sent from God §" for the express purpose of pointing him out, as the predicted Messiah, to the people. The Baptism of the Israelitish Priests, at the time of their consecration, was a rite that was very peculiarly of divine appointment. The charge which God gave to Moses, in relation to this subject, is contained in the following terms,—"Aaron, and his

* Exod. ch. 40, v. 15. The same covenant was afterwards renewed to Phinehas the grandson of Aaron, Numb. ch. 25, v. 13.

† Psalm 110, v. 4, Heb. ch. 6, v. 20, and ch. 7, v. 17.

‡ Matth. ch. 3, v. 13—17.

§ John, ch. 1, v. 6, 7, 15, 16, 19—28.

"Sons, thou shalt bring unto the door of "the Tabernacle of the congregation; and "shalt wash them with water*." And this was to be done, before they were arrayed in their sacred vestments; previously even to the anointing of them with the consecrated oil. Of this nature then was the Baptism, with which Jesus Christ was baptized. The one was evidently typical of the other. He also received it, before he was *visibly* and *publicly* "*anointed* with "the Holy Ghost and with Power." And he was then likewise about to enter immediately upon the discharge of his sacred functions, which were those of *a Priest*, no less than of *a King* and *a Prophet*.

But the last and most solemn act of Inauguration, under the Law was, *the Anointing* of the High Priest †; by which he publickly received his holy Commission, and became endued with all the Power and Authority, that the proper discharge of it required. And in that grand and wonderful Event, "the Anointing of the Most

* Exod. ch. 29, v. 4. Levit. ch. 8, v. 6.

† A particular description of this Solemnity is given in the eighth chapter of Leviticus.

Holy," so sublimely foretold by Daniel *, all the three Persons, who exist in the Unity of the Divine Substance, were directly and evidently concerned †—God the Father, to afford the highest and most awful Sanction possible to the Mission of his Son ‡—God the Son, "in the likeness

* Dan. ch. 9, v. 24.

† The Circumstances, attending this Divine Unction, are recorded by St. Matthew, in ch. 3, v. 13—17, by St. Mark, in ch. 1, v. 9—11, St. Luke, in ch. 3, v. 21, 22, and St. John, in ch. 1, v. 29—34. The ingenious and critical remarks of Dr. Macknight upon these passages are well worthy of perusal. Harmony of the Gospels, Vol. II. Sect. 15. See also Dr. Whitby's commentaries on them.

‡ And there is perhaps in the very terms, in which this sublime Attestation is expressed, as cogent an Argument for the Divinity of our Saviour, as any that can be adduced. For otherwise, what can be the import of those emphatic words, "*This is my beloved Son, in whom "I am well pleased?*" In addition, however, to the direct evidence contained in the former clause, there is something peculiarly striking in the latter, which is inseparably connected with it. In the original it is ἐν ᾧ εὐδόκησα; and the verb, being in the first aorist tense, gives an *indefinite* import to the time to which it relates. It equally conveys, according to circumstances, the idea of *present, past,* and *future*; and cannot therefore, *in the present instance,* where God himself is the Speaker, and the Son of God is the Person spoken of, be

"of Men," that he might introduce a purer and more complete Dispensation, than any that had preceded it—and God the Holy Ghost, that he might pour out "without measure" his sanctifying Influences upon the human nature of Christ; and fully prepare him for that sacred Ministry, that great and infinitely important task, which he was then about to undertake.

If from the Priests we now descend to some of the rites of their Religion, we

properly limited to *any one* of these distinctions of time. But the conclusion of this argument cannot be better exhibited than in the words of the learned writer, from which I obtained the first hint upon the subject—"*est filius meus dilectus, in quo* ἐυδοκησα, *acquiesco,* vel *acquievi,* perinde est acsi dixisset Deus: *in quo Ego ab æternitate* "*usque acquiescere soleo, acquiesco, et in æternitatem ac-* "*quiescam.* In Deo enim præterita, præsentia, vel "futura ne punctum quidem temporis efficiunt. Com- "modissimum itaque hoc tempus est, quum vel de æter- "no Numine Sermo est, vel divinitus oracula eduntur, "in quibus nec apud Latinos certi temporis habetur "ratio; id quod testantur tot prophetarum dicta, qui "de futuris tanquam præsentibus et præteritis loquuntur: "quæ Consuetudo etiam apud Auctores profanos ser- "vatur," &c. Hoogeveni Animadversiones in Vigeri de Græcæ Dictionis Idiotismis librum, page 205.

shall still perceive the same strength of typical allusion.

The Burnt-offerings *, prescribed for certain cases, while they testified a sorrow for Sin, and an apprehension of the Justice and Severity of the divine Wrath, referred, nevertheless, to *that future Sacrifice*, through which alone they could ever meet with acceptance—" the offering of the " Body of Jesus Christ once for all †." The *total Consumption* of the Victim presented an affecting emblem of that *Perdition*, which would be the merited punishment of Sin, independently of His Mediation. And as, according to the symbolical import of this sacred Ordinance, the offences of the person who offered, were conditionally transferred to his sacrifice; so hath " Jehovah " laid upon Him the Iniquity of us all ‡." And, for this reason, " Repentance and Re- " mission of Sins may now be preached, " in his name, among all Nations §."

* Levit. ch. 6, v. 1—12.

† Heb. ch. 9, v. 26, and ch. 10, v. 10.

‡ Isaiah, ch. 53, v. 6. § Luke, ch. 24, v. 47.

The Feast of Tabernacles * (during the continuance of which the Israelites dwelt in Booths or Tents; and which, on account of the gathering in of the harvest at the end of their civil year, was generally observed with the greatest gaiety and festivity) seems to have been designed *partly* to have a retrospective view to that Prophecy of Noah, that "God should dwell in the "Tents of Shem †;" and *thence* to commemorate the fulfilment of it, in the blessings enjoyed by his peculiar people, under his own immediate presence and superintendance, during their sojourning in the Wilderness; but, *in some measure* also, to point forwards to that happy period, when the Son of God, the Redeemer of the world, should be "made flesh, and "dwell among them ‡." This will perhaps appear more clearly to be its emblematical allusion when it is considered, that the

* For a description of this holy solemnity, consult Levit. ch. 23, v. 34—37. Lewis's "Origines Hebrææ," Vol. 11. page 594, &c. Edit. 1724. Jennings's Jewish Antiquities, Vol. 2, page 227.

† Genes. ch. 9, v. 27, before explained page 8, &c.

‡ John, ch. 1, v. 14.

Birth of Christ, notwithstanding the date assigned for it in our Calendar, appears at length, from very convincing Arguments, to have taken place about the time of this Festival *.

The Feast also of Pentecost, or "the "day of the *first fruits* †," was evidently designed to prefigure that grand occasion of Joy and Festivity, which we now annually commemorate at the *same* season of the year; when the Apostles were visibly "endued with power from on high;" and when, at the Preaching of Peter, "there "were added unto them" the *first fruits* of the Christian Church—"about three thou-"sand Souls ‡."

But, to omit all further Examples of this kind, it may be sufficient to observe; that the *whole Law* was, in reality, only a System of Types, which shadowed forth those "good things," by which the future Dispensation of Mercy, under the Gospel, was to be so greatly distinguished §. It may be even added, that there are few

* See Appendix, Note S.

† Exod. ch. 23, v. 16, ch. 34, v. 22. ‡ Acts, ch. 2.

§ Heb. ch. 8, v. 5; and ch. 10, v. 1.

Circumstances in the history of the Seed of Jacob, from the period of their emancipation from the bondage of Egypt, to the moment of their arrival in the land of Promise, which are not held forth in the sacred Writings, as figurative of some corresponding particulars in the Church of Christ *.

III. That "Grace and truth," therefore, "came by Jesus Christ," appears from every conclusion we can fairly deduce, on a candid and comparative view of the Mosaic and Christian Dispensations. But the same momentous truth will become still further evident, from the peculiar circumstances of the Jewish race, ever since their fatal rejection of Him as their Saviour, to the present time.

Where is now the all-sufficiency of *the Law*, of which they boast; and to which, in the face of every evidence, they have obstinately adhered? Has *that* been sufficient to conduct them to Piety, to Virtue, and to Happiness, which is their natural result? May we not, on the contrary,

* Appendix, Note T.

read their *Crime*, in the extraordinary nature of the *Punishments* they have endured?

Their own historian Josephus, who only lived to behold the commencement of the Calamities that have befallen them, even he could not avoid perceiving the hand of God in them *! How irresistibly then must we be induced to confess his retributive Justice, in the various misery they have sustained, through upwards of seventeen hundred years!

The *Peculiarities* of their sufferings are, indeed, too evident to escape the most moderate observation.

1. What can be a greater Miracle, or more excite the astonishment of the reflecting mind, than the very Preservation

* Josephus Antiq. book 20, ch. 8, sect. 6; and War of the Jews, book 6, ch. 2, sect 1, Edit. Whiston.

Titus himself was forcibly struck with the same Conviction, upon a view of the grandeur, and impregnable strength, of those works in Jerusalem, which the Jews themselves had voluntarily abandoned. "We have "certainly had God," said he, "for our Assistant in "this War; and it was no other than God, who ejected "the Jews out of these fortifications: for what could "the hands of men, or any machines, do towards over-"throwing these Towers?"—War of the Jews, book 6, ch. 9, sect. 1.

of this forlorn and persecuted People through so many ages? Labouring under continual dejection, they have not been destroyed; and dispersed abroad among all Nations, they have nevertheless remained separate and distinct from all! This has certainly no parallel in the annals of the world; and contravenes the general course of human experience. It has rendered the Jews quite as much a wonder to themselves, as they are to us*. "We

* Expostulating on the severity of the treatment they had been accustomed to receive, one of them has thus sublimely and pathetically expressed the emotions of his own mind—"By what crimes have we deserved this "furious intolerance? What is our guilt? Is it in that "generous Constancy we have manifested in defending "*the Laws of our fathers*? But this Constancy ought to "have entitled us to the admiration of all Nations; and "it has only sharpened against us the Daggers of Perse-"cution. *Braving all kinds of torments, the pangs of* "*Death, the still more terrible pangs of life, WE ALONE* "*have withstood the impetuous torrent of time, sweeping* "*indiscriminately in its course, Nations, Religions, and* "*Countries!* What is become of those celebrated Em-"pires, whose very name still excites our admiration, "by the ideas of splendid greatness attached to them, "and whose power embraced the whole Surface of the "known Globe? They are only remembered as the "monuments of the vanity of human greatness—Rome

"shall here see a Church" says a learned Writer of their history, "which has been "hated and persecuted for seventeen cen- "turies, subsisting, and still numerous. "Kings have often employed the severity "of Edicts, and the hand of the executi- "oner, to destroy it. The seditious Multi- "tude have been guilty of massacres and "executions, infinitely more tragical than "the Princes. Both Kings and People "Heathens, Christians, and Mahometans, "who are opposite in so many things, have "united in the design of destroying this "Nation; and have not been able to

"and Greece are no more; their descendants, mixed "with other Nations, have lost the traces of their ori- "gin; *while a population of a few millions of men, so of- "ten subjected, stands the test of thirty revolving Centu- "ries, and the fiery ordeal of (near) eighteen Centuries of "Persecution! WE still preserve the Laws which were "given to us, in the first days of the World, in the infan- "cy of nature! WE ALONE have been spared by the "indiscriminating hand of time, like a Column left "standing, amidst the wreck of Worlds, and the ruins of "Nature!*"

See the Transactions of the Jewish Sanhedrim at Paris, translated by F. D. Kirwan, Esq. p. 64—70; where the above passage, and the interesting connexion in which it is placed, may be seen at large.

"effect it. The Bush of Moses, surrounded "with flames, has been always burning "without being consumed. The Jews "have been occasionally driven from all "parts of the world; and that has only "served to disperse them the more com-"pletely over all regions of the globe. "They have run, from Age to Age, through "Misery and Persecution, and Torrents of "their own Blood. And yet *they* still live, "notwithstanding all the disgrace and the "hatred that have every where attended "them; and while nothing remains of "*the greatest Monarchies* of Antiquity but "the Name *."

2. The periods of oppression, they had formerly sustained, were comparatively short: even their Captivity in Babylon was only of seventy years continuance; and, with respect even to that, God was graciously pleased, through his prophet Jeremiah, to particularize the time, when he would break the rod of their oppressors, and restore them to their own land. But

* Basnage's History of the Jews, book 6, ch 1, sect. 1, Mr. Taylor's Translation. I have to acknowledge my obligations to this writer, for furnishing me with the hints for several of the following Observations.

they have now been "plucked off" from that land for many ages: and know of no period, as expressly fixed, for the termination of the Calamities they have so long endured. They have, indeed, been constantly expecting their Messiah, whom they still anticipate as a *temporal* Prince and Deliverer *; but this expectation has only subjected them hitherto to repeated imposition, and continual disappointment.

3. Under their former Captivities and Disasters, they were either consoled by *Prophets* divinely appointed for this purpose, or emancipated by *Heroes* who rescued their Country from Oppression. Thus Ezekiel prophecied, in Babylon, of their future Restoration; and Daniel foretold the appointed seasons for the Advent

* For a particular account of the opinions, which the Jews hold concerning the Messiah, and the time of his future advent, see Johannis Buxtorfi (Patris) "Synagoga Judaica," Cap. 50. This chapter commences with these very striking words—"Messiam Judæis "promissum esse omnes consentiunt, ideò in quotidianis precibus a Deo petunt, *ut citò et in diebus suis "veniat*:" sed quis ille, et quando venturus sit, dubium "valdè est, et controversum."

and Death of the Messiah, and the Causes for which he should make his appearance. Thus also, at a more recent period, the Maccabees vindicated the glory and independence of their Nation, in their war with the King of Syria. But *now*, the race of the *Prophets* has been for ages extinct; and, they have been left to follow their own devices, under the obscurity of a judicial infatuation. And instead of *Deliverers*, we have seen nothing but *false Christs*, plunging the Nation still more deeply into calamity, and adding fresh weight to its yoke, by attempting to remove it.

4. When God punished the Jews on former occasions, by giving them over into the hands of their Enemies, he never failed to preserve them *in one body*; either by causing them to submit to the galling yoke of tyranny *in their own land*; or to go forth into captivity *in the same foreign Country*, as was the case, when they were carried away to Babylon. But after the destruction of Jerusalem by Titus, the Nation, weakened by unprecedented Slaughter, became *dispersed* into all the

Provinces of the Roman Empire: and, when it afterwards attempted to rally under the Standard of Bar Chochab, in the reign of Adrian, the scenes of *Massacre* and *Dispersion* were only repeated.

5. When Augustus converted Judæa to the form of a Roman Province, he left its inhabitants, in a great measure, the exercise of their own Laws; they were principally restricted as to the power of life and death. They had also still their High Priest, and the enjoyment of their religious worship. But, ever since the ruin of their City and Temple, they have possessed none of these advantages: nor have they at present even the shadow of any supreme Authority remaining either civil or ecclesiastical. Yet "the Nation still sub-"sists; and is numbered by Millions!"

6. The chastisements of God have not in reality, been confined to the *temporal* state of this people: they have been inflicted, with equal weight, in a *spiritual* point of view. The very spot, where the Almighty had condescended, in times antecedent to the coming of Christ, to place his name, has for many ages lost all claim

to that superlative distinction. "The Cere-
"monies, essential to their worship, can
"no longer be observed. All that pom-
"pous train of Rites, which raised the re-
"nown of the Jewish Religion, and struck
"the Heathens with such veneration, as
"to cause them to send presents and vic-
"tims to Jerusalem, is absolutely lost.
"They have *now* neither Temples, nor Al-
"tars, nor Sacrifices." Can we require stronger proofs than this of the entire Abrogation of *the Covenant*, under which they had anciently lived; or of the superseding of those *religious ordinances*, that had been divinely connected with it? If, after the Sacrifice which Christ offered upon the cross for the sins of the world, these holy rites had *still* remained indispensably necessary to the Salvation and Happiness of this race, why were they *thus* abolished? Why have the people, who maintain their paramount obligation, been deprived, for so many ages, of *the very means* of performing them? Why have they been more or less persecuted and oppressed, by all Nations, for upwards of seventeen hun-

dred years, *merely* for their adherence to them?

7. How affecting are the Complaints which they pour forth, in deploring the *peculiar* Wretchedness of their own State! And yet, how truly do these very Complaints explain to us the Cause of all their Woe!

"It seems," says one of their own body, "as if the Jewish Nation were allowed to "survive the destruction of their Country, "only to see *the most odious and calumni-* "*ous Imputations laid to their charge; to* "*stand, as the constant object of the grossest* "*and most shocking Injustice; as a mark for* "*the insulting finger of Scorn; as a sport* "*to the most inveterate Hatred. It seems,* "*as if their doom was incessantly to suit all* "*the dark and bloody Purposes, which can* "*be suggested by human Malignity, sup-* "*ported by Ignorance and Fanaticism.*"

These are the words of a Jew, in his "Appeal," on the behalf of his own people, "to the Justice of Kings and Na- "tions *;" and they serve to prove, how

* Transactions of the Jewish Sanhedrim at Paris, in 1806, page 65.

wonderfully Divine Justice has overtaken this infatuated race of men, and retaliated upon them *in kind* the very injuries they once inflicted upon the Lord of Life and Glory. What "*odious and calumni-* "*ous Imputations*" did they not lay to His charge! How did He "*stand*," at the last, "*an object of the grossest and most shocking* "*Injustice?*" Was He not with them through life, and, strange to relate, at the very time when He remained suspended on the Cross—a period, during which the heavens themselves were overspread with darkness—"*a Mark for the insulting finger* "*of Scorn, a Sport to the most inveterate* "*Hatred?*" Was it not His lot to fall a Sacrifice to "*the dark and bloody Pur-* "*poses,*" *suggested by* "*their Malignity,* "*supported by*" *their* "*Ignorance and Fana-* "*ticism?*"

Such was the Conduct they exhibited towards that divine Prophet, who, as Moses foretold, should come into the world; and such, also, the awful manner, even according to their own Account, in which God has required his rejection at their hands! He came that he might "be the

"end of the Law for righteousness, to "every one that believeth;" but to these wretched people, who had "rejected the "counsel of God against themselves," he became "a stone of stumbling, and a "rock of offence *," as it is this day, and as it was foretold in express terms that the case should be †.

* Rom. ch. 9, v. 33; I. Cor. ch. 1, v. 2; I. Pet. ch. 2, v. 8.

† Isaiah, ch. 8, v. 13, 14.

LECTURE III.

Delivered February 16, 1812.

Matth. ch. 3, v. 1, 2

In those days came John the Baptist, preaching in the Wilderness of Judæa;

And saying: "Repent ye; for the King-"dom of Heaven is at hand."

HAVING taken a general view of those prophecies, concerning the Saviour of the World, and the blessings of his Dispensation, which diffused a portion of heavenly light, as well as of holy hope and confidence, through the *patriarchal* ages; and having observed, with what additional degrees of distinctness it pleased the divine Being to prefigure those "good things "that were to come," in the rites and ceremonies of the *Hebrew* Church; we now proceed to a contemplation of some of those subsequent predictions, in relation

to the same grand and animating subjects; which tended continually more and more to dispel every doubt; and excited, when "the fulness of time" drew near, an earnest expectation of that Elias who was to come, and of that super-eminent Personage whom he was to precede.

The Order of Events seems therefore most naturally to require, that we should attempt, on the present occasion, to confirm the truth of our holy Religion, by a reference to the fulfilment of those Prophecies which relate to John the Baptist, as the fore-runner of our Lord; and to the Circumstances of the World, at the time when he made his appearance.

These sacred declarations are various; and far more explicit, than perhaps we may at first sight, be induced to expect.

The most ancient, that offers itself directly to our notice, is that which was uttered by Isaiah, upwards of seven hundred years before the birth of the extraordinary person it foretold *. The Evan-

* Isaiah, ch. 40, v. 3—5. Supposing the Prophecies in this book to have been placed according to the or-

gelists, Matthew, Mark, and Luke, expressly assert the immediate application

der of time in which they were uttered, the date of this Prediction will be soon after Merodach-Baladan, King of Babylon, had sent to congratulate Hezekiah, on his recovery from illness. This Circumstance is recorded in the 39th chapter; and took place about 712 years before Christ. In that chapter, says Dr. Lowth, (in his admirable annotations on the 40th Chapter) "the Prophet had delivered a very explicit declaration of the "impending dissolution of the Kingdom, and of the "Captivity of the royal house of David, and of the people, under the Kings of Babylon. As the subject of "his future prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of "the Restoration of the Kingdom, and the return of "the People from that Captivity, by the merciful Interposition of God in their favour. But the views of "the Prophet are not confined to this Event. As the "Restoration of the Royal family, and of the Tribe of "Judah, was necessary in the design and order of Providence, for the fulfilling of God's Promises, of establishing a more glorious and an everlasting Kingdom, under the Messiah to be born of the Tribe of "Judah, and of the family of David; the Prophet connects these two events together, and hardly ever "treats of the former, without throwing in some intimations of the latter; and sometimes is so fully possessed with the Glories of the future more remote "Kingdom, that he seems to leave the more immediate "Subject of his Commission almost out of the "question."

of it to the Baptist; and St. John describes him as applying it, without any reserve, to himself. It is contained in these highly figurative and pleasing terms—

"The Voice of one crying in the Wilderness:
Prepare ye the way of JEHOVAH!
"Make straight in the Desert a highway for our GOD *!

* Bishop Lowth has rendered this passage very beautifully thus—

"A voice crieth: In the Wilderness prepare ye the way of JEHOVAH!
"Make straight in the Desert a highway for our GOD!"

I have, notwithstanding, given the preference to our ordinary translation, for two reasons—

First, because it appears more accurately to correspond with the principal Circumstances in the life of John; who lived, and performed the work of his Ministry, "*in the Wilderness of Judæa.*" Matth. ch. 3, v. 1; Mark, ch. 1, v. 4, 5; Luke, ch. 1, v. 80, and ch. 3, v. 2, 3; John, ch. 1, v. 28.

Secondly, because this version best suits the sense of the passage, as given us by all the Evangelists; thus we find Φωνη βοωντος 'εν τη ἐρημω· 'Ετοιμασατε, &c. in Matth. ch. 3, v. 3; Mark, ch. 1, v. 3; Luke, ch. 3, v. 4; which is also *verbatim* the same as the version of the LXX. St. John's evidence is to the same effect—'Εφη ('Ιωαννης) Εγω φωνη βοωντος ἐν τη ἐρημω· 'Ευθυνατε, &c. ch. 1, v. 23.

"Every valley shall be exalted, and every mountain and hill be made low;
"And the crooked shall be made straight, and the rough places plain:
"And the glory of JEHOVAH shall be revealed;
"And all flesh shall see it together;
"For the Mouth of JÉHOVAH hath spoken it."

These noble and characteristic strains represent before us, in the clearest manner, the principal event that should distinguish the life of that illustrious man, who was afterwards to become "the Prophet "of the Highest;" and to "go before the "face of the Lord, to prepare his way *." Even the very style of his Life is not undescribed. In the most simple and impressive imagery, they also foreshew the success of his Mission; and the concurrent operation of causes to the same end, both in the political and moral World—that all obstacles, which might tend to obstruct this glorious manifestation of the divine goodness, should be removed; and all the difficulties, that might present themselves, be overcome; so that

* Luke, ch. 1, v. 76.

at length, at "the appointed time *," "the "Glory of JEHOVAH should be revealed" —revealed; by the Advent of Him, "in "whom dwelleth all the fulness of the "Godhead bodily †;" by the promulgation of the Gospel of Peace throughout the world; and by the performing of Miracles for its establishment, such as the Sons of Men had never before beheld.

And the happy consequence of this Revelation of the divine Glory is said to be, that "all flesh shall see it together ‡."

* Habakkuk, ch. 2, v. 3. "Known unto GOD are all "his Works from the beginning of the World." What therefore the Prophet here applies to his vision, concerning the destruction of the Babylonish Monarchy, is applicable to every Revelation that GOD is pleased to make of future Events; and more especially so to that which we are now about to consider, being incomparably the grandest, the most salutary, and wonderful of all.

† Coloss. ch. 2, v. 9.

‡ The original Passage is וראו כל בשרה יחדו, "*And all flesh shall see*" (namely, כבוד יהוה, "*the "Glory of* JEHOVAH") "*together.*" The LXX. render it και 'οψεται πασα σαρξ το σωτηριον τȣ Θεȣ, omitting the word corresponding with יחדו. And Bishop Lowth has adhered, in his translation, partly to the Septuagint, and partly to the original; thus—

—not only the inhabitants of Judæa, who were *first* and *more immediately* indulged with the sight; but also all those Nations among whom the Apostles, and their Successors, shall have preached the Gospel, to the end of time.

The latter clause of this Prediction is, in truth, of the most comprehensive import. "All flesh" cannot *as yet* be said "*to have seen it together.*" There has never hitherto existed any such period of universal illumination and happiness, as

"And all flesh shall see *together the Salvation of our* GOD."

And this is certainly a mode of rendering it, which adds greatly to the effect and beauty of the whole prophecy; because it points out, in the clearest manner, *the happy purpose,* for which the Glory of the Lord was to be so *universally* revealed.

St. Luke gives the same passage verbatim from the LXX.—He quotes it in ch. 3, v. 6, in order to prove the commencement of its accomplishment in the Events he is there describing.

St. John had evidently the *partial* completion of the same Prophecy in view, when he says, concerning THE WORD, or SON of GOD—"*We beheld HIS Glory, "the Glory as of* THE ONLY-BEGOTTEN OF THE "FATHER," who was "*full of Grace and Truth.*" John, ch. 1, v. 14.

that which is here held forth. And though there may be something, in the aspect of the times, and in the very age, in which we live, that may lead us to cherish a hope, that such a period may not now be very remote; yet one thing is certain—that, with respect to this part of the Prophecy, it will *only then* receive its complete accomplishment, when "the fulness "of the Gentiles shall be brought in*;" when "the mountain of the house of JE-"HOVAH shall be established upon the "top of the mountains, and be exalted "above the hills, and all nations shall "flow unto it †."

Looking forward to the joyful times of the Messiah, the inspired writer becomes enraptured with the scene that was presented to his view; and the more he contemplates it, the more fervid and elevated are his descriptions. He seems to account as nothing the lapse of intervening ages; and to regard events, that were still in the womb of a distant futurity, as if they were already present. After, there.

* Luke, ch. 21, v. 24; Rom. ch. 11, v. 25, 26.

† Isaiah, ch. 2, v. 2; Micah, ch. 4, v. 1.

fore, a short, but most affecting digression*, which is devoted to the frailty and transitory nature of Man, and to the truth and unchangeableness of God, he thus resumes the grateful theme—

"O thou †, that tellest glad tidings to Zion, get thee up into the high Mountain:
"O thou †, that tellest glad tidings to Jerusalem, lift up thy voice with strength:
"Lift it up; be not afraid:
"Say unto the Cities of Judah, BEHOLD YOUR GOD †!"

* This Digression is contained in v. 6, 7, 8, of the chapter that conveys this Prophecy.

† It is observable, that the Hebrew participle, representing the person here alluded to, is in the *feminine* Gender; and that the structure of the whole passage is arranged accordingly: but this is only a beautiful accommodation of the figurative language of Prophecy to a prevailing Custom among the people, for whose use it was primarily vouchsafed. Among the Jews, the office of announcing and celebrating good tidings belonged peculiarly to *Women*. "On occasion of any "great public success, a signal victory, or any other "joyful Event, it was usual for the *Women* to gather "together, and with Music, Dances, and Songs, to "publish and celebrate the happy News." See Bishop

I. In attempting a particular illustration of the fulfilment of these predictions it is necessary *first* to notice the character, under which this great herald is represented.

He is described as one, "proclaiming "in the wilderness"—and bringing good tidings to Zion and to Jerusalem, that is, to all orders and degrees of men among the Jews. And, and in consistency with this, St. Luke plainly informs us, that "he "came into all the Country about Jordan, "preaching the Baptism of Repentance "for the Remission of sins *." But the Country about Jordan was also called "the Wilderness of Judæa †." And it was thus denominated, not because it was entirely destitute of inhabitants; (for, in the time of Joshua, it contained six Cities with their Villages, of which Bethabara was one ‡) but because it was more thinly inhabited than the other parts of Judæa;

Lowth on the place; where three particular examples are given from sacred History, to illustrate this position.

* Luke, ch. 3, v. 3. See also Appendix, Note V.

† Matth, ch. 3, v. 1. ‡ Joshua, ch. 15, v. 61, 62.

and because it possessed a very wild and romantic appearance, abounding in rocks and mountains *.

This superlative prophet, then, was not to remain, or have his habitation, in Jerusalem, or in any of "the Cities of Judah;" but, being charged with a Message of the greatest importance to them all, he was to betake himself, as it were, "to the high Mountain;" to a situation where he must command attention, where he must be seen and heard. And we accordingly find, that the holy Baptist was remarkable for the singularity and austerity of his Life †. He did not mix much in social intercourse with men. There was, indeed, nothing specious in his appearance, or alluring in his manner; nothing, except the supernatural circumstances attending his nativity, that could give any ground *antecedently* to believe, that he had been born for any great and long-predicted purpose. "He was in the

* See Wells's Hist. Geography, vol. 2, p. 150, Edit, 1801; and Maundrell's Journey from Aleppo to Jerusalem, p, 124, Edit. 1810.

† Matth. ch. 3, v. 4.

"Deserts, until the Day of his shewing "unto Israel *." And, when the work of his Ministry commenced, then "came "John the Baptist, preaching in the Wil- "derness of Judæa, and saying—Repent "ye, for the Kingdom of the Heavens is "at hand."

It was to be one great business of his Life to excite those who assembled around him, "to prepare the way of Jehovah, "and to make straight in the Desert a "highway for their God †." And, for this transcendent undertaking, he was eminently endued with the influences of the Holy Spirit. Among the other virtues he derived from this divine source, his fortitude and zeal were not a little remarkable. For this reason, he is said in the language of prophecy to "lift up his voice with "strength;" "to lift it up, and not to be "afraid ‡." And how many facts are recorded, in illustration of this! With what a dignified simplicity and earnestness did

* Luke, ch. 1, v. 80.

† Isaiah, ch. 40, v. 3, compared with the passages in the Gospels, before cited in Note *, page 106.

‡ Isaiah, ch. 40, v. 9.

he labour to give the multitudes that attended him a just idea of his own character and mission! How exquisitely does he apply this very prediction to himself, as the harbinger of Christ! "As the people "were in expectation, and all men mused "in their hearts, whether he were the "Christ, or not; John answered, *saying* "*unto them all*: I indeed baptize you with "water; but one mightier than I cometh, "the latchet of whose shoes I am not "worthy to unloose: He shall baptize "you with the Holy Ghost, and with "fire *." The same zeal and intrepidity were equally conspicuous, in the urging of that preparation, by sincere repentance, which the very nature of *the Kingdom*, whose approach he came to announce, so indispensably required. With what boldness and severity did he reprove "many "of the Pharisees and Sadducees, that "came to his baptism †!" With what firmness and authority did he point out their chief enormities, to the Soldiery, the

* Luke, ch. 3, v. 15, 16.

† Matth. ch. 3, v. 7—12. Luke, ch. 3, v. 7—9.

Publicans, and People, that attended his Ministry * ! And is it not notorious, that his manly and determined remonstrance, against the profligacy of Herod, was the immediate cause of his imprisonment and death † ?

By the exercise of these Talents, aided by a Life of the most exemplary piety and virtue, he did indeed, like a skilful *pioneer* ‡, prepare the way for HIM, who was soon to "come *with a strong hand*", and whose *Arm should obtain Dominion for him.* In order to effect this, "*every valley*" was to be "*exalted;* and *every mountain* and "*hill* to be *made low*"—Whatever was *degrading* and *superstitious* in the notions, which those, who should believe his mission, might entertain, concerning the nature of GOD, and the important purposes he was then about to bring to pass, was to be *elevated* to a more correct and spiritual standard; and the *Pride* and *Self-conceit*

* Luke, ch. 3, v. 10—14.

† Matth. ch. 14, v. 1—12. Mark, ch. 6, v. 16—29. Luke, ch. 3, v. 19, 20.

‡ See Bishop Lowth's beautiful and instructive Note on Isaiah, ch. 40, v. 3.

which tended to render them confident in their own righteousness, and averse from that pure and gentle system which was then to be revealed, were to be *humbled* by a just exposure: "the *crooked* were "to be made *straight*; and the *rough* "places *plain*"—The *Obliquities* in their moral conduct were to be *pointed out* and *corrected*; and the *Asperities* and *Ruggedness* of their tempers to be *humanized* and *refined*.

But he was also to "say to the Cities of "Judah: BEHOLD YOUR GOD." Such were the awful grandeur of the Commission, with which he was to be intrusted; and the glad tidings he had to proclaim! The divine Person whom he should be selected, in preference to all others, to have the exalted honour of pointing out to the people, was no other than "the Lord whom "they were seeking *;" "the desire of all "Nations," foretold by Haggai †. And, in conformity with this, it appears, that the extraordinary nature of his character, and the novelty and importance of his

* Malachi, ch. 3, v. 1. † Haggai, ch. 2, v. 7—9.

previous doctrine, soon attracted the general attention. "Then went out unto "him Jerusalem, and all Judæa, and all "the region round about Jordan, and "were baptized of him in Jordan, confess-"ing their Sins *." These were the steps that were made use of by divine Wisdom, as preliminary to the *last*, the most sublime, and important part of his mission. And it is sufficiently evident, that, in performing *this*, he adopted the very same style of expression, which had been before employed by the Prophet: he said to the assembled Multitudes—"*Behold* the Lamb "of God, that taketh away the Sins of "the World †;" and "I saw, and bear "record, that this is the Son of God ‡."

So obviously has every part of this Prophecy, as far as we have hitherto considered it, been most particularly fulfilled! But, before we proceed to consider the second part of this subject, it will be proper to take a view of some other predictions, relating equally to the character

* Matth. ch. 3, v. 5. † John, ch, 1. v. 29.
‡ John, ch. 1, v. 34.

of the same Personage, the exact accomplishment of which cannot but add a further illustration to what has been already advanced.

After the very luminous, the lofty, and animated representations, which Isaiah has exhibited of the precursor of Christ, there seems to have been a suspension of all further revelation concerning him, till the time of Malachi; through the space of a little more than three hundred years. Nor can we hesitate to believe, that the portion of light, which had been thus far thrown upon the subject, was altogether adequate to the exigencies of the intervening ages. But *then*, when the Gift of Prophecy was about to be withdrawn from the Jewish race; and when those, to whom the Messiah was to be sent, were to depend, for their knowledge of his attributes, and the nature of his kingdom, upon the writings which had descended to them from Moses and the Prophets; the clearest declarations appear to have become requisite; and every additional promise acquired an inestimable degree of importance.

And, agreeably to this, we shall perceive, that such has been the precision of this last and highly-favoured prophet, in what he had to transmit on these momentous points, that any mistake of the genuine signification seems almost out of the question. And if that be established, we shall thence derive some of the strongest Arguments that can be produced, in behalf of the Predictions themselves, and of the Religion that is partly founded upon them.

The first of these explicit communications, therefore, to which I would refer, is contained in the following words—

"Behold I will send my MESSENGER;
"And he shall prepare the way before me:
"And THE LORD, whom ye seek,
"Shall suddenly come to his temple,
"Even the MESSENGER of the Covenant, in whom ye delight:
"Behold, he shall come, saith JEHOVAH of Hosts *."

In this passage, affording scope for such

* Malachi, ch. 3, v. 1.

lively anticipations, and conveying sentiments of such unutterable sublimity, there are manifestly *two* MESSENGERS foretold —He that was to prepare the way; and the Person before whom it was to be prepared. The latter of these was no other than "the LORD," whom the pious Jews in the time of Malachi were seeking; even "the LORD OF HOSTS:" for the words of this prophecy are confessedly the words of GOD; who speaks by the mouth of his Prophet, at the *beginning* in the *first*, and at the *close* in the *third* person. The former of them was as evidently John the Baptist; for we find this very prophecy applied to him, under the immediate influence of Inspiration, by his Father Zacharias—"Thou Child," said he "shalt be "called the Prophet of the Highest; for "thou shalt go before the face of the LORD, "to prepare his way *." But this is not the only argument that offers itself in proof of the same position. Our blessed Saviour himself, in order to give the people a suitable idea of the dignity of the person, and the importance of the ministry of

* Luke, ch. 1, v. 76.

John, proposes to them this plain question—"What went ye out into the Wil-"derness to see? A Prophet?" And, by way of answer, subjoins: "Yea, I say "unto you, and more than a Prophet: for "this is he of whom it is written—Behold, "I send MY MESSENGER before THY "FACE, who shall prepare THY WAY be-"fore THEE *."

And here, I cannot abstain from remarking; what, without doubt, has often occurred; and what, indeed, must naturally occur, from even a superficial view of the subject;—That *this* descriptive character of John affords one of the most unanswerable evidences that can be adduced, in testimony of the *divine* as well as *human*

* Matth. ch. 11, v. 7—10. Luke, ch. 7, v. 24—27. It is remarkable, that both these holy Evangelists use precisely the same words—Ἰδου, ἘΓΩ ἀποστελλω τον Ἀγγελον ΜΟΥ, προ προσωπου ΣΟΥ, ὃς κατασκευασει την ὁδον ΣΟΥ ἐμπροσθεν ΣΟΥ. For a most important purpose, without doubt, the different pronouns in this sentence are marked by these writers *in the most emphatical manner possible.* The original passage in Malachi has no such strongly-marked distinction; nor does it at all exist in the translation of the LXX. Ἰδὺ ἐξαποστελλω τον ἀγγελον μυ, και ἐπιβλεψεται ὁδον προ προσωπου μου.

Nature, of the wonderful Person who delivered it. As *the Divine Being himself*, who inspired the Prophet, he might proclaim—" Behold, I send MY MESSENGER " before MY FACE; and he shall prepare " the way before ME." While, appearing as *Man* in the person of Jesus Christ, he might also *truly* represent the relation, in which the Baptist was placed in respect to himself; by altering, where he did, the words of the original prophecy, to answer the appearances and circumstances that then existed: he might say with the most perfect consistency—" Behold, I send my " Messenger before THY FACE, who shall " prepare THY way before THEE." Supposing the person who speaks, to be the same in both cases; but acting in two different natures at the times when the words were spoken, every thing is consistent, and worthy of GOD. Upon any other supposition, they involve the most palpable misrepresentation, and want of truth.

THE DEITY therefore, who was to send the Messenger to prepare the way, was THE VERY SAME PERSON WITH HIM before whom the way was to be prepared.

And whether we advert to the original text, and to the septuagint translation, *on the one hand;* or to those passages, in which our Lord is described by St. Matthew, and St. Luke, as particularly referring to it, *on the other*; the same instances of Dissimilitude appear; and are therefore conclusive, in favour of the Doctrine they are obviously intended to support.

The next prediction, which solicits our attention, is the very last that is contained in the Canon of the Old Testament; and is expressed in these very peculiar terms—

"Behold, I will send unto you
"Elijah the Prophet,
"Before the coming of the great and dreadful Day of JEHOVAH;
"And he shall turn the hearts of the fathers towards the children,
"And the hearts of the children towards their fathers:
"Lest I come, and smite the Land utterly *."

* Malachi, ch. 4, v. 5, 6.

This was also, to a very minute degree, fulfilled, in the person and ministry of John the Baptist.

From a striking analogy of character and circumstances, he is here compared to Elijah; and perhaps, in some respects, few men have more nearly resembled each other.

1. The *one* had to maintain *alone* the honour of the true God, during a period of profligacy and impiety, and in opposition to all the influence that could arise, from the hand of opulence, and the arm of power. For the *other* it was also reserved, to preach to his countrymen a further revelation from God; and to support and establish his doctrine, in defiance of every inveterate prejudice, and in the midst of "a wicked and adulterous Gene-"ration." And hence, he is said to come "in the spirit and power of Elias *."

2. From the place of his Nativity, the *one* is generally styled Elijah the

* Luke, ch. 1, v. 17, where an allusion is expressly made to the very Prophecy of Malachi, which has just been cited.

Tishbite *; but the *other* could lay claim to no such appellation. While, therefore John, not having been a native of Thisbe, could truly deny that he was *the Elias*, whom the Jews were expecting †; yet it is well known, that the region that was rendered remarkable by having been the place of usual residence to the prophet of Israel, was also common to them both: they were both "of the inhabitants of "Gilead ‡."

3. The magnanimity, with which they reproved the enormities of the times in which they lived, exposed them to continual danger. And the dignified severity with which they censured the depraved examples of their respective Sovereigns, was

* 1 Kings, ch. 17, v. 1, and in other places.

† John, ch. 1, v. 21.

‡ The mountainous ridge, called Gilead, gave its name to the Country lying to the east of the Sea of Tiberias, and of the River Jordan, for a long way to the south of that sea; in short, if not to the whole, yet to the greatest part of the Country beyond Jordan. See Wells's Historical Geography, Vol. 1, page 329, Edit. 1801.

the cause of death to the one *, and of a vindictive menace of it to the other †.

4. Elijah was greatly distinguished from all other men of his time, by the singularity of his dress. He was even known by the very description of it. When Ahaziah, the King of Israel, had learned from the Messengers, whom he had sent to consult Baalzebub, the God of Ekron, concerning his recovery from sickness, that they had met with a person by the way, who had ordered them to return, and to say that he should surely die; then, the sacred historian informs us, he inquired—"What "manner of man was he, which came up "to meet you, and told you these words? "And they answered him: he was a man "*clothed with hair* ‡, and girt with a gir-"dle of leather about his loins. And he

* Matth. ch. 14, v. 3—12, and the parallel passages in Mark and Luke.

† I Kings, ch. 18, and ch. 19, v. 1—3.

‡ The idea conveyed by איש בעל שער cannot perhaps be more correctly expressed than by "*a Man* "*having a hairy Garment.*" And it may be well illustrated by a practice among the false prophets, alluded to by Zechariah, in ch. 13, v. 4; who, in imitation of some eminent prophets of former times, and particularly,

"said—It is Elijah the Tishbite*." Even so, says the Evangelist, "the same John "had his raiment of Camel's hair, and a "leathern girdle about his loins."

5. It was one great object in the Ministry of Elijah, to promote reciprocally filial piety, and paternal affection. And, in order to this, he endeavoured to abolish those idolatrous and savage usages, which had been borrowed from the Canaanites, and had then very generally superseded the true worship of God among the people of Israel †. One part of these consisted

in all probability, of Elijah himself, used to go clad in rough and hairy raiment, that they might the more easily deceive, by the appearance of great abstraction, and of rigid mortification. The words of the inspired writer are these—

"And it shall come to pass in that day, that the Prophets shall be ashamed,

"Every one of his vision, when he hath prophesied;

"Neither shall they wear (אדרת שער) *a Garment of hair*, that they may deceive."

The analogy subsisting between this sort of clothing, and that which the Evangelist describes as distinguishing the person of St. John, is too obvious to require further explanation—ἰιχε το ἐνδυμα ἀυτȣ 'απο τριχαὶ καμηλȣ. Matth. ch. 3, v. 4.

* II Kings, ch. 1, v. 2—8.

† I Kings, ch. 18, 19—46.

in the causing their Children "to pass "through the fire:" and it is consequently the subject of bitter complaint against them, that they "shed innocent blood, "even the blood of their Sons and of their "Daughters, whom they offered to the "Idols of Canaan; and their land was "defiled with blood *." Surely no mutual love, or tenderness, could possibly consist with such inhumanities as these! By putting a stop, then, in some measure, to these †, the Prophet might well be said "to have turned the hearts of the fathers "to the children, and the hearts of the "children to their fathers." And, if we advert to the state of Judæa, at the time of John's preaching, we shall perceive how truly the same description was verified in him. That country was then distracted by the number and animosity of its religious sects and parties ‡. These created vari-

* Psalm 106, v. 38. † I Kings, ch. 18, v. 17—46.

‡ These were the Pharisees, the Sadducees, the Essenes, and the Herodians; the two first of whom are peculiarly stigmatized as "*a Generation of Vipers.*" Matth. ch. 3, v. 7. Josephus takes no notice of the Herodians by name; but seems to substitute for them a Sect, which, he says, originated with Judas, in the tetrarchate of Herod, and

ances between the nearest relations; and frequently rendered those, who should have been the most cordial friends, the bitterest enemies. It was therefore a principal part of his sacred office to put, as far as possible, a period to these disputes; by pointing out equally to all the necessity of repentance, and reformation of manners, if they had any wish to "escape the wrath to come," or to become the happy Subjects of that Kingdom which was then about to commence.

6. As Elijah enjoined the washing in Jordan, for the removal of the Leprosy of Naaman the Syrian; in consequence of which miraculous Purification, that illustrious Captain became a Convert to the Worship of the true God *: so did John also enforce Ablution in the same river; as a lively symbol of the Purity that would be expected, in those who should perform that sacred Rite; as "the Baptism of "Repentance for the Remission of Sins."

were thence called Galileans. For a particular account of these, sects consult Josephus Antiq. book 18, ch. 1; and Dr. Macknight's Jewish Antiquities, Disc. I. prefixed to his "Harmony of the Gospels."

* II Kings, ch. 5.

7. In the last place, we must observe, that both these extraordinary Men were Prophets of the first distinction. Elijah, at one time, could truly say of himself —"I, even I, *only* remain a Prophet of the Lord * ;" and of John the Baptist it was predicated, that he should be "the "Prophet of the Highest;" and he was also the *only* Prophet of his time, antecedently to the ministration of Christ.

II. Having discussed the chief of those Prophecies, which relate to the character and mission of John, we now proceed to consider those, which describe the circumstances of the world, at the time of his appearance.

And these, whether we view them as principally affecting mankind at large, or the Jewish race in particular, will be found to have been accomplished with the same degree of minuteness, as those that have been already the subjects of our analysis.

1. If, in the first place, we advert to the great events, which had then recently taken place, we shall observe how won-

* I Kings, ch. 18, v. 22.

derfully the superintending Providence of God had prepared the way for those more salutary ones that were to follow. Then, in a *political* sense, (as well as in *that*, in which we have already applied these impressive and beautiful words to the Baptist) "every valley was exalted, "and every mountain and hill was made "low; the crooked were made straight, "and the rough places plain." At that time by far the greater part of the then known world had become united, in one vast Empire, and under one supreme Ruler. The more obscure nations, that were subject to this dominion, were gradually acquiring civilization and importance, from the connexion in which they were placed; and those which had been possessed of such a degree of power and influence, as to have been the objects of apprehension, were humbled to the requisite degree of subordination: the crooked policy of individual states was rectified and controlled by the laws and interests of the whole; and the refractory and rebellious had been reduced to subjection. Such was the state of things at the time now under contemplation.

And, "it must be acknowledged," says a learned ecclesiastical historian, "that "this supreme dominion of one people, "or rather, of one man, over so many "kingdoms, was attended with many "considerable advantages to mankind in "general, and to the propagation and ad-"vancement of Christianity in particular. "For, by the means of this almost univer-"sal Empire, many nations, different in "their language, and in their manners, "were united more intimately together in "social Intercourse. Hence a passage "was opened to the remotest countries "by the communications, which the Ro-"mans formed between the conquered "provinces. Hence also the nations, "whose manners were savage and barba-"rous, were civilized by the laws and "commerce of the Romans. And by "this, in short, the benign influence of "letters and philosophy was spread "abroad in countries, which had lain "before under the darkest Ignorance. "All this contributed, without doubt, in "a singular manner, to facilitate the pro-"gress of the Gospel, and to crown the

"labours of its first ministers and heralds "with success *."

2. It must be observed in the next place, that the ministry of the Person, whom Elijah was so remarkably to typify, was to be completed "before the coming "of the great and dreadful day of JEHO-"VAH †." And what that day was, we learn from the lips of our blessed Saviour himself. Foretelling the destruction of Jerusalem, and the calamities that should precede it, he says—"When ye "therefore shall see the abomination "of desolation, spoken of by Daniel the "Prophet, stand in the holy place;" that is, as St. Luke renders it, "when ye shall "see Jerusalem encompassed with Ar-"mies ‡;" "then let them, which be in "Judæa, flee into the Mountains. Let "him that is on the house top, not come "down to take any thing out of his house: "Neither let him that is in the field, re-"turn back to take his Clothes." "For "then shall be great tribulation, such as

* Mosheim's Ecclesiastical History, vol. 1, book 1, part 1, chap. 1. Dr. Maclaine's Translation.

† Malachi, ch. 4, v. 5. ‡ Luke, ch. 21, v. 20—24.

"was not from the beginning of the world "to this time; no, nor ever shall be *." "For these be the days of vengeance, "that all things which are written may be "fulfilled."

Such was to be the period, that is here denominated "the great and dreadful day "of the Lord!" And how truly it answered the description thus given of it, we learn from the Jewish historian Josephus himself; for he tells us, that "the "entire nation of the Jews was then shut "up by fate as in a prison: and that the "Roman Army laid siege to the City, "when it was thus crowded with inhabit-"ants;" that, in consequence, "the mul-"titude of those, that perished therein, "exceeded all the destructions, that either "God or man ever brought upon the "world †."

That John lived in the time of that very "generation" which was "not to pass away "before all these things had been fulfilled, is too obvious to require demonstration. The circumstance is particularly noted by

* Matth. ch. 24, v. 15—21.

‡ Josephus, War of the Jews, book 6, ch. 9, sec. 4.

the very historian abovementioned: and he represents many of the Jews of that time as being possessed with an opinion, that the destruction of Herod's Army, in his war with the Arabians, was sent as a judgment upon him, for the recent murder of that holy man *.

Hence, therefore, the accomplishment of this part of the prophecy of Malachi is clearly ascertained. And no less so is the conclusion of it: where it is awfully announced, in the words of God—"He "shall turn the hearts of the fathers to the "children, and the hearts of the children "to their fathers; lest I come and smite the "Land utterly;" or, with utter destruction! The reference is manifestly to the Land of Judæa; and an escape, in any instance, from this ruin, is declared to be only conditional. The extermination, now foretold, is exactly similar to that which was threatened by Ezekiel, in the name of the Almighty, on a former occasion—

* The testimony of this writer, concerning John, is very decisive. See Josephus Antiq. book 18, ch. 5, sec. 2.

"Or, if I bring a sword upon that land;
"And say, Sword, go through the land;
"So that I cut off man and beast from it;
"Though Noah, Daniel, and Job were in it,
"As I live, saith the Lord JEHOVAH,
"They shall deliver neither sons nor daughters;
"For they only shall be delivered themselves *."

So, it will be recollected, did John the Baptist hold forth the Messiah to the people, as One, "whose fan was in his hand; "who would thoroughly purge his floor, "and gather his wheat into the garner; "but would burn up the chaff with un-"quenchable fire †." He therefore earnestly exhorted those, who had submitted to his Baptism, and who had consequently professed themselves true Penitents, to "bring forth fruits worthy of repentance;" assuring them that this was the only means of "fleeing from the Wrath" that was ere long to be revealed: for that *then* "the "axe was laid to the root of the trees; "and therefore, every tree, that should not

* Ezekiel, ch. 14, v. 17, 18, 20.
† Matth. ch. 3, v. 8—10. Luke, ch. 3, v. 8, 9.

"bring forth good fruit, would be hewn "down, and cast into the fire." In the happy effect of his zealous admonitions, we shall be able to trace the exact completion of the prophecy in question. For "many of the children of Israel did he "turn to the Lord their God;" and, through their means, Christianity obtained still more numerous converts in Judæa, notwithstanding the virulent persecution of those, who "had rejected the counsel "of God against themselves." We may now mark the result! For the sake of these, "the land was not smitten with *utter* "destruction." The Roman Army under Cestius Gallus, coming before Jerusalem some time previous to its final siege by Titus *, reminded those Christians, who were then enclosed within its walls, of their Lord's prophecy concerning the fate that awaited it, and of the warning he had given them to "flee unto the mountains †."

* A particular account of this most remarkable circumstance is given by Josephus, in his "War of the "Jews," book 2, ch. 19. See also Mr. Whiston's valuable note to sec. 7, of this chapter.

† Matth. ch. 24, v. 16; Luke, ch. 21, v. 21.

This they therefore considered as the sacred signal; and they lost no time in obeying it. Upon the disgraceful, yet most providential retreat of the Roman General, they immediately forsook the City; and retiring to Pella, amidst the mountains of Perea, they escaped the general desolation *.

3. We have just been observing the completion of a prophecy, which points out to us the *very generation* that should be distinguished by the public appearance of John, and some of the peculiar circumstances that should attend it. But there is one, in addition; which leaves us not, as it were, at the threshold of the Gospel; but discovers to us, with the greatest precision, and from *internal* evidence, the very period of its first foundation. This will also withdraw from our view the melancholy scene, on which we have so long dwelt; and exhibit to us the brighter part of our subject.

To recur again, then, to the words of

* Upon this interesting subject, see Bishop Newton's nineetenth Dissertation on the Prophecies; and the Authors there cited.

the Text—"*In those days*," says the Evangelist, "came John the Baptist, "preaching in the Wilderness of Judæa." But here, an inquiry may very naturally be made—what the time really was, which is described in these words? To answer this question, we must refer to the latter part of the preceding Chapter. There we learn, that Joseph, after his return from Egypt with Mary and "the young child" Jesus, instead of going to reside at Bethlehem, the place of their former habitation, but which had been so deeply polluted of late by the murders of Herod, "turned "aside into the parts of Galilee; and came "and dwelt in a city called Nazareth." The "*days*" in question were therefore some part of the interval, during which the holy family continued there.

Thus far, however, there is nothing to be deduced, as to the *precise* time of John's commencing his public functions. All that can be inferred is this; that the event took place, while Jesus resided yet at Nazareth. But he remained there many years; only going up to Jerusalem every

year at the feast of the Passover*.

But what St. Matthew has left thus undefined, St. Luke has been very careful to place in the clearest light—"In the fif-"teenth year," says he, "of the reign of "Tiberius Cæsar, Pontius Pilate being "governor of Judæa, and Herod being "Tetrarch of Galilee, and his brother "Philip Tetrarch of Ituræa, and of the "region of Trachonitis, and Lysanias the "Tetrarch of Abilene, Annas and Caia-"phas being the High Priests—the word "of God came unto John, the son of Za-"charias, in the Wilderness †."

Here, the very year ‡ is pointed out by so many collateral circumstances, as to

* Luke, ch. 2, v. 41—52. It was from Nazareth that he went to receive Baptism from the hands of John; Matth. ch. 3, v. 13.

† Luke, ch. 3, v. 1, 2.

‡ In the 12th year of the vulgar era, Augustus invested Tiberius with the imperial dignity, making him his colleague in the Empire; and from this period St. Luke dates the commencement of his reign. The *fifteenth* year therefore of that reign will be the 26th of the same Era.

Again, in the early part of the *same* year, Valerius Gratus was recalled by Tiberius from his Procuratorship of Judæa; and Pontius Pilate was sent to succeed him.

render any miscomprehension almost impossible. And it is thus minutely described, in order to answer a most important purpose.

It was, according to the computation of the learned Usher *, the *thirtieth* and *last Jubilee*, since its first celebration in the land of Canaan, when Jesus Christ, in the *thirtieth* year of his age†, was now to be announced to the Jewish Nation, as the long-promised Messiah. It was now that he was to begin to "preach the acceptable "Year of the Lord‡"—a more glorious and

The year 26 is therefore the very year, in which St. John commenced the work of his ministry, and became the means of introducing a new and more happy order of things. See Ancient Universal History, vol. 14, page 34, and vol. 10, page 520, &c.

* Usser. Annal. A.M. 4030. See also Note W, in the Appendix; where an attempt is made to place this wonderful coincidence in the clearest light, by a correct chronological statement.

† It is a striking circumstance, in further proof of the *typical* nature of the Levitical Priesthood, that the Priests were not allowed to enter upon the discharge of their sacred functions, before they had attained their *thirtieth* year. See Numb. ch. 4, and Lecture II, pages 82—86.

‡ Luke, ch. 4, v. 16—21.

In the words included in the above reference, there

happy period, than any Jubilee that had ever preceded it; a better state of things, than even the peculiar people of God themselves had ever hitherto experienced;—a dispensation in the Divine Government that was never afterwards to be superseded.

Do not these circumstances, then, bring almost irresistibly to our recollection those sublime and powerful words, by which the prophet Daniel is enabled to interpret the concluding part of Nebuchadnezzar's

is not only a plain acknowledgment of the fulfilment of that remarkable prophecy of Isaiah which is there cited; but a special allusion also to the *typical* import of the Jubilee itself, the peculiar object of which was to "*proclaim liberty throughout all the land, unto all the inhabitants thereof.*" *Thus* therefore our blessed Saviour explained its emblematical and spiritual signification, "The "spirit of the Lord is upon me, because he hath "anointed me *to preach glad tidings* (the Gospel) *to the* "*poor*; "he hath sent me to *heal* the *broken-hearted*, to "*preach deliverance to the Captives*, and *recovering of* "*sight to the blind*, to *set at liberty them that are bruised*, "*to preach the acceptable year of the Lord.*" See Levit. ch. 25, v. 10—17, and some excellent remarks, in further illustration of several of the preceding particulars, in Mr. Parkhurst's Greek Lexicon, under the word Θρανω; and in Dr. Whitby's Commentaries on Luke, ch. 4, v. 18, 19.

dream—"*In the days of these kings shall* "*the GOD of Heaven set up a Kingdom,* "*which shall never be destroyed:* and the "Kingdom shall not be left to other peo- "ple; but it shall break in pieces, and "consume all these kingdoms; and it "shall stand for ever*."

It is well known, that the Kings or Kingdoms here described, are the four great Empires, professing paganism, that were to exist successively, from the time of the uttering of this Prophecy, to the period of the establishment of this more durable Dominion "by the God of Heaven." It is perhaps unnecessary for me to say, that, the first of these was the Babylonian, which was then in existence; the next the Medo-Persian, that was established upon the ruins of the forme; the third the Macedonian, originating in the total defeat and death of Darius Codomannus; and the last the Roman, which gained the ascendancy over the

* Dan. ch. 2, v. 31—45. The reader may consult the admirable discourse of Bishop Newton on this miraculous Dream, in his thirteenth dissertation on the Prophecies.

last branch of the Grecian, at the battle of Actium. It will also be immediately remembered, in what manner these four Empires were symbolized in the King's dream.

In the Prophecy above cited, it is particularly expressed, that this spiritual Dominion should be *first* set up by the God of Heaven "*in the days of these Kings;*" that is, while the succession of these four monarchies should still be carrying on; and after the establishment, and during the continuance, of the last of them. And we may accordingly perceive, that *the very time*, when the first grand exercise of universal Sovereignty was actually taking place throughout the Roman Empire, was marked as *the peculiar period* for ushering in this felicitous Event. "It "came to pass," says the Evangelist, "that there went out a decree from Cæsar "Augustus, that all the world should be "taxed. *" This was an incident, with the effect of which, in illustrating some of their own prophecies, the Jews themselves were well acquainted. It was regarded

* Luke, ch. 2, v. 1.

by them as a signal for the near approach, if not for the very advent, of their Messiah. And this is a circumstance, that merits our most serious attention. About the time, as we may suppose, of the *publication* of this Decree in the land of Judah, John the Baptist was born; during the very interval, while it was being *enforced* in that country, the promised Messiah made his appearance *. Before that period, moreover, there had been no pretenders to this exalted Dignity and Title: but no sooner was the imperial Edict, for taking a census of the subjects of the empire, fairly circulated throughout Judæa, than false Christs and false Prophets began to arise. And their numbers greatly increased, as the dreadful catastrophe of the Jewish nation drew near. Josephus himself has mentioned several of these †,

* Luke, ch. 2, v. 4—7.

† See examples of this in Antiq. book 17, ch. 10, book 18, ch. 1, and elsewhere. The first which he mentions, namely, that of Judas, the son of Ezekias corresponds with that given by Gamaliel in Theudas Acts, ch. 5, v. 36. The next was that of one Simon, who had been a slave of Herod, but who, nevertheless, assumed the style of Royalty. The third instance was exhibited in Judas of Gamala, the same person whom

who aspired to the diadem, and assumed the style and title of Kings; doing great mischief; and seducing many to acts of rebellion, and to their own eventual destruction.

Here therefore is another date ascertained, in accomplishment of the express words of prophecy, to a most wonderful degree of precision.

For assuredly, when, in the *thirtieth* year after this *, "John the Baptist came "preaching in the wilderness of Judæa, "and saying—Repent ye, *for the King-* "*dom of Heaven is at hand;*" when Jesus Christ himself, the Saviour of men, the anointed "Lord of all," "the blessed "and only Potentate," the "King of "Kings, and Lord of Lords," came holding forth the same transcendent motive for Repentance, and saying precisely the same words—"*the Kingdom of Heaven is* "*at hand* †;" and when, further, he gave it almost exclusively in charge to his

Gamaliel notices under the name of Judas of Galilee, in Acts, ch. 5, v. 37.

* Luke, ch. 3, v. 23.

† Matth. ch. 4, v. 17. Mark, ch. 1, v. 14, 15.

Apostles, when he first sent them forth, to preach *the same Doctrine* *—we cannot avoid perceiving the *beginning* of the actual accomplishment of this most grand and striking prediction. During the ages that have succeeded, we have been able to trace, in some measure, the effects that have been produced by "the Stone cut "out without hands." It has long since smitten the "*Image*," representing the succession of the four great Pagan Empires, "*upon its feet*," that is, upon *the last of them, the Roman*; and it has, in a wonderful degree, established itself upon their ruins.

Thus far, however, we have only seen as it were, the Dominion "*of the Stone* †;" and the Kingdom of Christ in its oppressed and imperfect state; but we have certainly seen that Dominion most surprisingly extended, in opposition to every counteracting principle. We have observed it gradually swelling, through a series of

* Matth. ch. 10, v. 7. Luke, ch. 10, v. 9.

† See the venerable Mr. Mede's illustrations of this symbolical expression, in pages 135, and 909, of his works, Edit. 1664.

eighteen centuries into *almost* "a Moun-"tain;" and we have every reasonable ground on which to rest our belief, that, at last, agreeably to the words of the prediction, this increasing Mass of Good, this spiritual "Kingdom set up by the God of "Heaven," "will fill the whole Earth."

If this be desirable, let us earnestly beseech "our Lord Jesus Christ," that as, "at his first coming, he did send his Mes-"senger to prepare the way before him;" so he would now "grant to the Ministers "and Stewards of his Mysteries, that they "may likewise so prepare and make ready "his way, by turning the hearts of the "disobedient to the wisdom of the just, "that at his second coming, to judge the "world, we may be found an acceptable "people in his sight, who liveth and "reigneth with the Father and the Holy "Spirit, ever one God, world without "end *. *Amen.*

* Collect for the third Sunday in Advent.

LECTURE IV.

Delivered Nov. 29, 1812.

Luke, ch. 24, v. 27.

And beginning at Moses and all the Prophets, He expounded unto them, in all the Scriptures, the things concerning himself.

SUCH was the plan adopted by our Saviour Christ, for establishing the faith of his disciples, and for solving all their doubts. The first application of it was made to the two disciples at Emmaus *; and the second to all the disciples at Jerusalem †; and it appears, in both instances, to have

* Luke, ch. 24, v. 13—31, compared with Mark, ch 16, v. 12, 13.

† Luke, ch. 24, v. 36, &c. compared with John, ch. 20, v. 19, &c. The correspondence of the above mentioned passages in St. Luke with those, with which they are respectively compared in these two notes, is well illustrated by Dr. Macknight, in his "Harmony of the Gospels." Vol. 2, page 647—653, Edit. 2.

been accompanied with a miraculous display of his Omnipotence. But, independently of these last mentioned circumstances, it was a mode of instruction of singular utility. When he condescended to be the Teacher; when he exhibited a comparison of what had been "written, in "the law of Moses, and in the Prophets, "and in the Psalms, concerning himself," with that completion, which every portion had thus far received, in the various and wonderful events with which they themselves were well acquainted; the evidence became irresistible. "Then opened "he their understanding that they might "understand the Scriptures." And having been fully convinced, that "*so* it was "written, and *so* it behoved Christ to "suffer, and to rise from the dead the third "day, and that repentance and remission "of sins should be preached in his name, "among all nations;" they became most faithful and zealous witnesses of these things; and sealed, for the greater part, their testimony to the Truth with their blood.

The same sacred mean of instruction

has descended among their successors in the Christian Ministry to the present time; and is ever at hand, to be applied with the happiest effect, to the correction of error, to the confusion of infidelity, and to the confirmation of the truth of our holy Religion. It is true, we cannot enjoy Christ's *personal* presence now, in the same manner as these disciples did; or be eyewitnesses of miracles similar to those, by which they were surprised and convinced; but, in reality, we have no need of these. Every material circumstance that was known to them, has been recorded by the Evangelists with a minuteness and consistency, that have bid defiance to the objections of the Sceptic through every succeeding age; and we have the inestimable advantage of being able to compare the unparalleled events, that immediately attended the redemption of mankind, with those "Prophecies in "old time*," which expressly foretold them. We may acquire, indeed, the *additional* evidence and satisfaction, that

* II Pet. ch. 1, v. 21.

arise from the fulfilment of many of the ancient predictions, that were then unfulfilled; as well as from the gradual accomplishment of those, that were uttered by our blessed Saviour and some of his Apostles themselves. And we are at liberty to derive the firmest support, and the most exalted encouragement, from the assurance, that, while his disciples are engaged in the defence and propagation of the Gospel, "Lo! he is with them always, "even unto the end of the world *."

In following that consecrated track which has thus been marked out, we have already seen, what was the state of Revelation, in respect to the great subject of human Redemption, during the early ages of the world, and till the time of Jacob; how wonderfully, in numerous instances, the Mosaic Dispensation was emblematical of, and preparatory to the Christian; and how accurately the very circumstances were predescribed, which were designed by divine wisdom to introduce the promised Messiah, to the infinitely important

* Matth. ch. 28, v. 20.

work he had undertaken, by the mission of John the Baptist.

When he himself appeared, there then occurred the most surprising series of facts that had ever been beheld, to confirm, or to invalidate the plain declarations of prophecy respecting him; and it became only necessary to "search the Scriptures," in order to perceive, how far, and how truly, they had "testified of him *." It remains for us therefore, as an indispensable part of our present duty in this place, to apply the same unequivocal means of information to the same essential point. And if, upon a careful investigation of some of these evidences, it shall appear, that the *Time*, *Place*, and *other Peculiarities*, attending his Nativity; the *very Style* of his Life, his *Disposition*, and *Manners*; "the *mighty Works*" that he wrought, the general *Spirit* of the *Precepts* he delivered, and of the *Doctrines* he revealed; *the Sufferings* he endured, and *the Causes* for which he underwent them; *the very Time* of his *Death*, *the various Incidents* that

* John, ch. 5, v. 39.

should attend it, and even *the circumstances of his Entombment; his Resurrection from the dead, and his visible Ascension into Heaven*—if it shall appear, that all these particulars have happened in perfect agreement with the prophetic testimonies of Scripture, uttered indeed at different periods, but all of them centuries before the events themselves took place; then we have every reasonable ground for belief, that "we have not followed cunningly devised Fables*;" but have indeed "found him, of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, the Son of God †."

In pursuing this line of inquiry, (which has already so often and so happily engaged the talents of pious and learned men) it will be my endeavour, on the present occasion, for the sake of varying in some degree the mode of disquisition, and of rendering the argument from prophecy still more striking, to select *chiefly* such passages for elucidation; as have either been applied expressly by the Jews them-

* 2 Pet. ch. 1, v. 16. † John, ch. 1, v. 41—45, 34.

selves, to the Messiah whom they have been expecting; or have been so translated by the seventy Interpreters, as to prove, that they are altogether inapplicable to any other.

I. The first particular, which demands our attention in the history of Christ, is *The Incarnation*; or, his assumption of the *human* nature into union with the *divine*. This has been asserted with the greatest perspicuity by St. Matthew *, and St. John †; and illustrated with a number of additional circumstances by St. Luke ‡; notwithstanding which, there is no article of the Christian faith, that, through the perversion of reason, has been more questioned. But, in reality, there is none more firmly established. The doctrine is indeed sublime and mysterious; it is proposed to us for our belief, and not for our comprehension; but the event, on which it is founded, is no other than the literal accomplishment of prophecies, that are equally sublime and extraordinary. Shall

* Matth. ch. 1, v. 18—25. † John, ch. 1, v. 1—14.
‡ Luke, ch. 1, v. 26, &c. and ch. 2, v. 1—20.

then, the miraculous conception admit of doubt, when it was unequivocally foretold in such peculiar terms as these—

"Behold, *the Virgin* shall conceive, and bear a Son;

"And she shall call his name IMMANUEL *!"

* St. Matthew is very firm and explicit, in referring to the wonderful Events he had just been recording, for the precise fulfilment of this very Prophecy—"Now all "this was done, that it might be fulfilled which was "spoken from the Lord, by the Prophet, saying—Behold "the Virgin shall conceive, &c." And in this testimony, it is well worthy of remark, that the word עלמה which, for the sake of cavil, has sometimes been represented as importing *a young woman* generally, whether *married* or *single*, is rendered by Παρθενος; which restricts the sense to a state of *Virginity*. Compare Isaiah, ch. 7, v. 14, with Matth. ch. 1, v. 22, 23. In the same manner also has the word been translated by the LXX. —ἰδὺ ἡ Παρθενος ἐν γαστρι ληψεται—and thus have these interpreters established the exact signification of the prediction itself, with as much certainty, as the Evangelists already cited have afforded their attestation to the fact by which it was fulfilled.

"St. Matthew," says Bishop Lowth, "in applying "this prophecy to the birth of Christ, does it not merely "in the way of accommodating the words of the pro-"phecy to a suitable case not in the Prophet's view; "but takes it in its strictest, clearest, and most impor-"tant sense, and applies it according to the original

And does not the following passage plainly imply an union of the human and divine natures, in the glorious personage who was to be the subject of this Birth—

"Unto us a child is born; unto us a son is given;
"And the government shall be upon his shoulder:
"And his name shall be called Wonderful, Counsellor,
"The mighty God, the everlasting Father, the Prince of Peace *!"

That he was to be, in a very particular manner, *the seed of the Woman*, formed a part of the first promise, that had ever been vouch-

"design and principal intention of the Prophet." Translat. of Isaiah, on the place.

To this prophecy of Isaiah, Micah also makes a very particular reference, when he says—

"Therefore will he deliver them up, until the time when *she that bringeth forth, hath brought forth.*"

See Archbishop Newcome, on Micah, ch. 5, v. 3.

Dr. Postlethwaite's Sermon, preached before the University of Cambridge, Dec. 24, 1780, upon this very subject, is an excellent specimen of sacred criticism, and well worthy of particular perusal.

* Isaiah, ch. 9, v. 6. The Jews themselves refer this illustrious prophecy to the Messiah; and accordingly their Paraphrast renders שר שלום, "*The Prince of "Peace,*" by משיחא דשלמא, "*The Messiah of "Peace.*"

safed by the Almighty to man *. And that he was also *the Son of GOD* is evident from that inspired declaration, which the Psalmist made in his name—

"I will declare the Decree: Jehovah hath said unto me,

"Thou art my son, this day have I begotten thee.

"Ask of me; and I will give the nations for thy Inheritance,

"And the uttermost parts of the earth for thy Possession †."

* The Chaldee Paraphrast has also referred, though with ideas upon the subject rather confused, the fulfilment of this promise *to the days of* the long-expected King Messiah (ביומי מלכא משיחא). And this reference seems to have been fully warranted, by the very sense of the Jewish Church upon the subject. The Author of the Book of Wisdom, who must have been well acquainted with the Doctrines of that Church, has asserted in plain terms, that "through envy of the Devil, "came Death into the world." Wisd. ch. 2, v. 24. As therefore the fall of man was attributed to the agency of this apostate spirit, they would naturally attribute his recovery to a power still superior, to that of the promised Saviour. See Targum on Genesis, ch. 3, v. 15.

† Psalm 2, v. 7, 8—

This is another portion of the prophetic writings, which the Jews apply to their Messiah, in the most express manner. The whole Psalm, indeed, predicts

Surely these magnificent and peculiar descriptions taken collectively are utterly inapplicable to any *mere man*, that has ever existed: they can only relate to him, "in whom," we are assured, "there dwel-

the prerogatives and achievements of one and the same august Personage; and when it is said, in the second verse "The Rulers take counsel together against "JEHOVAH, and against his Anointed."—they render this latter clause by ולמנצי על משיחיה "and for con-"tending against *His Messiah*." Targ. on Psalm 2, v. 2.

Although there are *several* things in this psalm, that may be considered as having a particular relation to David; yet there is certain y *much* that can only be ascribed, strictly speaking. to that exalted Being, of whom *David* himself was in many respects *a Type*. The language *of the whole* is highly *typical*, as Bishop Patrick has ably shewn, in his excellent remarks upon it. The Israelitish Monarch, however great, and successful in war, never attained to that extent of dominion which is here described. He could never assert, *literally*, the transcendant claim, of being "*the only-begotten son* "*of* GOD." "Unto which," indeed, "of the *Angels* "said God at any time—"Thou art my Son, this day "have I begotten thee?" Heb. ch. 1, v. 5. So far from this title or relationship being attributable to any merely human, or even angelic Nature—"Unto *the Son* "he saith; Thy throne, O GOD, is for ever and ever; a "Sceptre of Righteousness is the Sceptre of thy King-"dom," &c. Heb. ch. 1, v. 8, 9, Psalm 45, v. 6, 7.

"leth all the fulness of the God-head bodily*."

II. And the *Time of his Advent* will be found to have been marked with equal precision.

With respect, first of all, to that noble prophecy of Daniel concerning "*the* "*seventy weeks*;" in which, without doubt, the very year of human Redemption has been pointed out with the utmost precision; but in the explication of which such a variety of opinions has prevailed †; it will be sufficient to observe—that, from whatever date the commencement of this period has been reckoned, the expiration of it has now elapsed for many ages. The last of the events foretold is *the destruction of the City and the Sanctuary*; and that was accomplished near seventeen hundred and fifty years ago.

But we have the means of determining the time of our Saviour's Advent very clearly, by means of other passages in the prophetic writings.

There is a remarkable approximation to

* Coloss. ch. 2, v. 9.

† Dan, ch. 9, v. 24—27. See also Appendix, Note X.

it, in the first of Daniel's prophecies, concerning the four great and successive Empires of the world*. They are here compared to an Image composed of different materials; and these materials are designed to correspond respectively with the peculiar characteristics of these Empires, in the order in which they should succeed each other; and the order of their succession *in time* is represented by that, in which the materials are placed, in descending from the head to the feet. The *feet* will therefore denote *the last* of them, that is, *the Roman*. But it is also foretold, that "*a Stone, cut out without hands, should* "*smite the Image upon its feet, and break* "*them to pieces*;" and, after the destruc- "tion of the Image, "*should become a* "*great Mountain, and fill the whole Earth.*" In explaining the import of this part of the symbolical representation, the inspired writer declares, that, "*in the days of these* "*Kings*," or, during the period of their succession, "*the GOD of Heaven shall set* "*up a Kingdom, which shall never be de-*

* Dan. ch. 2, v. 19—45. This was uttered in the second year of Nebuchadnezzar's reign; and 603 years before the Christian era.

"*stroyed*;" but "*shall break in pieces, and* "*consume all those Kingdoms, and shall* "*stand for ever.*" Upon this ground it has been generally concluded by Jews and Christians *, that the foundation of the last of these Empires by the Romans, was to take place, *some time before* the coming of the Messiah, and the commencement of his sacred Dominion.

But there are two predictions of Holy Writ, the one relating to the *spiritual*, and the other to the *temporal* state of the Jewish nation, *after his Advent*, which, if they be separately compared with the preceding, will point out, with sufficient clearness, the very generation that was to be distinguished by it.

Haggai, to afford every possible encou-

* Bishop Newton most justly observes—"As we may "presume to say, that this is the only true and genuine "interpretation of this passage, so likewise is it the "most consonant to the sense of *all ancient Writers, both* "*Jews and Christians*; and its antiquity will be a further "recommendation, and confirmation of its truth." The able analysis, which the learned Prelate has given of this very prophecy, fully merits the attention of all, who are desirous of obtaining ample information upon this curious and interesting subject. It is contained in his thirteenth dissertation.

ragement to his pious countrymen in the rebuilding of their temple, was commissioned to pronounce in the name of God—

"*And the desire of all Nations shall come* *."

"*Great shall be the Glory of this House*;

"*The latter* (Glory of it) *shall be more than the former.*"

"*And in this place will I give Peace,*

"Saith Jehovah of Hosts †.

* Haggai, ch. 2, v. 7. &c. See also Appendix, Note Y.

† I have here ventured to propose, what appears to me to be an emendation in the version of this truly evangelical Prophecy. Much confusion and difficulty have arisen, in consequence of commentators not having attended sufficiently to the natural import of the terms in which it is conveyed. The greater part, adopting the version of the Vulgate, and the ordinary translation of our Bibles, have imagined, *that the glory of the temple then building by Zorobabel, was to exceed that of the Temple erected by Solomon, on account of its being glorified by the personal presence of him, who was "the Desire "of all Nations."* But this interpretation can scarcely be said to agree with the fact; for Herod the Great, in order to immortalize his name by rearing the most noble Edifice in the world, took down the temple that had been built by Zorobabel *to its very foundations. He even cleared away the foundations, in order to lay those intended for his own structure.* And thus, there does not appear in the time of our Lord, and according to the testimony of Josephus, (Antiq. lib. 15, c. 11, sect. 3) to have been

But many ages before this divine communication was made, the Patriarch Jacob

a single vestige of the former temple remaining. That therefore which was erected by Herod was, in truth *the third* temple which the Jews had seen at Jerusalem, and not *the second*; and it was as different an edifice from that of which the prophet is here supposed to speak, as this latter was from the temple of Solomon.

But, in reality, there is none of this inconsistency, or even difficulty, implied in the sacred text. The word בית is evidently applied, in a *general* manner, *to the place at Jerusalem, which GOD had "chosen, to set his name "there;"* and *not to any particular building or modification of it.* In proof of this point, let us refer to a passage introductory to that now cited, and in a former verse of the same chapter. The Prophet inquires—

מי בכם הנשאר אשר ראה את הבית הזה בכבודו הראשון
Haggai ch. 2, v. 3.

"*Who among you is left, who saw this house in its former "Glory?*" The glory and splendour of *Solomon's temple* are here entitled "*the former glory of this house,*" *of the temple that was then building.* When therefore he afterwards proceeds to say—

גדול יהיה כבוד הבית הזה האחרון מן הראשון

Can we hesitate to admit, that the sense is plainly this —"*Great shall be the glory of this House; the latter* "(glory) shall be *more than the former.*" And precisely in consistency with this, is the version of the LXX. μεγαλη 'εςαι η δοξα του 'οικου τουτου, 'Η 'ΕΣΧΑΤΗ 'υπερ ΤΗΝ ΠΡΩΤΗΝ. The Prophet does not style the temple that was then in hand *the second*, or *the latter temple*; he applies the terms of *priority* and *posteriority* merely to *the different degrees of Glory* that should dis-

had, in his latest moments, been favoured with a Revelation, that "*the Sceptre should* "*not depart from Judah, nor the Lawgiver* "*from between his feet, until Shiloh came* *."

From the former of these animating assurances it appears, that the exalted Per-

tinguish that consecrated spot, *at different periods of time*; asserting, that *that* which should come *the last* should be the *most excellent* of *the two*. Hence therefore, all distinction between those holy places, by which Jerusalem was rendered pre-eminent for so many ages, above other cities of the world, is superseded; and the difficulties, that are attached to the interpretation arising from such a distinction, are effectually removed.

That the word בית is fully applicable to a *spot* rendered sacred by the divine Majesty, without even supposing any *building* where the rites of religion might be publicly performed, appears very clearly from a particular passage in the life of Jacob. When the patriarch "awaked out of his sleep," during which he had been indulged with such a heavenly and beatific vision, "he "said, Surely JEHOVAH is in this place; and I knew it "not."

"And he was afraid, and said, How dreadful is this "Place! This is no other than the House of GOD, and "this is the Gate of Heaven."

"And Jacob rose up early in the morning, and took "the stone which he had put for his pillow, and set it "up for a pillar, and poured oil upon the top of it.

"And he called the name of that place (בית אל) "*Bith-al, the House of GOD*. Genes. ch. 28, v. 16—19.

* Genesis, ch. 49, v. 10.

sonage, whose coming is here foretold, should make his entrance into the world, *before* the final abolition of the Hierarchy of the Jews, and the destruction of their temple. That he should dignify their Holy House with his personal Presence, and make them ample amends for the loss of that visible Symbol of the divine Presence which had been its chief Glory before the date of their Captivity, those among them, who knew any thing of this prophecy, were thoroughly persuaded *; and there-

* What would tend greatly to strengthen this persuasion, is that ever memorable prediction, uttered by Malachi; and which, with its attendant descriptions, closes the Canon of the Old Testament—

"The Lord, whom ye seek,
"Shall suddenly come to his Temple,
"Even the Messenger of the Covenant, in whom ye delight,
"Behold, he shall come, saith JEHOVAH of Hosts."

Upon this passage some observations have been already offered in pages 120—124, Lecture III. These prophecies of Haggai and Malachi are indeed remarkably to the same effect, foretelling the advent of one, and the same person; who should be the object of *desire* with *all Nations*, but with *the Jewish Nation* in particular; who, from a faithful inquiry into their own sacred Oracles might have been better qualified, than any other people, to have formed suitable ideas respecting the nature and importance of his mission.

fore we read, in the writings of the Evangelists, that there were many, about the time of his birth, who were "waiting for "the consolation of Israel *," or "for Re-"demption in Jerusalem †;" that there were many also, who "thought," when they beheld the wonders of his ministry "that the Kingdom of God should imme-"diately appear ‡." Nay, so strong, and so general had this expectation become, that "all men mused in their hearts of "*John*, whether he were the Christ or "not §." I have only adverted to these circumstances, in order to shew what was the sense of the Jewish Church upon this subject; for *that*, in the present argument must have considerable weight. This expectation prevailed for many years before the destruction of their state; and that memorable catastrophe happened, as is well known, *nearly a century* after the commencement of the Roman, as an universal Empire ||.

* Luke, ch. 2, v. 25, and Mark, ch. 15 v. 43.

† Luke, ch. 2, v. 38. ‡ Luke, ch. 19, v. 11.

§ Luke, ch. 3, v. 15.

|| Augustus assumed the Reins of Empire, A.M. 3974;

The mere comparison, therefore of this prediction of Haggai with that of Daniel, will clearly evince, that, in the lapse of many ages, there has been *a certain fixed* and *determinate period, of ninety-nine years; before, or after which*, the great event, foretold equally by both, cannot possibly have taken place consistently with the credibility of either. But this interval must evidently be diminished by the whole of that space, during which the latter Glory of the Temple was to be rendered more illustrious than the former; that is, by the whole time that the glorious Person, whose appearance is here anticipated, should continue to honour it with his Presence *.

Jerusalem was destroyed by the Army of Titus, A.M. 4073.

* This, in fact, was almost the whole time, on particular occasions, during which our Saviour was upon earth.

1st. The gracious promise here made to the Jewish race began to receive its literal accomplishment when "the parents brought in *the Child Jesus*, to do for him "after the custom of the Law." Luke, ch. 2, v. 21—39. He was then six weeks old.

2dly, It was further very particularly fulfilled, when, at the age of only twelve years, he appeared in the temple, "sitting in the midst of the Doctors," and exciting

And we cannot but deduce from that other noble prediction, which has just been cited, and which exhibits so lumin-

the admiration of all who heard and saw him. Luke, ch. 2, v. 42—52.

3dly, But "his parents went up to Jerusalem every year at the feast of the Passover;" and in these journeys Jesus, without doubt, accompanied them; for that was an institution of the most indispensable obligation. So that every subsequent year of his life, there is reason to believe, the prophecy in question was literally verified.

4thly. But when the work of his Ministry commenced, his visits to the temple became more frequent. He often taught there; and propounded those divine doctrines and precepts, by which "Life and Immortality "were brought to light." And, on these as well as every other occasion, "his word was with power." His very enemies were obliged by the force of truth, to confess, that "*he spake as never man spake.*" (John, ch. 7, v. 32, 45—47) Such at one time was the effulgence of the divine excellence, which beamed forth from the person of Jesus, "while he taught in the Temple," that the very officers sent to arrest him were converted into his friends! At another time he made his public, and triumphant entry into Jerusalem; and exercised his divine commission, in clearing the temple of those abominations, by which, during that age, it had become deeply polluted. And in doing this, he did not hesitate to adopt the very words of God, by the mouth of his Prophet Isaiah—"It is written—My House shall be "called the house of Prayer." All these are instances of the fulfilment of this ever memorable prediction of

ously the peculiar privilege of the posterity of Judah; that *Shiloh*, whom this people themselves have always interpreted to be the Messiah *, was "to come into the "world," *before* the extinction of the royal Government in Judæa. But Archelaus, the son of Herod the Great, was banished, and his kingdom reduced to the form of a Roman province, *about* thirty five years † after the Empire had been firmly settled in the hands of Augustus. By applying therefore the comparison we have proposed to the present instance, the period, fixed by these prophecies for the coming of Christ, will be limited to the space of thirty-five years; that is, to about the length of one Generation.

Here then are two different prophetic periods, most distinctly proposed for the Advent of Our Lord: and the shorter of these commences with, and is consequently

Haggai. See Matth. ch. 21, v. 12—17; Mark, ch. 11, v. 8—19; Luke, ch. 19, v. 29—48; John, ch. 2, v. 12—25, &c.

* The Targums of Onkelos, of Jonathan, and Jerusalem, all render *Shiloh* by the *Messiah*; these two last add the title of *King*, מלכא משיחא.

† The Empire was founded A.M. 3974; Archelaus was banished, A.M. 4009.

included within the greater: whence it sufficiently appears, that, after the termination of either of them, there could not, in the nature of things, be any rational grounds for a further expectation of him, for those specific purposes, on account of which he is represented in these very predictions, as about to make his appearance.

It is unnecessary, in confirmation of the justness of these limits, to insist upon that general expectation, which, (according to Tacitus * and Suetonius †, and in consistency with the verses of the Sibylla Cumæa so beautifully adopted by Virgil ‡, and so

* Tacitus, Hist. lib. 5, c. 13—

"Pluribus persuasio inerat, antiqus sacerdotum literis "contineri, eo ipso tempore fore," "*ut valesceret* "*Oriens, profectique Judæâ rerum potirentur.*" Quæ "ambages Vespasianum ac Titum prædixerant."

† Percrebuerat Oriente toto vetus et constans Opinio; esse in fatis, ut, eo tempore, Judæâ profecti rerum potirentur. Mistaking in some degree the time, and the sense of this tradition, Suetonius applies it, as Tacitus also did, to Vespasian, who came to the empire from conducting the war in Judæa: and adds—Id de Imperatore Romano quantum postea eventu prædictum patuit. In Vitâ Vespas. c. 4.

‡ Eclog. IV. v. 4, &c.

Ultima Cumæi venit jam Carminis Ætas;
Magnus ab integro sæclôrum nascitur Ordo, &c.

evidently derived by tradition from a sacred source) was entertained during that age, by the Heathen World itself, of the rising of some supereminent Character; who should attain to universal supremacy, should found a new order of things, and greatly improve the state of mankind. It would be superfluous to enlarge further upon that anxious desire so notoriously felt, during the same period, for the manifestation of the promised Messiah, by the Jewish race themselves; or upon those delusive hopes, which, after they had "despised and rejected" Christ, rendered them, (as Josephus himself most clearly indicates,) even to the very time of the destruction of their temple, the dupes of every lawless impostor, who made any pretensions to that exalted Dignity *. It

*Josephus, speaking of the infatuation of his countrymen, in their fatal war with the Romans, says—"But "that which excited them principally to this war was "(χρησμος αμφιβολος ὁμοιως 'εν τοις ἱεροις ἐυρημενος Γραμμασιν) "*an ambiguous oracle, found likewise in the sacred wri-* "*tings, that, about that time, a certain person from their* "*country should become the Ruler of the habitable world.*" Thus it appears, that this very expectation urged them on to their own destruction. Josephus, judging from

is amply sufficient for my purpose, that the celebrated historians abovementioned, the former of whom flourished under the reigns of Vespasian, Titus, and Domitian, and the latter under those of Nerva, Trajan and Adrian, have borne their Testimony in the most unequivocal manner, to *the certainty of his Advent*, and to *the establishment of his Religion* *. To these, however,

the mere appearance of things, falls into the same misapplication of the Oracle, or rather Prophecy, as Suetonius and Tacitus afterwards did; referring for its full completion, to the elevation of Vespasian to the imperial throne. Joseph De Bell, Judæor. lib. 6, c, 5, sec. 4.

* Confounding the Christians with the factious Jews in Rome, Suetonius says, that Claudius expelled them the City.—"Judæos impnlsore Chresto assiduè "tumultuantes, Roma expulsit." In vit. Claud. c. 25, Here, as in other instances of the same kind, the sacred name of Christ is corruptly called Chrestus; upon which Lactantius makes the following remark:—"sed "exponenda hujus nominis ratio est propter ignoran-"tiam eorum, qui cum immutata literâ Chrestum "solent dicere." 4, 47. Suetonius was probably ignorant of the true name, as, in fact, he was of the religion of Christ. All that he appears to have known with any certainty was, that he was a native of Judæa; and therefore under a feigned name he imputes to him the disorders occasioned by the turbulent spirit *of the Jews*, then, as strongly as ever, *expecting their Messiah*,

may be added the testimony of Josephus himself; which, though it may have been regarded as an interpolation by some, has never been fairly proved to be such by any. So far from it, considering him as the historian of the Jews down to their very dispersion; it seems utterly impossible, that circumstances so surprising in themselves, and of such universal notoriety in Judæa, as the various incidents in the life,

Speaking of the treatment the Christians received under Nero, and falling again through ignorance into a misrepresentation of their character, he says—"Afflicti "suppliciis *Christiani*, genus hominum superstitionis "novæ ac maleficæ," In Vit. Nero, c. 16.

Tacitus, in his account of the sufferings of the Christians under Nero, adopts, as Suetonius has also done, the vulgar prejudices of his time against them. Annal. lib. 15, c. 44. He is very particular however in transmitting their name, and some of the most striking circumstances attending the founder of their religion.

"Abolendo rumori Nero subdidit reos, et quæsitissi-"mis pœnis adfecit, quos, per flagitia invisos, vulgus "*Christianos* appellabat. *Auctor nominis ejus Christus*, "*Tiberio imperante, per Procurtorem Pontium Pilatum* "*supplicio adfectus erat. Reppressaque in præsens exiti-*"*abilis superstitio rursus erumpebat, non modò per Ju-*"*dæam, originem ejus mali, sed per urbem etiam, quò* "cuncta undique atrocia, aut prudenda, confluunt, cele-"branturque."

death, and resurrection, of our blessed Saviour, should have entirely escaped his knowledge; and if he had known them, it is equally difficult to conceive, more especially when we take into the account his fidelity in recording the events near his own time, how he could have passed them over in silence *. It may fairly be presumed therefore, that, in the passage in question, he has transmitted such a description of the character of Christ, and of the principal events which distinguished his appearance, as was consistent with a candid, yet cautious use of the materials, with which the well authenticated accounts then in circulation had supplied him. The fear of falling into utter disrepute with his countrymen, most probably prevented his saying more upon the subject; and the

* The testimony of Josephus concerning Christ is too well known to require citation in this place; it occurs, however, in Antiq. lib. 18, c. 3, sec. 3. Mr. Whiston has written a learned dissertation, that is prefixed to his translation of the works of this Author; to prove the authenticity of this curious passage, from the evidence of writers of established credit, who, during the early ages of the church, and to the end of the fifteenth century, have either expressly quoted it, or made references to it.

desire of ingratiating himself still further with Vespasian, induced him to transfer the application of some prophecies, relative to the Messiah, to the raising of that General to the Imperial Throne *.

Having thus ascertained the *particular generation*, that had been designated by the language of prophecy for the Advent of the Messiah, it will not be difficult to proceed one step further; and to point out, from the same source, the *very year* of his Nativity.

A slight degree of attention, indeed, will soon convince us, that there is much more to be deduced from the two last predictions I have cited, than merely, that he should make his appearance, antecedently to the total destruction of the Jewish government by the Romans, and while the Temple of God was yet in exist-

* One proof of this has already been adduced, from the evidence of this historian, in a former Note, page 174, note *. In another part of his writings, Josephus lays claim to the credit of a particular revelation made to himself, in relation to this subject. See the remarkable speech he delivered, in the presence of Vespasian and Titus, when he was first brought before them, after the taking of Jotapata. De. Bell. Judæor. lib. 3, c. 8, sec. 9.

ence. They served to distinguish, when it arrived, the very year of his coming, by such infallible marks, that the Jews themselves did not mistake them.

The word (שילה) Shiloh properly signifies "*He that gives peace* *;" and the reference, equally made in these two divine prophecies to *the same* leading characteristic *Peace*, plainly proves, that they can relate only to one and the same person; who, on the same account, is still further entitled "*The Desire of all Nations*," and "*The Prince of Peace*." His advent was indeed, to be preceded by great revolutions in human affairs; and by wars, and universal commotions, that should render the tranquillity and concord here promised, in a temporal as well as spiritual sense, most earnestly desired. But these were to cease previously to the commencement of his pacific reign; and their gradual subsiding was to be the token, that that reign was then about to commence. So the Jews themselves were clearly of opinion †. And to this effect spake the

* See Note G, in the Appendix.

† Accordingly, they paraphrase that passage in Isaiah, ch. 4. v. 2—"*In that day*" (the day of Christ seen

Almighty by the mouth of the same prophet—

" *Yet once again, within a little time,*

" *I will shake the Heavens and the Earth,*

" *And the Sea and the dry Land:*

" *I will even shake all the Nations;*

afar off) *shall the branch of* JEHOVAH *become glorious* " *and honourable,*" by " *At that time shall the Messiah of* " JEHOVAH *be for Joy and Glory.*" Targum—משיחא דיהוה לחדות וליקר &c. This manifestation of the Messiah, it is to be observed, is described as taking place after a period of great distress; and corresponds, in this respect, with this prediction of Haggai, and with many others. See Bishop Lowth, and Mr Lowth more particularly, upon the place.

So, in that exquisitely beautiful passage, (Isaiah, ch. 11, v. 6,) where, under the gracious dominion of Christ, the most discordant natures are represented as strictly harmonizing with each other; when

" The wolf shall take up his abode with the lamb;

" And the leopard shall lie down with the kid:

" And the calf, and the young lion, and the fatling shall come together;

" And a little child shall lead them"—

The Chaldee Paraphrast introduces this charming description by the remark, ביומוהי דמשיחא דישראל יסגי שלמא בארצא &c. " *In the days of the Messiah of* " *Israel, shall peace be multiplied in the earth;* " *and the* " *wolf shall dwell with the lamb,*" &c. These examples plainly shew, what the sense of the Jewish church was, in respect to this peculiar characteristic of the Messiah's Reign.

" *And the Desire of all the nations shall come;*
" *And I will fill this House with Glory,*
" Saith Jehovah God of Hosts."
" Great shall be the Glory of this House,
" The latter (glory) more than the former."
" *And in this Place will I give Peace,*
" Saith Jehovah God of Hosts*."

Although the Dominion of Christ was to be of a *spiritual* nature; and the blessings to be derived from it in every respect correspondent; yet we cannot avoid perceiving, how adequately every part of this grand and awful description has been realized, even in a *temporal* point of view. At the time when it was uttered †, the Medo-Persian Empire, extending itself over the greatest part of the eastern world, was in the zenith of its prosperity; and affording every requisite protection to the peculiar people of God. It was a period of restoration to them; and of joyful deliverance from the sufferings they had endured. But, as they were here admonished, this happy posture of their affairs was not to be of any long continu-

* Haggai, ch. 2, v. 6, 7—9.
† About 520 years before Christ.

ance. Within what was comparatively "*a little while*"—within one hundred and ninety years afterwards, this mighty Empire, shaken to its base, was totally overthrown *. The Macedonian, established upon its ruins, was scarcely erected, when, by the death of its illustrious founder, and in consistency with a memorable prophecy of Daniel †, it became divided "towards "the four winds of Heaven," and divided against itself ‡. These momentous events, followed by the continual contests between some of these kingdoms, and between the Egyptian, or last branch of the Macedonian, and the Romans, who had been all this while rising by rapid advances to their plenitude of power, complete the dreadful scene, that overspreads the general face of history during three hundred and three years; that is, from the invasion of the Persian Empire by Alexander the Great, to the battle of Actium §.

* A. M. 3674. † Dan. ch. 7, v. 3, &c.

‡ This division of the Empire, nominally at least, occupied several years; from the year of the world 3681, when Alexander the Great died, to 3689, when his line was set aside by the deposition of his son, Alexander Ægus.

§ From the year of the World 3670, to the year 3973.

This dismal interval will furnish, to the eye of an attentive observer, little else than a continued series of commotions; some of which were most severely felt by the Jewish race themselves. But though there was a gradual subsiding of these tumultuous agitations, yet there was no *entire* intermission from war, till about twenty seven years after that time. It is generally agreed, that *then* all the provinces of the Roman Empire, comprehending the greater part of the then known world, were enjoying the blessing of peace *. The first use that Augustus made of this universal peace, and the first grand display he exhibited of his universal sovereignty were equally seen, in the issuing of a decree, "that all the world should be tax-

* "The Roman Empire," says Mosheim, "at the "birth of Christ, was less agitated by wars and tumults, "than it had been for many years before. For, though "I cannot assent to the opinion of those, who, following "the account of Orosius, maintain, that the temple of "Janus was then shut, and that wars and discords had "absolutely ceased throughout the world; yet it is cer-"tain, *that the period, in which our Saviour descended "upon earth, may be justly styled the pacific age, if we "compare it with the preceding times.*" Ecclesiast. History, vol. 1, p. 15, Edit. 2, of Dr. Maclaine's Translation

"ed *;" and, according to the testimony of St. Luke †, at the very time that this taxing was being carried into effect in Judæa, Jesus Christ, the promised Messiah, made his first appearance in our nature.

Thus truly then was it foretold to the people of God, that "*once again*," *after* all the vicissitudes they had undergone, and *before* the manifestation of the Messiah, "*the Lord of Hosts would shake the heavens* "*and the earth*"—the higher powers that then governed the world, and the nations that were subject to them; "*the sea and* "*the dry land*," the maritime regions that were under their sway, as well as those comprehended within the interior of the Continents; even "*all nations*," that were in any degree connected with them. There was to be no *peace*—nothing to justify, even in a secular sense, the descriptive character that had been given of "*Shiloh*," "the Prince of Peace," and of the blessings that should attend his coming—so long as these concussions lasted; and

* This took place in the year of the world, 4000; four years before the vulgar Era.

† Luke, ch. 2, v. 1—19.

therefore the termination of these was very properly to be regarded as one preliminary to his Advent: it was to be one of the peculiar "signs of that time *." So much may be easily inferred from the prophecies before us: and such was the previous opinion, and expectation of the Jews themselves. And, agreeably to this, we may perceive, that no impostors, assuming to themselves the style and title of the Messiah, made any attempts to obtrude themselves upon the notice of their countrymen before that period. They knew too well the impossibility of carrying on the deception: they were fully persuaded, that they should have the direct evidence of prophecy, the sense of their own nation, the whole course of tradition against them.

Most unhappily for themselves, the *secular*, or *literal sense* was *that only*, in which the Jewish race in general were disposed to receive these divine and deeply interesting communications. Connecting them with a number of other glorious predictions, which displayed the happiness, the grandeur, and universality of the

* Matth. ch. 16, v. 3.

Messiah's kingdom, they confined their prospects to the *temporal* aggrandizement of their own nation under his dominion. With a very few exceptions, they had no idea, that his "*kingdom was not to be of this* "*world* *;" or that the general respite from war, which marked the time of his appearance, was only a symbol, as it were, of that harmony and universal benevolence, which should be the chief characteristics of his rule; and which, continually diffusing themselves during the period of his reign, shall then only universally prevail, when he shall at length have "put all "enemies under his feet."

As we proceed, we shall find circumstances of still greater peculiarity to demand our attention. Not only the *time* of his coming, and the *sign* of it which we have just noticed, but one of the most distinguishing phenomena that should attend it, proves, *by the Event*, to have been clearly foreshewn. To this effect is the following prophecy of Balaam—

"I shall see him, but not now;

"I shall behold him, but not near:

* John, ch. 18, v. 36.

"There shall come *a Star* out of Jacob,
"And *a Sceptre* shall rise out of Israel,
"And shall divide asunder the boundaries of Moab,
"And subdue all the children of Seth.
"And Edom shall be an inheritance,
"Seir also shall be an inheritance for his enemies;
"And Israel shall do valiantly.
"Out of Jacob shall *He* come forth;
"And shall destroy him that remaineth from the city *."

* Numb. ch. 24. v. 17.—19.

There appears to be an inconsistency in our ordinary Bible translation of this passage—"*and destroy* "all the children of Seth." It would lead us to imagine, that the same word is employed in the original in this place, as is afterwards used, when it is said, "and shall "*destroy* him that remaineth from the city." In fact, in the Hebrew, these are two different verbs, conveying two very distinct senses, and which must evidently denote a variety in the fates of the people to whom they are respectively applied.—The passages are

וקרקר כל בני שת

"and shall *confound*, or reduce to subjection, all the "Sons of Seth;" and

והאביד שריד מעיר

"shall *destroy* him that remaineth, from the City."

The word קרקר as applied to walls and cities, signifies "*to demolish*," and "*lay waste*;" whence the Chaldaic term קרקרה implies *the bottom* or *lowest part*

If we connect this sublime and highly figurative language with the solemn declaration that introduced it *, it will plainly appear to have an immediate relation to the fate of the Moabites, and of the posterity of Esau, at some future period. Thus it has been understood by some of our best commentators †; and, in this sense, it received its literal verification, in the person and achievements of David, a little more than four hundred years afterwards ‡.

But as David was employed occasionally by the Holy Spirit as a type of Christ §, so has this prophecy a wonderful

of any thing: so that this verb, when applied to the Sons of Seth, will denote such *an overthrow* of them, as shall *reduce them entirely to subjection*. The idea of their *destruction*, in the absolute sense of the word, is by no means included.—See Buxtorf's Lexicon on the word.

* At verse 14 of the same chapter.

† See Bishop Patrick's notes on the place: Bishop Newton's fifth Dissertation on the Prophecies; and Dr. Delany's Life of David, vol. 2. p. 18. &c.

‡ This Prophecy was uttered about the year of the world 2552; the Moabites and the Edomites were subdued by David about 2964.

§ See Appendix, Note Z.

and most decisive reference to that illustrious Person. He was, in a very emphatical sense, "*the Star that was to come* "*out of Jacob*;" even "*the bright and* "*morning Star* *." Intimately related to the Israelitish King, he was both "*the* "*Root and Offspring of David* †;" that successor of his line, that should pre-eminently have the Dominion ‡, and shall "*subdue all things unto himself* §." Of him might the Prophet more forcibly say, "*I shall see him but not now; I shall behold* "*him, but not near:*" for this prediction was uttered upwards of fourteen hundred years before the manifestation of the glorious personage it foretold.

And to this application of the prophecy there are not wanting suffrages, both among the Jewish ‖ and Christian

* Rev. ch. 22. v. 16.

† It is remarkable that the great Code of Revelation should close with these august representations of the nature and character of Christ; as if to infix them the more deeply upon the minds of the generations to come.

‡ Dan. ch. 2. v. 44. and ch. 7. v. 13, 14, 27.

§ Philip, ch. 3. v. 21. 1. Cor. ch. 15. v. 25.

‖ Thus that passage:—"There shall come a Star out "of Jacob; and a Sceptre shall rise out of Israel"—is

Interpreters *. The former refer it most pointedly to the Messiah, whom they were

referred expressly to the Messiah in the Targums both of Jonathan and Onkelos, "*A powerful Sovereign,*" says the former of these, "*shall reign from the house of* "*Jacob;* (ויתרבי משיחא) *and the Messiah shall be* "*anointed.*" &c. That of Onkelos renders it—"*a King* "*shall rise out of Jacob,* (ויתרבא משיחא) *and the* "*Messiah shall be anointed from Israel,*" &c. Maimonides refers for the accomplishment of the whole prophecy, partly to David, and partly to the Messiah.

The general agreement of the Jews of his time, in opinion upon this subject, was clearly the reason why the Jewish Impostor, Caziba, who, in the reign of Adrian, proposed himself to his own nation as the Messiah, and brought upon them a second time the signal vengeance of the Romans, chose to assume the name of *Barchochab*; founding his pretensions upon the presumption, that he was the *very Star* or *Potentate* foretold by Balaam.

It is observable, at the same time, that he did not assume the name of Chochab, "*the Star,*" but of Barchochab, "*the son of a Star,*" the motive for which seems to be this: from having been a leader of Banditti in Judæa, he at length became so powerful, that *he was chosen King of the Jews;* and then, to enhance his own reputation by a claim to *royal descent* (a claim which their own writers seem willing to allow) pretended that *he only succeeded his father in that elevated situation*; but that he was himself *the Star predicted.* See Mod. Univ. Hist. vol. 13. p. 131.

* Bishop Newton has exhibited, in the clearest man-

expecting; and to the extent of the Dominion that he will establish. The latter trace its happy fulfilment in events that are already past; in the rapidly increasing diffusion of sacred knowledge; and in those blessed consequences that have resulted, and which must necessarily still further result.

The King and Princes of Moab, at the time when this prophecy was uttered, were earnestly engaged in endeavouring to procure from the mouth of Balaam, curses against Israel; and the means that had been applied to this purpose were mystic sacrifices, divination, and enchantments;—in other words, the superstitions and rites of a false religion. Hence, as their arms were thus far of a spiritual nature, so they must be considered as representing the spiritual enemies, who were smitten by the *Sceptre*, or power of the Messiah. The hostility of the Edomites, also, having been displayed, in

ner, the more general opinion that has been entertained in the church relative to this subject, in the Dissertation already referred to.

direct opposition to a people, conducted miraculously by Divine Providence, and acting immediately under the divine Command, became a very lively emblem of religious persecution—such, as cannot but at length be dispossessed of its ability for mischief, by the same Almighty Ruler. In consistency with these explanations, he is said "to have spoiled principalities, and "powers *;" and, having "acquired a "name that is above every name †," to be at the right hand of God exalted, "from "thenceforth expecting till his enemies "be made his footstool ‡."

But of the Person, who should *thus* subdue Moab and Edom, it is also said, that "*he shall reduce to subjection all the Chil-* "*dren of Seth* §;" and this part of the re-

* Coloss. ch. 2. v. 15. The spiritual Enemies of mankind are here denoted by St. Paul under these titles, agreeably to that which the same Apostle has explained more at large when he says—"We wrestle not "against flesh and blood; but against principalities, "against powers, against the rulers of the darkness of "this world, against spiritual wickedness in high "places."—Ephes. ch. 6. v. 12.

† Philip, ch. 2. v. 9. Ephes. ch. 1. v. 20, 21.

‡ Heb. ch. 10. v. 13. § Numb. ch. 24, v. 19.

presentation will be found to be equally applicable to him. As Seth was the only son of Adam, whose posterity did, in any degree, survive the deluge, so "*all the* "*Children of Seth*" must imply *all mankind.* And are not all men *by nature* prone to evil; and, so far at least, in a state of enmity with God? Even a heathen poet could discover that "no one is born without vices*;" divine Revelation, and general experience, confirm the fact. The *Subjugation* therefore, to which this prophecy alludes, may evidently be understood in *two different senses*; and become indicative of *two opposite fates.* In the *former* sense, it will be found to contribute essentially to our happiness; but in the *latter* it will be "Shame and everlasting Contempt †." The counteracting of the great propensity we feel to evil, in preference to good, is a kind of warfare against the depravity of our own nature; it is a conflict

* ——Vitiis nemo sine nascitur: optimus ille est,
Qui minimis urgetur. Hor. Sat. 3, v. 68.

To the same effect is that sentiment of Propertius—
Unicuique dedit vitium natura creato.

* Dan. ch. 12, v. 2.

against ourselves. All malignant passions are to be struggled with, and overcome; unjust prejudices are to be combated and overthrown; the heart that is hard must be softened and rendered contrite; the rebellious will must be subdued: and the principles of piety and virtue be strenuously introduced; before we can be said to take *the easy yoke* of Christ upon us, or to become the dutiful *subjects* of his dominion. The conquest that is *thus* obtained, and obtained likewise under the great "Captain of our Salvation," must as in every other instance, where victory is complete, be attended with the utter discomfiture of the vanquished party. And this is the *Subjection of the Sons of Seth*, in the *former* and *best* sense of the word; from whence it is sufficiently manifest, that *another*, and *most fatal Event* will inevitably overtake those, who have not been *thus* reduced to obedience. "*He that* "*remaineth in the City*," that is, he, whose "unruly will and affections" have never been compelled into the *active*, and *open* warfare above described, and submitted to the humiliation of *Defeat*, "*will be de-*

stroyed * : for these are the causes of man's enmity with God; these are the fruitful sources of his misery and ruin.

Such appears to be the genuine interpretation of this noble prophecy, as applied to the Messiah. The parallel will be found upon examination to hold good in all its parts; and to be perfectly consistent with the general tenour of revelation in regard to the same subject. From the whole we can collect; that a state of the most extensive harmony and happiness will ultimately succeed to the wars and persecutions, the confusions and disasters, that every age since the coming of Christ, as well as before it, has hitherto experienced. *There will be "given to him dominion, "and glory, and a kingdom, that all people, "nations and languages may serve him* †;" he

* Those mine Enemies, who would not that I should "reign over them, bring hither, and slay before me." Luke, ch. 19, v. 27. This is a sentence, which has been most remarkably executed, in respect to the Jewish race; and especially upon that generation of them, which rejected and crucified "the Prince of life, whom "God raised from the dead."

† Dan. ch. 7. v. 14.

*shall have "the Heathen for his Inheri-"tance**: *and all the families of the earth "shall be blessed in him* †."

Having shewn the applicability of this prophecy to Christ ‡, it is now incumbent upon us to observe, that it has in one particular received its accomplishment in a more direct, and less metaphorical manner; and it is partly for the purpose of shewing this, that it has now been introduced to your notice.

"The Star," then, "that should rise out "of Jacob," did not come unattended by *an outward and visible sign.* A Star, never seen before or since, did actually make its appearance at the time of the Saviour's Birth; and was acknowledged by some eastern Sages to be the very star of him, who was then "*born King of the Jews.*"

It has been elsewhere asserted ||, that

* Psalm 2, v. 8.

† Genesis, ch. 22, v. 18.

‡ It has been explained on a former occasion, in what events, and to what extent, generally speaking, it has been already verified, according to the view in which it has been considered. See Lecture I, pages 30—47.

|| Lect. I, page 30.

these "wise men" were from Persia; and professors of the Magian religion, as improved and determined by Zoroaster: and there are several very remarkable circumstances, which tend to confirm this belief.

Their very name, Μαγοι, in some degree implies this. But there was, unquestionably, for many ages, a famous seat of the Magi in Arabia Felix, as well as in Persia; and a sovereign Princess of that country is described by our Lord as "coming from *the uttermost parts* of the earth," (from those *extreme parts* of Arabia, where it is bounded by the Arabian Gulph and the Erythrean Sea) "to hear the Wisdom "of Solomon *." To mark therefore the country from which they came with the greater positiveness, they are said to have come "*from the East* unto Jerusalem †."

* See Matth. ch. 12, v. 42; Luke, ch. 11, v. 41; and 1 Kings, ch. 10, v. 1—13; where the history is related at large.

† Matth. ch. 2, v. 1. Ιδου, Μαγοι 'απο 'ανατολων παρεγενοντο 'εις 'Ιεροσολυμα. But if they came from any part of Arabia Felix, from Sabæa for instance, as several learned men have supposed, they would then have

Now, it is well known, that, for many years, there existed an intimate degree of connexion between the Persians and the Jews; and that the former of these people were rendered eminently instrumental, through the divine goodness, to the restoration and the happiness of the latter.

It is equally certain, that almost all the fundamental articles in their religious system, though differing in some respects, do in general agree with the doctrines of *the Holy Scriptures* *, with which therefore it plainly appears, Zoroaster himself

travelled rather from the *South* than the *East*, in making their way to Jerusalem: and this would have been the case, whatever latitude, within the limits of geographical propriety, be allowed to the expression 'απο 'ανατολων. We are spared, however, any further disquisition upon this subject, in consequenee of the Queen of Sabæa, or Sheba, having been expressly styled, "*the Queen of the South.*"

* Epitomes of their theological Code have been drawn up by various writers of eminence; by Dr. Hyde, in his work De Relig. Vet. Persar. cap. 3, 4, 9, 10, 11, 22, &c.; by Dr. Prideaux, in his "Connexion "of the History of the Old and New Testament," vol. 1, p. 250, &c. ed. 14; M. Rollin, in his Ancient History, vol. 2, p. 254, ed. 5; and by the Authors of Ancient Universal History, vol. 5, p. 143—167.

must have been well acquainted. Nor can this be thought strange, since he flourished in the reign of Darius, the son of Hystaspes; and it was therefore easy for him to have had an intercourse and personal acquaintance with the peculiar people of God; and to have conferred with Daniel in particular, who had been in great power and credit at the Persian Court *.

* Hyde de Relig. Vet. Pers. c. 24, de Zerdushti seu Zoroastris Vita. Rollin, Anc. His. vol. 2, p. 254, and Prideaux, vol. 1, p. 248. From the striking conformity between his Doctrines, and those to be found in the Old Testament, this last-mentioned writer calls him an *Impostor;* and supposes that he had professed the *Jewish* religion, before he undertook the reformation of the *Persian.*

I may also refer to the "Life of Zoroastres, Zo-"roaster, or Zerdusht; extracted as well from *Greek,* "and *Latin,* as *Oriental* Historians," by the Writers of the Ancient Universal History, in vol. 5, p. 383—410, of that learned work; from which it will plainly appear what little ground there is for the following remark of Mr. Gibbon—"Hyde and Prideaux, working up "the Persian Legends and their own conjectures into "a very agreeable story, represent Zoroaster as a con-"temporary of Darius Hystaspes. But it is sufficient "to observe, that *the Greek writers, who lived almost* "*in the Age of Darius, agree* in placing the æra of

We are also well assured, that, in consequence of the hints derived from these sacred Oracles, an early and constant persuasion had pervaded the whole Eastern world, that, at some future time, an illustrious Potentate should arise, who, though deriving his extraction from Judæa, should at length, for the benefit of mankind, attain to universal dominion *. But in what instance could these hints be rendered so clear and determinate, as, with the opportunities which he enjoyed, to the inquisitive mind of Zoroaster?

These things being premised, we are now perhaps at liberty to observe, that there is a most curious portion of history produced by Abul-pharagius, and borrowed, without doubt, from the sacred Traditions † of the Persians, which may serve still

"Zoroaster many hundred, or even thousand, years be-
"fore their own time." Decline and Fall, vol. 1, p. 319, Note 2.

* See the passages adduced in proof of this expectation in pages 173, &c.

† I have called the *materials* from which Abul-pharagius composed this part of his history, *the sacred Traditions of the Persians;* because it is extremely doubtful whether any of the genuine writings of Zo-

further to illustrate the present topic; and to shew what use Zoroaster made of the writings, both of Moses and Isaiah. It is a circumstance of a most extraordinary nature, that he seems to have combined together, in one single passage, the prophecies of Isaiah already cited, respecting the *miraculous Incarnation* of our Lord, and this of Balaam concerning "*the Star that should proceed out of Jacob* *;" and, by the combination, to have thrown so much additional light upon the subject, to which they all equally relate, as to have rendered the sacred signal, which afterwards appeared in the heavens, altogether intelligible to those, who were the most deeply versed in his doctrines, and in astronomical science. Zeradusht, according to the vene-

roaster survived the conquest of their country by the Saracens; and if they were by any means preserved, whether they would not, by long concealment, have become altogether unintelligible. See the profound and valuable remarks of Sir William Jones upon this Subject, in his sixth anniversary Discourse, delivered before the Asiatic Society, Feb. 19, 1789; and printed in the second volume of the Asiatic Researches.

* Isaiah, ch. 7, v. 14, and ch. 9, v. 6, 7; and Numb. ch. 24, v. 17—19.

rable Oriental, taught the Persians *, concerning the manifestation of Christ; and commanded them to convey gifts to him, in token of their reverence and submission. He told them, that, in the latter times, a pure virgin should conceive; and that, as soon as the child should be born, a Star would appear, that would be visible by day as well as by night. "But you, "O, my children," said the Magian chief, "will have notice of his birth before all "other nations; as soon therefore as you "shall behold the Star, follow it, and it "will conduct you to the place where he "is born; adore him, and offer him your "gifts. He indeed is THE WORD † that "*formed the Heavens.*" Such was the intimation they are said to have received from their own Prophet! When therefore they beheld this bright and preter-

* Abul-pharaj. in Hist. Dynast. p. 83. This passage has been cited by Dr. Hyde; De Relig. Vet. Persar. c. 31, p. 384; and referred to by others.

† THE WORD, analogous to the ΛΟΓΟΣ, or second Hypostasis in the Trinity of the Platonists, and which Plato himself (borrowing very probably the Doctrine from the Trinity of the Magi) styles ὁ ηγεμων και αιτιος παντων, "*the Prince and Author of all things.*"

natural Star, they immediately undertook their long and expensive journey; they approached, without the least distrust, the Capital of Judæa; and inquired, with the confident expectation of a satisfactory answer—"*Where is he that is born King of* "*the Jews: for we have seen his Star in the* "*East, and are come to worship him?*"

It may here be proper to add, that among the more celebrated heathen nations of antiquity, *the heavens* have been generally considered, as exerting a peculiar control over the affairs of the world; and that the appearance of *a new Star* was thought by some to portend *the birth*, or *the rising*, of some highly distinguished person *. By the Persian Magi *in particular*, the Stars, and the spaces of time which were measured by their apparent motions, were considered as under the presiding influence of Angels †. Every movement in the heavens, whether ordinary or extraordinary, was regarded by them as under the regulation of a sup[illegible] mind, and ordained to answer s[illegible]

* Origen contra Celsum, lib. 1.

† Hyde de Relig. Vet. Pers. c. 19, 20.

portant end; nor did they believe it unbecoming the Wisdom and Goodness of the Deity, that, on occasions of great moment, he should sometimes have recourse to supernatural means of *illumination*, for the special *direction* of those, whom he might deign to regard with peculiar favour and condescension*.

These observations may perhaps enable us to perceive the reason, why, in this anticipation of the Messiah, Zoroaster, combining his birth with other *miraculous* circumstances foretold respecting it, and with

* We find a persuasion very similar to this expressed in most beautiful language, by the Prince of the Roman Poets: and it was therefore, we may reasonably conclude, a favourite and prevailing opinion of his time, as well as of times long antecedent.

At pater Anchises oculos ad sidera lætus
Extulit, et cœlo palmas cum voce tetendit:
" Jupiter omnipotens, precibus si flecteris ullis,
" Aspice nos, hoc tantum: et, si pietate meremur,
Da deinde auxilium, pater, atq; hæc omnia firma."
Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multa cum luce cucurrit
Illam, summa super labentem culmina tecti,
Cernimus Idæa clarum se condere Sylva,
Signamtemque vias; &c.

Virgil. Æn. II. 687, &c.

the *wonderful* character he should sustain, may have been induced to interpret the *symbol* of "*the Star*," that should rise out of Jacob, in partly *a literal, instead of altogether a figurative sense*: and why GOD, out of his infinite mercy, "winking at the "times of this ignorance," and accommodating the mode of his revelation to the exigencies of those for whom it was intended, was pleased, "*by the leading of a* "STAR, *to manifest his only-begotten Son to* "*those Gentiles*," who had preserved the primitive religion in greater purity than all others, and who were better prepared than any other to receive the sacred summons*.

* "*This is certain*," say the learned writers of Ancient Universal History, "*that the Persians have preserved* "*the worship of one* GOD, *and other essential articles of* "*true religion, through a long course of years, without* "*suffering themselves to be drawn over by fraud, or* "*submitting by force, to any new faith, though they* "*have so often changed their masters.* This is a thing "very singular, and in some sort commendable, if we "consider how much they have been depressed since "the death of *Yezdegherd*, the last king of their own "religion; and the opprobrious treatment they have "met with from the *Mahometans*, who are wont to call "*them* and *Christians*, with like contempt, *Infidels*; though

I have treated the more largely upon this *second* part of my subject, on account of its essential importance; for it includes within it the foundation of all our faith as Christians during the present state, and of all our hopes in respect to futurity. Besides, if it has been satisfactorily proved, by a fair comparison of some of the most remarkable prophecies of Holy Writ, with the clear and unbiassed testimony of even prophane history, that the Advent of Christ has really taken place; then every legitimate conclusion, we may hereafter wish to draw from that circumstance, will follow in a natural and easy course.

From a comparison then, of three unconnected predictions of Jacob, Daniel, and Haggai, with each other, and with the

"the principles of *the former*, as well as *the latter*, are "far more reasonable, than the ill-connected legends of "the *Arabian Impostor*; and though *the modern Persians* "(taking that name in a religious, not a civil sense) are "unanimously acknowledged to be as honest, as chari-"table, and inoffensive a people, as any upon earth: "*So that, in* God's *due time, we have just reason to be-"lieve, they will at last acknowledge the truth of the "Gospel dispensation, and be included within the pale of "the Christian Church.*" Vol. 5, p. 146.

records of universal history, there have resulted two well defined limits in the lapse of time, *beyond which* the exalted personage they foretold, could never have come into the world, consistently with their credibility and truth *.

It has also appeared from the testimonies of pagan writers, of the most unquestionable authority, but who were extremely hostile to the Christian cause : that, in consequence of ancient prophecies (some knowledge of which had transpired through the heathen world) a very general expectation was raised in the minds of men, during the limits in question, of the appearance of some illustrious person *in Judœa*, who should eventually obtain the Empire of the World. And, on the plain assertions of the same writers, we may venture to aver, that the nativity of Jesus Christ did happen within these periods †.

It has been deduced from the evidence of Josephus himself, that the same expectation prevailed also in Judæa during the same interval ; and originated, as he expressly says, in an ambiguous oracle

* Page 162—173. † Page 173—175.

found in the sacred writings of the Jews. And, in his testimony concerning Christ, to which I have before adverted, the Jewish Historian has unconsciously affixed his seal to the truth of the oracle that was the subject of his allusion *.

From the peculiar phraseology of two of these prophecies it has been inferred, that the great and ultimate object of the Messiah's appearing was, that he might "*give peace*:" that is, make peace between God and man, and between the sons of men themselves. As such an object was the most salutary that could be proposed, so the message, that conveyed the intelligence of his auspicious Advent, might very properly be termed "good tidings of great "Joy." But that these, consistently with the infinite benevolence of God, might receive the greatest diffusion in the shortest time, it was requisite that the nations of the world should be upon terms of tolerable amity with each other. And we have accordingly seen, that the nativity of the Saviour was ushered in by *an universal peace*. And we know, moreover, that the

* Page 174—178.

age, during which he and his apostles discharged their sacred ministry, was, comparatively speaking, "*a pacific age**."

Lastly, it has been perceived, that several prophecies, one by Balaam, and the others by Isaiah, having been conveyed into Persia by the great Reformer of the Magian Religion, and by him amalgamated together, and transmitted through his disciples to after times, were so clearly understood, that, when the events predicted did actually take place, some of these distant sages found no difficulty in ascertaining the certainty of their accomplishment †.

And all this has been done, by a reference to those very prophecies (one only excepted) which the Jewish interpreters themselves, in their targums, have, without any reserve, described as relating to the Messiah.

No independent use has been made, in this inquiry, of the writings of the Evangelists; because it has been my anxious wish to determine, how far it might be

* Page 178—185. † Page 187—205.

proved, by the help of the few prophecies I have selected for this purpose, and the concurrent voice of profane history, that the Saviour of the world has long since made his appearance. If these sacred records be admitted in evidence, (and every sincere Christian must admit them) they will furnish a vast and most momentous mass of materials, in proof of the same point.

Could the seed of Abraham be only prevailed upon to adopt the same method of research that we have now done, and to compare their own prophecies relative to this subject, with that evidence of their fulfilment, which *pagan* history will in many instances afford—how soon would they be convinced, that "the Lord whom "they are seeking" has already come.

He was to have come, "*before the "Sceptre departed from Judah*"—that sceptre can be clearly proved to have been departed more than eighteen hundred years.

To the Temple, in which they so much gloried, "*the Desire of all nations,*" even "*the Messenger of the Covenant,*" *was to*

come—that temple has been levelled with the ground upwards of seventeen centuries!

In that House the Lord of Hosts was "*to give peace*;" to those who were willing to receive it; but this race, who rejected the Counsel of God against themselves, by not receiving it, have been now in a state of dispersion, and the objects of reproach and persecution, among all nations, more than seventeen ages!

These are facts which speak for themselves; and it must even tend to confirm our faith in our holy religion, when we perceive, in the woful infatuation of this people, a *present*, as well as a *past* example of more than seventeen centuries, of the accomplishment of that memorable prediction of Isaiah, which our blessed Saviour himself referred to them—

"Go thou, and say to this people:
"Hear ye indeed, but understand not;
"And see ye indeed, but perceive not;
"Make the heart of this people gross;
"Make their ears heavy, and close their eyes:

"Lest they see with their eyes, and hear with their ears,

"And understand with their hearts, and be converted; and I should heal them *."

* Isaiah, ch. 6, v. 9, 10. Compare this with Matth. ch. 13, v. 14, 15; and with the corresponding passages in the other Evangelists.

LECTURE V.

Delivered Jan. 17, 1813.

Luke, ch. 24, v. 27.

And beginning at Moses, and all the Prophets, He expounded unto them, in all the Scriptures, the things concerning himself.

TO demonstrate the Certainty, and to exhibit the Time of our Saviour's Advent, merely from the Agreement which has been found to subsist between the records of profane History, and some of those Prophecies that expressly foretold it, was the principal Subject of the last Lecture I delivered in this place. But, as intimately connected with the object of his appearance, I took occasion to insist also upon the supreme Dignity of his Nature; upon the state of the World at that memor-

able epoch; and upon one of those peculiar Phenomena, which, more perhaps than any other, was designed by divine Wisdom to indicate, that there had then sprung up "a Light to lighten the Gen-"tiles," as well as to be "the Glory of his "people Israel." We now proceed to an elucidation of some of those other Prophecies respecting him, which will most conveniently correspond with the arrangement, that has been already proposed.

And these we shall perceive to be equally clear and decisive, in regard to the events, and the circumstances to which they relate.

III. Not only the *Time* then, but the *Place* of his Birth is most distinctly marked. When Herod had been informed of the journey, and the intended adoration of the Magi, he is said by the Evangelist to have been "troubled, and all Jerusa-"lem with him." "And when he had ga-"thered all the Chief Priests, and Scribes "of the People, together, he demanded of "them, where Christ should be born; and "they said unto him, in Bethlehem of

"Judæa*, for thus hath it been written by "the Prophet—And thou Bethlehem, in "the land of Judah, art by no means the "least among the Princes of Judah; for "out of thee shall come a Governor, who "shall feed my people Israel †." The Prophet here alluded to was Micah, who was cotemporary with Isaiah, and flourished upwards of seven hundred years before the accomplishment of this prediction. Notwithstanding, however, its antiquity, the import of it was clear; and afforded strong ground for an expectation of its fulfilment in the Jewish Church. And *thus* "the Chief Priests and Scribes" —persons of the very same denominations with those, who were afterwards the most virulent opposers and persecutors of Christ, were obliged to represent, by a reference to this very Prediction, that his Birth, whenever it might happen, should happen *at this very place*. They were ignorant at

* Compare Matth, ch. 2, v. 1, with Luke, ch. 2, v. 4—16.

† Matth. ch. 2, v. 3—6. This prophecy, with its sublime and impressive conclusion, which is here omitted, is cited at large in the Appendix, Note Q.

that time that he was already born; and therefore they spoke without prejudice; without any of those unjust prepossessions, which, when he commenced his public ministry, originated in the extreme poverty of his life, and the unassuming deportment of his manners *.

IV. This was not, however, the only instance in which the Jewish Rulers of that

* It is not improbable, but that the latter clause of this very prophecy, considered *in relation to* many others which presignified the glory and majesty of this great Ruler, but *independently* of all those which equally describe the circumstances of his humiliation, might have contributed much to the Unbelief of the Jews, and to their consequent Rejection of Him. The passage in question is this—

"*Whose Goings-forth are from of Old, from the days of Eternity.*"

But this can only be applicable to a divine and self-existing Being; to One, who has *gone forth*, as it were, and manifested his existence by his operations, from all eternity. This therefore must be adduced, by the tacit acknowledgment of the Jews themselves, as an additional argument, in favour of the Divinity of the Person whom they were expecting: it is greatly analogous to that very remarkable one, by which the same illustrious Person did afterwards confound them—"*Before Abraham was, I am.*" Micah, ch. 5, v. 2; and John, ch. 8, v. 58.

age were obliged, by the force of truth, to allege the evidence of prophecy in condemnation of themselves. Various, and most distinct, were those portions of their own Scriptures, which pointed out *The very Line of Descent*, from which the future Saviour should proceed. It was first restricted "to the Seed of Abraham *;" then to that of Isaac †; then to that of Jacob ‡; afterwards to the posterity of Judah §; and, at length, to preclude the possibility of mistake, it became limited to the progeny of David. To this effect spake God by the Mouth of his Prophet Jeremiah—

"Behold, the days are coming, saith Jehovah,
"That I will raise up unto *David a righteous Branch,*
"And a King shall reign and prosper,
"And shall execute Judgement and Justice in the Earth.
"In his days Judah shall be saved,

* Genes. ch. 12, v. 3; ch. 22, v. 18.

† Genes. ch. 26, v. 4.

‡ Genes. ch. 28, v. 14. The succession of these divine Revelations has been already noticed, in the first Lecture, p. 10—13.

§ Genes. ch. 49, v. 10.

"And Israel shall dwell in security;

"And this is the Name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS *."

To the same purpose had Isaiah antecedently predicted, when he said—

"And there shall spring forth a Rod from *the Stem of Jesse,*

"And a *Branch* shall grow out of *his Roots,*

"And the Spirit of JEHOVAH shall rest upon him;

"The Spirit of Wisdom and Understanding †," &c.

* Jerem. ch. 23, v. 5. See also to the same import in Jerem. ch. 33, v. 14—16.

† Consult the whole passage in Isaiah, ch. 11, v. 1—9, which foretels the salutary and glorious consequences of the Messiah's Reign. It is remarkable, that, in the very next verse, the same Person who has been here styled "*a Branch out of the Roots of Jesse,*" is actually entitled (שרש ישי) "*a Root of Jesse.*" But how can these apparently contradictory circumstances be reconciled with each other, except by supposing, what indeed we know from other premises to be the truth—that this promised Sovereign of the human race was to be GOD as well as MAN. Considered in the *former* Capacity, "before the mountains were brought forth, "or ever the earth and the world were made," he was in existence; and he became, *in time,* the Creator, and common Father, of the race of Men. As assuming the

Several other highly memorable passages offer themselves to our notice, in the prophetic Writings, which equally relate to the same important point; and "THE "BRANCH *," and emphatically, "THE "BRANCH OF JEHOVAH †," became titles of the same glorious Personage, from this very circumstance. When therefore Our Lord proposed this question to the Scribes and Pharisees—"*What think ye of Christ; whose Son is he* ‡?" what answer could

human Nature, he was, with equal certainty, a descendant from Jesse, or "*A Branch out of his Roots.*" As "GOD and *Man* in the person of one Christ," he might truly say of himself, as he does at the close of his Revelations to St. John—(Εγω ἐιμι ἡ ΡΙΖΗ και το ΓΕΝΟΣ τȣ Δαϐιδ) "*I am the Root and the Offspring of* "*David.*" Apocal. ch. 22, v. 16.

* Jerem. ch. 33, v. 15. Zechar. ch. 3, v. 8; and ch. 6, v. 12. I beg leave to refer the reader to the excellent Commentary of Dr. Blaney, on these passages of Zechariah, wherein he proves very clearly, that not Zerubbabel, nor "any other Person of less consequence "than the great Messiah himself," can possibly have been intended in the grand and peculiar description of the prophet.

† Isaiah, ch. 4, v. 2.

‡ Matth. ch. 22, v. 42. See also Mark, ch. 12, v. 35. Luke ch. 20, v. 41; and John, ch. 7, v. 42.

they return, consistently with the evidence of their own Scriptures, than that he should be "*the Son of David?*" But it appears, from the genealogy on his mother's side, as transmitted by St. Luke *, as well as from that on the side of his reputed father, as produced by St. Matthew †, that, whether by repute, or in reality, he was a lineal descendant from that Prince.

V. The next Subjects, proposed for our consideration, are *the Style of his Life, his Disposition* and *Manners.* But these perhaps will be best elucidated, by a consideration of the various *Offices* he undertook to perform, and of the *Mode* in which he did perform them.

To the same head must also be referred the *Miracles* that he wrought, and the peculiar Character of the *Doctrines* and *Precepts* he delivered.

As nothing can transcend the sublimity

* Luke, ch. 3, v. 23 – 38. Dr. Macknight has offered some very useful observations upon this line of descent, and removed the difficulties which might have before attached to the subject. Harm. of the Gospels, sec. 6, vol. II.

† Matth. ch. 1, v. 1—17.

and magnificence of many of those descriptions, which the holy Scriptures afford, of the Augustness of his Nature, and the Glory and Universality of his Dominion; so, on the contrary, it is difficult to conceive a lower degree of Humiliation, or a more acute degree of Suffering, than that, to which various other portions in the same prophetic writings equally describe him as descending.

That, indeed, one of the Persons in the great and glorious Being, who "created "the Heavens and the Earth*," should condescend to take upon himself the nature of Man, argues, in the very first instance, a depth of Self-abasement, which far surpasses all our powers of estimation. However elevated the rank he might assume, still he would assume it in a nature infinitely inferior to that, which he had hitherto possessed from all eternity. And it may serve to convince us, how entirely all the varieties of temporal dignity and distinction vanish in respect of the

* Compare Genesis, ch. 1, v. 1, with John, ch. 1. v. 1—14.

Deity, when we perceive, that the Saviour of the world "took upon him the form of "a Servant*," instead of the style of a Prince; and rendered the discharge of the most exalted Offices altogether compatible with the humblest Station of Life, and with Poverty the most depressing.

The *Offices* he undertook to execute were those of *King*, *Priest*, and *Prophet*; involving Duties of the most indispensable importance, of the most peculiar sanctity and sublimity: and to these he had been pledged, as it were, for ages, by the express declarations of the prophetic spirit.

1. The Writings of the Prophets abound with the grandest descriptions of him, under the character of a sovereign Ruler of his people. In how many passages of the Psalms, for instance, are the praises of his regal Majesty, chanted forth in the most noble strains. He is there celebrated as a "*King*†," who should have

* Philip, ch. 2, v. 7.

† The late Bishop of St. Asaph, in his excellent Commentary upon the forty-fifth Psalm, very judiciously refers the whole, as the Jewish Commentators them-

" the heathen for his inheritance, and the " uttermost parts of the earth for his pos- " session *;" who is adorned with " beauty " beyond the Sons of Men †;" who " lov- " eth righteousness and hateth iniquity‡," " whose throne is for ever and ever," and " the sceptre of whose Kingdom is a " straight sceptre §;" as that " King of " Glory," for whose triumphal entrance " the everlasting gates" were to be unfolded ‖: that " Lord of all," to whom

selves have done, to this Supreme Ruler. " It is a re- " mark, and a very just remark, of the Jewish Exposi- " tors—and it carries the more weight because it comes " from Jews, who, by their prejudices against the " Christian name, might have thought themselves in- " terested to keep out of sight a principle so favourable " to the Christian scheme of interpretation—but it is " their remark, and their principle, that the appellation " of *The King*, in the book of Psalms, is an appropri- " ate title of *The Messiah*; insomuch that whenever it " occurs, except the context directs it to some special " meaning, you are to think of no earthly King, but of " *The King Messiah*. By the admission, therefore, of " these Jewish Commentators, The Messiah is the im- " mediate subject of this Psalm." Dr. Horsley's Sermons, vol. I. serm. 6.

* Psalm 2, v. 8.

† Psalm 45, v. 2.

‡ Psalm 45, v. 7.

§ Psalm 45, v. 6.

‖ Psalm 24, v. 7—10.

JEHOVAH said—"Sit thou at my right "hand, until I make thine enemies thy "footstool*." And, as we descend along the current of Revelation, our views will be continually brightened; we shall see the prophets Isaiah and Jeremiah, in particular, enlarging, in the most rapturous and elevated terms, upon the glory of his empire, and the blessings of his sway—

"Of the increase of his government and peace there shall be no end;
"Upon the throne of David, and upon his Kingdom;
"To fix it, and to establish it
"With judgment and with justice, from henceforth even for ever †."

"——With righteousness shall he judge the poor,
"And with equity shall he work conviction in the meek of the Earth:

* Psalm 110, v. 1.

† Isaiah, ch. 9, v. 7. The former part of the Prophecy, of which this is a part, has been before cited, in page 159, Lecture IV.

"And he shall smite the Earth with the rod of his mouth,
"And with the breath of his lips shall he slay the wicked one.
"And righteousness shall be the girdle of his loins,
"And faithfulness the girdle of his reins *."

"Behold, the days are coming, saith JEHOVAH,
"That I will perform that good word,
"Which I have spoken concerning the house of Israel,
"And concerning the house of Judah.
"In those days, even at that time,
"I will cause to grow up unto David, *The Branch of Righteousness.*
"And he shall execute Judgment and Justice in the Earth.
"In those days Judah shall be saved,
"And Jerusalem shall dwell in security:
"And this is He, whom JEHOVAH shall call OUR RIGHTEOUSNESS †."

* Isaiah, ch. 11, v. 4, 5. The context preceding this part of the prophecy has been already cited in page 218, and the sequel to it in page 180, note †.

† Jeremiah, ch. 33, v. 14—16.

Nor is the prophet Micah silent upon the same sublime and magnificent subject—

"And thou, O tower of the Flock,
"Strong hold of the Daughter of Sion, thy time shall come *:
"And the *former Dominion* shall return,
"*Even the Kingdom* to the daughter of Jerusalem †."

The Dominion, or the Kingdom, here spoken of, is identical with that described by the prophet Daniel, as to be "set up" at the appointed season, "by the God "of Heaven;" the same also with that announced by John the Baptist, by Christ himself, and his Apostles, when they declared that "the Kingdom of Heaven was "at hand ‡." It is here denominated the *first* or *former* Dominion, because it was to be established, in a very peculiar sense, "upon the throne of David, and upon his

* "—thy time.) I read with Syr. עתך for עדיך." Archbishop Newcome's Note on the passage.

† Micah, ch. 4, v. 8.

‡ See pages 142—148, Lect. III.

"Kingdom *;" which, in a *temporal* point of view, the Babylonish Captivity became the instrument in superseding. This melancholy event is plainly predicted, together with the restoration of the house of Judah, in a passage that almost immediately follows—

"Be in pangs, and bring forth, O Daughter of Sion, as a woman in travail:
"For now shalt thou go forth from the City, and shalt dwell in the field:
"And thou shalt go *even* to Babylon; there shalt thou be rescued:
"There shall JEHOVAH redeem thee from the hand of thine enemies †."

This prophecy therefore sufficiently intimates, that the Line of David would be preserved; and that the Dominion would be restored, as it were, in that Line. It also marks out the very *place*, that would be principally distinguished by the commencement of this happy Reformation.

* According to that beautiful prophecy in Isaiah, ch. 9, v. 6, 7, already cited.

† Micah, ch. 4, v. 10. Archbishop Newcome's translation.

It was "the tower of Edar," or, in other words, "the strong hold of the Daughter "of Sion." This strong hold of Sion was first taken by David from the Jebusites; and completed the glory and strength of his Kingdom *. It was thence called "the City of David." To this spot was the Ark of God removed from the house of Obed-edom †; and upon a part of the same eminence was the Temple afterwards erected ‡. And here it also was,

* II. Sam. ch. 5, v. 7.

† II. Sam. ch. 6. v. 12.

‡ I. Kings, ch. 8, v. 1—6. The relative situations of the City of David, and of the spot whereon the Temple was built, are repeatedly denoted in this passage by the words "*bring up*," the Ark, &c. The place selected for the rearing of this magnificent structure, was Mount Moriah; II. Chron. ch. 3, v. 1. "A fitter "place for an august building could not be found in "the whole world than this area. It lies upon *the top* "of this Mount over against Mount Olivet, the valley "of Jehosaphat lying between both mountains: It is, "as far as I could compute by walking round it without, five hundred and seventy of my paces in length, "and three hundred and seventy in breadth; and one "may still discover marks of the great labour that it "cost, to cut away the hard rock, and to level such a "spacious area upon so strong a mountain." Such is Mr. Maundrell's account, extracted from his Journey from Aleppo to Jerusalem, page 106, edit. 7.

that the Saviour of the World, that illustrious descendant of the Israelitish King, who is at length to sway the sceptre of universal dominion, *first* gave such full proof of *the supreme Authority* with which he was invested *. But it is remarkable, that the Jews themselves have expressed a belief, that "the Tower of Edar," was the very place, "*where the Messiah would* "*eventually be revealed* †."

* Matth. ch. 21, v. 12, 13. Mark, ch. 11, v. 15—17. Luke, ch. 19, v. 45—47. John, ch. 2, v. 13—17.

† Thus, when it is said of Jacob, that, in journeying from the neighbourhood of Bethlehem, after the death of Rachel, "he spread his tent beyond the tower of Edar," the Chaldee Paraphrast adds, אתרא דמתמן עתיד דאתגלי מלכא משיחא בסוף יומיא—"that this is "the place from which the King Messiah shall be "manifested in the end of days." Targum of Jonathan, Genes. ch. 35, v. 21.

There has been, indeed, some variety of opinion among the learned, with respect to the situation of the tower of Edar. Some have supposed that it was a watch-tower, standing in the vicinity of Bethlehem, under the cover of which the shepherds used to watch their flocks during the night: others, that it defended the Sheep-gate in Jerusalem; through which Christ made his public entrance into that city; and through which also the sheep, intended for the sacrifices in the temple, used to pass, after having been washed in the pool of Bethesda. But to either of these suppositions

But it would be an endless task to recite to you all the grand and fervid descriptions relative to this subject, which are thickly interspersed through the writings of the Prophets. Nor is this at all requisite. It is amply sufficient for our present purpose; that these prophecies have been *partially* fulfilled, and are still *progressively advancing* towards complete fulfilment; that *the time* of the Advent of Christ has been found to correspond with that predicted by Daniel for the *first setting up* of this spiritual Dominion "by the God of "Heaven*;" that, upon his Nativity, he was hailed "*King of the Jews*" by the

the opinion of the Jewish Interpreter above cited will be strictly applicable: for to "Shepherds abiding in "the field, and keeping watch over their flock by "night," was the Birth of the Messiah first revealed; and in his triumphant entry into Jerusalem was he first publicly announced as "the King of Israel that came "in the name of the Lord." See Luke, ch. 2, v. 8—18; and John, ch. 12, v. 13.

The prophet Micah appears, however, to have decided this question in a satisfactory manner, when he styles this "*Tower of the Flock*," the "*strong hold of* "*the Daughter of Sion*."

* Dan. ch. 2, v. 44. See also pages 141—148, Lecture III. and 162—173, Lecture IV.

wise men from the East*; that, almost immediately after his solemn Inauguration at his baptism, he was acknowledged to be "*the King of Israel*" by the disciple Nathaniel; that the very first style of his own preaching announced, that "*the King-* "*dom of heaven was at hand*†; that, in his description of the general judgment, he particularly represents himself as possessing the dignity, and discharging the most important functions of *Regal Authority*‡; and that he plainly asserted his own title in the presence of Pilate, when he told him, that "*his Kingdom was not of this* "*world*§."

That his "Kingdom was not to be of "this world" is abundantly manifest from many previous descriptions. To this purpose is that of Isaiah—

"Lift up on high a Standard to *the Nations!*
"Behold, JEHOVAH hath thus proclaimed to the End of the Earth:

* Matth. ch. 2, v. 1—12.

† Matth. ch. 4, v. 17; Mark, ch. 1, v. 14, 15.

‡ Matth. ch. 25, v. 31—46, but especially v. 34, and 40, where he expressly styles himself "*The King.*"

§ John, ch. 18, v. 36.

"Say ye to the Daughter of *Sion*, Lo! *thy Saviour cometh!*

"Lo! his Reward is with him, and the Recompense of his Work before him.

"And *They* shall be called, *the holy People, the redeemed of* JEHOVAH:

"And *Thou* shalt be called, *The much desired, The City unforsaken**."

The Prophet Zechariah descends to still further particulars—

"Rejoice greatly, O Daughter of Zion;

"Shout, O Daughter of Jerusalem:

"Behold, *thy King* cometh unto thee:

"He is righteous, and *having Salvation;*

"*Humble*, and riding upon an Ass,

"And upon a Colt, the foal of an Ass †."

This was literally accomplished, when the Saviour made his public entry, as "the "Son of David" into "the City of the "great King ‡."

* Isaiah, ch. 62, v. 10—12. Bishop Lowth's translation. † Zechariah, ch. 9, v. 9.

‡ Matth. ch. 21, v. 1—16. Mark, ch. 11, v. 1—11. Luke, ch. 19, v. 29—40. John, ch. 12, v. 12—16.

How different, indeed, were the Manner of his Appearance, and the general Course of his Life, from the pomp and parade of *temporal* power, from every thing that the world is apt to consider as noble or majestic, from the unhappy presumptions of his own peculiar people! "He came not," says Clemens Romanus, "in the pomp of pride and arrogance, "although he had it in his power; but in "humility, as the Holy Spirit spake con-"cerning him*." Had he not *thus* come, he certainly had not verified those predictions, which foreshew his Humiliation and Sufferings; and describe him as fulfilling the duties of a *Priest*, and a *Prophet*, no less than those of a *King*.

2. Considering him as sustaining the character of a *Priest*, the very nature of the Sacrifice, which the Holy Scriptures declare he should offer, is altogether inconsistent with a State of earthly grandeur; with any other, in truth, but that of sorrow and depression. The Prophecies of Daniel and Isaiah will place this

* Epist. 1. ch. 16.

matter in the clearest light. The former of these foretels, that, after a certain period, The "Messiah"—that same wonderful Personage, whom he had before distinguished by the pre-eminent title of "The "Prince*;" as if on purpose to shew, in this case, the perfect compatibility of the highest possible dignity with the deepest self-abasement—"after three-score and "two weeks shall the Messiah be cut off, "but not for himself." And the infinitely important designs to be answered by his death are said to be—"to finish the trans-"gression, and to make an end of sins, "and to make reconciliation for iniquity, "and to bring in everlasting righteous-"ness†." The last-mentioned of these prophets most pathetically describes the pains he should endure, in the offering of this great Sacrifice "*once for all*," and in the preparatory measures that should introduce it—

* Dan. ch. 9, v. 25. "*The Prince of Peace.*" Isa. ch. 9, v. 6. "Ye killed *the Prince of Life.*" Acts, ch. 3, v. 15. See also Acts, ch. 5, v. 31; and Rev. ch. 1, v. 5, 6.

† Dan. ch. 9, v. 24.

"Surely he hath borne our infirmities;
"And hath carried our sorrows:
"Yet we did esteem him stricken,
"Smitten of God, and afflicted.
"But he was wounded for our transgressions;
"He was smitten for our iniquities:
"The chastisement, for our peace, was upon him;
"And by his bruises we are healed.
"All we, like sheep, have gone astray;
"We have turned every one to his own way;
"And Jehovah hath laid upon him the iniquity of us all *."

Such was to be the general complexion of his Life, in order to be in conformity with the great and glorious Work he had undertaken to accomplish! It was to present chiefly a scene of Affliction, of extreme Poverty, of unexampled Condescension, of "Obedience even to death †." There was to be nothing specious, or alluring, in the eye of mere superficial observation; nothing to recommend him to

* Isaiah, ch. 53, v. 4—6. † Phillip, ch. 2, v. 5—11.

the regard and veneration of those, who anticipated only *secular* aggrandizement from the Messiah, whom they were expecting. To this disesteem of his Person, and this disbelief of his Mission, the same prophet makes the following very particular allusion—

"Who hath believed our report?
"And to whom hath the arm of JEHOVAH been revealed?
"For He shall grow up in their sight like a tender plant;
"And as a root out of a dry ground:
"He hath no form, nor comeliness, that we should regard him;
"Nor is his appearance such, that we should desire him.
"Despised, and disowned among men;
"A man of sorrows, and acquainted with grief;
"And, as it were, hiding his face from us;
"He was despised, and we esteemed him not*."

How truly all this has been foreshewn,

* Isaiah, ch. 53, v. 1—3.

the history of his Life, as transmitted by the Evangelists, will afford the most evident demonstration. The offence they took at his Person is strongly expressed in those taunting terms, in which they repeatedly threw reflections on the obscurity of his Birth. When, in his own Country, "he taught in their Synagogue, "insomuch that they were astonished," they said—"whence hath this man this "wisdom, and these mighty works? Is "not this the Carpenter's Son? Is not "his Mother called Mary; and his Bre-"thren James, and Joses, and Simon, and "Judas? And, his Sisters, are they not "all with us? Whence then hath this "man all these things*?" His poverty is finely described in that pathetic caution, by which he himself endeavoured to repress the eagerness of inconsiderate zeal. "Foxes," he said, "have holes, and the "birds of the air have nests; but the "Son of man hath not where to lay his "head†." His disregard of worldly great-

* Matth. ch. 13, v. 54, 55. Mark, ch. 6, v. 1—3. Luke, ch. 4, v. 16—30. John, ch. 6, v. 42; and elsewhere.

† Matth. ch. 8, v. 20. Luke, ch. 9, v. 58.

ness, and his denial of every thing that might contribute to "the Pride of Life*," are decidedly portrayed in that fundamental Maxim—"He that taketh not his "Cross, and followeth after me, is not "worthy of me†." The reluctance therefore of even his own peculiar people to receive his Doctrines, and to submit to his Discipline, is well exposed by St. John, in those sublime words—"He was "in the world, and the world was made "by him, and the world knew him not. "He came to his own, and his own re-"ceived him not‡." But all this contempt of his Person, and disbelief of his Mission, were to terminate in that grandest and most stupendous of all events, *the Sacrifice of himself.* He was to "pour "out his Soul unto Death, and to make "intercession for the transgressors§;" and therefore, when the scene of his most intense sufferings drew near, in the sorrowful anticipation of what was to happen,

* 1 John, ch. 2, v. 16.

† Matth. ch. 10, v. 38; ch. 16, v. 24. Mark, ch. 8, v. 34; ch. 10, v. 21. Luke, ch. 9, v. 23; ch, 14, v. 27.

‡ John, ch. 1, v. 10, 11.

§ Isaiah, ch. 53, v. 12.

he said "Father, save me from this hour; "but for this cause came I unto this "hour*." Actuated by the same Spirit of foreknowledge, we find him, at his last Supper, declaring more plainly the Cause of his Death; and establishing a solemn Rite in commemoration of it: "he took "bread, and gave thanks, and brake it, "and gave unto them, saying—This is my "Body, which is given for you: this do "in remembrance of me. Likewise also "the cup after supper, saying,—this Cup "is the New Testament in my blood, "which is shed for you†." So humble, indeed, was his State, and so apparently severe his Lot, that it becomes a just ground of Consolation with all sincere Christians, that "we have not a High "Priest, who cannot be touched with the "feeling of our Infirmities; but was "tempted in all points like as we are, yet "without Sin‡."

So much for his *Sacerdotal Office*, and

* John, ch. 12, v. 27.

† Luke, ch. 22, v. 19, 20. Matth. ch. 26, v. 26—28. Mark, ch. 14, v. 22—24.

‡ Heb. ch. 4, v. 15.

the Humiliation he underwent in order to discharge it. And his *Disposition* and *Manners* were in exact correspondence. The temper of his mind was pre-eminently distinguished by a zeal for the service of God, and the eternal happiness of Man. The inspired Psalmist prophecied of Him in this point of view, when he said—

" Sacrifice and oblation hast thou not desired;
" *But* mine ears hast thou opened *.
" Burnt-offering and sin-offering didst thou not require;

* Compare this passage with the following, and its import, and application, will become very strikingly evident—

" The Lord Jehovah hath opened mine ear;
" And I was not rebellious,
" Neither did I turn away backward."

This is spoken in the name of that very same Person, in whose behalf it was just before said—

" Is my hand at all shortened, that I cannot redeem?
" Or have I no power to deliver?
" Behold, at my rebuke I dry up the Sea;
" I make the rivers a Wilderness!
" I clothe the Heavens with blackness;
" And I make Sackcloth their covering!"

Isaiah ch. 50, v. 2—5.

"Then, said I, behold, I come;
"In the volume of the book it is written of me.
"I delight to do thy will, O my God;
"And thy law is within my mind *."

It was the purport of one of the preceding Lectures to shew, how precisely, in numerous instances, the various parts of the Ceremonial Law of the Hebrews have typified the Obedience and Mediation of Christ, which were to supersede them; and, in proof of the same point, the Author of the Epistle to the Hebrews has applied this very passage to him, in his incarnate State—"When he cometh "into the world, he saith, sacrifice and "offering thou wouldest not, but a body "hast thou prepared me: in burnt offer-"ings and sacrifices for sin thou hast had "no pleasure: then said I, Lo, I come "(in the volume of the book it is written "of me) to do thy will, O God"—"he "taketh away the first that he may estab-"lish the second †." In conformity with

* Psalm 40, v. 6—8.

† Heb. ch. 10, v. 5—9. The LXX. have rendered the original passage, אזנים כרית לי—"*Ears hast*

this he himself assured the Jews, that he "came down from heaven, not to do his "own will, but the will of him that sent "him *." It was for this purpose, that "he went about doing good;" and submitted to every inconvenience of life, professing, that "his Meat was to do the "will of him that sent him, and to finish "his work †." By this spirit also was he actuated, when, praying in the bitterness of his Soul, that *that cup*, the cup of divine Wrath incurred by the Sins of a guilty world, "might pass away from "him," he could not forbear adding, "nevertheless not my will, but thine be "done ‡."

And connected with this devotedness to God, there shone forth, in their brightest Lustre, the whole assemblage of *human Virtues*. On this account he is celebrated by Isaiah, as "the Servant," of

"*thou opened for me*," by Σωμα κατηρτισω μοι—"*a body* "*hast thou framed, or prepared, for me*;" and the Apostle in the passage above cited has followed their example. See Dr. Whitby upon the place.

* John, ch. 6, v. 38. † John, ch. 4, v. 34.

‡ Luke, ch. 22, v. 42.

JEHOVAH; his Elect, in whom his "Soul "delighteth *;" and, for the same reason, and in fulfilment of this very prophecy, he was twice proclaimed by the voice of GOD from heaven to be "His beloved "Son, in whom he was well pleased †."

It will be sufficient to notice two or three of the principal of these—

Nothing then could equal the *Meekness* and *Humility* that continually marked his deportment. In this respect, indeed, he proposed himself as an Example for universal Imitation. "Take my Yoke upon "you," he said, "and learn of me; for I "am meek and lowly in heart; and ye "shall find rest unto your Souls; for my "Yoke is easy, and my Burthen is light ‡." Even so Isaiah foretold, that in him there should be the perfect absence of every thing, that might be termed arrogant, or unkind—

"He shall not cry aloud, nor raise a clamour,
"Nor cause his voice to be heard in the streets:

* Isaiah, ch. 42, v. 1.

† Matth. ch. 3, v. 17, and ch. 17, v. 5, and in the parallel passages in the other Evangelists.

‡ Matth. ch. 11, v. 29, 30.

"The bruised reed shall he not break,
"And the dimly burning flax shall he not quench*."

With such patience did he "endure "the contradiction of sinners against "himself†:" with such tenderness did he commiserate the sorrows of affliction, and regard the penitence of the contrite heart!

But his *Magnanimity* and *Fortitude* were equally conspicuous. Nothing could change his purpose; or diminish his zeal for the completion of it. He came into this world, inspired with the grandest Design that ever was formed; and his Resolution was worthy of its Object. In how many memorable circumstances is all this exemplified! In his assumption of human nature, in the first instance; in the low station of life to which he was born; in the indifference with which he treated the inconveniencies to which he was exposed; and, above all, in the undauntedness with which he bore up under the anticipation of the sufferings,

*Isaiah, ch. 42, v. 2, 3. † Heb. ch. 12, v. 3.

that awaited him at his death! The very night before that awful Event, He said to all his disciples—" the Son of man goeth, " as it is written of him * ;" and to Peter more particularly—" thinkest thou, that " I cannot even now pray to my Father, " and he shall presently give me more " than twelve Legions of Angels; but how " then shall the Scriptures be fulfilled, " that thus it must be †." Consistent with all this is that prediction of the same evangelical Prophet—

" He shall bring forth judgment unto truth.
" He shall not become languid, nor be discouraged,
" Until he shall have established judgment in the earth ‡."

And we are referred, for these sublime Effects, to the power of the *Divinity*; that wrought within him; and constituted a part of his own two-fold Nature, after he had assumed the Nature of Man. The

* Matth. ch. 26, v. 24. Mark ch. 14, v. 21. Luke ch. 22, v. 22.

† Matth. ch. 26, v. 53, 54. ‡ Isaiah ch. 42, v. 3, 4.

power to redeem and to save was repeatedly urged by God, as an invincible Argument against the Idolatry of his ancient People—

"I even I, am Jehovah;
"And besides me there is no *Saviour* *."

"Thus saith Jehovah, the King of Israel,
"And his *Redeemer*, Jehovah (God) of Hosts:
"I am *the first*, and I am *the last*:
"And beside me there is *no* God †."

But the promised Messiah was also to come in the capacity of a *Saviour* and *Redeemer*. Hence, it is predicted, that he should be "*mighty to save* ‡;" to *Zion* it was proclaimed, that, upon his appearing, *her Salvation* should have arrived; and to *the Gentile nations* of the world, that, through him, they should eventually be called—"the holy people, *the redeemed* "of Jehovah §." Thus are powers and attributes ascribed to Christ, which cannot

* Isaiah, ch. 43, v. 11.
† Isaiah, ch. 44, v. 6.
‡ Isaiah, ch. 63, v. 1.
§ In the passage already cited, in page 231.

be applied with truth to any *mere* man. It was for this cause that he was called Jesus, or "*the Saviour*,"—a name assigned to him by express Revelation "before he "was conceived in the womb *." It was from the same circumstance, that he was distinguished by the peculiar title of *Emmanuel*, or "GOD *with us* †." It was in open confession of this mysterious Union of Natures, that the same wonderful Personage said to the Jews, "*I and my* "*Father are one* ‡."

It cannot therefore excite our surprise, that it is so often asserted in the prophetic writings, that *the Spirit of GOD should rest upon him*; or that, judging from the effects represented as to be produced, these holy influences should be considered as operating *in an unlimited degree.* Among other passages, which describe the magnitude of the undertaking in which he was to engage, GOD saith by the mouth of his prophet—

* Luke. ch. 1, v. 30, 31. The same name was also given to him, by divine command, at another time, but previous to his birth. See Matth. ch. 1, v. 20, 21.

† Matth. ch. 1, v. 22, 23. ‡ John, ch, 10, v. 30.

"It is a light thing, that thou shouldest be my servant,
"To raise up the tribes of Jacob,
"And to restore the preserved of Israel:
"I will also give thee for a light to the Gentiles,
"That thou mayest be my Salvation unto the end of the earth *."

Such was to be the extent of the scene in which he was to act! And the period, during which these grand and momentous designs will be arriving at their full completion, was to commence with "*the fulness* †," and is to terminate with "*the end of time* ‡." "*As a Rod*," therefore, "*out of the Stem of Jesse*," concerning whom such "great and marvellous" things had been foretold, it became requisite, that "the Spirit of JEHOVAH should rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and of Might, the Spirit of Knowledge, and of the Fear of JEHOVAH §."

And what was thus reasonable in itself, and what was thus expressly predicted,

* Isaiah, ch. 49, v. 6.
† Galat. ch. 4, v. 4.
‡ Dan. ch. 12, v. 13.
§ Isaiah, ch. 11, v. 2.

did actually come to pass. Immediately before his Incarnation, he was announced by the title of a Holy Substance, "the "Son of God *;" and previous to his birth it was declared, that what was conceived in the womb of his Mother was "of the "Holy Ghost †." His whole life, from his birth to the time of his ascension, was so entirely free from error, from frailty, and from sin ‡, that it plainly argued the constant presence of this divine Spirit; and afforded an instance of perfection, which the greatest and best of men have never yet attained. Under this sacred influence, he became of such "quick "understanding in the fear of Jehovah," that, when he was only twelve years of age, he was found in the temple, sitting

* Luke, ch. 1, v. 35. † Matth. ch. 1. v. 20.

‡ He could boldly challenge the most inveterate of his enemies—those under whose inspection he passed the whole of his public life, crowded with action, and affording the most constant and favourable opportunities for the detection of his faults, had any actually occurred—to prove him guilty of any real dereliction of duty;—"Which of you," he said, "convinceth me of "sin; and, if I say the truth, why do ye not believe "me?" John, ch. 2, v. 46.

in the midst of a grave and learned audience, and exciting the astonishment of all who saw and heard him *. But, at the time of his Baptism, this glorious prophecy, as well as other collateral ones, received their accomplishment in a more direct and immediate manner: for then "the "heaven was opened, and the Holy GHOST "descended in a bodily shape like a "dove," "and lighted upon him." "And "lo, a voice from heaven saying, this is "my beloved Son, in whom I am well "pleased †."

3. Thus was he "anointed with the "Holy GHOST and with Power ‡," for the infinitely important Mission he had then undertaken. One consequence of this holy unction, in respect to his humanity, was *an inspired and intimate knowledge of Futurity.* And in thus assuming the *Prophetic Office,* in addition to the *others* already enumerated, he verified that ever

* Luke, ch. 2, v. 43—50.

† See the Accounts of his Baptism, in Matth, ch. 3, v. 13—17. Mark, ch. 1, v. 9—11. Luke, ch. 3, v. 21, 22. John, ch. 1, v. 29—34. See also Note ‡, page 85, Lecture II.

‡ Acts, ch. 10, v. 38.

memorable prediction of Moses—"JEHOVAH said unto me"—"I will raise "them up a prophet from among their "brethren, like unto thee; and I will put "my words in his mouth, and he shall "speak unto them all that I command "him *." Of this prophet, the Jews, in the time of our Lord, had long been in expectation. Malachi was the last they had antecedently acknowledged; and he had flourished nearly four hundred years before. When therefore, after this long pause in the course of divine communication, they beheld Christ, in the discharge of his sacred functions, performing "among them the works which none "other man did †;" when they witnessed the purity, the holiness, and the incomparable usefulness of his life; when they considered the superlative excellence of the *precepts* he delivered, and the sublimity, the mysterious nature, and yet, at the same time, the perfect reasonableness of the *doctrines* he promulged; many were compelled by the convictions of

* Deut. ch. 18, v. 15, 18, 19.

† John, ch. 15, v. 24.

their own minds to confess, that he was, "of a truth, that prophet that should come "into the world *."

An essential part of his duty, as invested with this important charge, was to be "*the Light of the world*;" to teach the will of God far more perfectly, than the sons of men could by any other means have become acquainted with it; as perfectly, indeed, as humanity can, in the present state of things, admit. And the grandeur and benevolence of this part of his Commission are admirably explained by Isaiah. Speaking in the name of that illustrious Teacher who should accomplish this, he says—

"The Spirit of the Lord Jehovah is upon me,
"Because Jehovah hath anointed me,
"To preach glad tidings to 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 Jehovah†."

* John, ch. 6, v. 14; and ch. 7, v. 40.
† Isaiah, ch. 61, v. 1, 2, &c.

But it will be immediately recollected, that, "in his own city Nazareth," in the Synagogue on the Sabbath-day, our blessed Saviour made a direct application of this very prophecy to himself. He said to those around him, "This day is this "Scripture fulfilled in your ears." "And "all bare him witness; and wondered at "the gracious words which proceeded out "of his mouth *."

And even *the Style of his teaching*—the peculiar manner in which he more generally disclosed those hidden things of God, which he came down from heaven, for the very purpose of revealing, is also distinctly pointed out in the typical language of prophecy. "All these things "spake Jesus unto the multitude in *para-* "*bles;* and without a parable spake he not "unto them: that it might be fulfilled "whichwas spoken by the prophet,saying, "I will open my mouth in *parables;* I will "utter things which have been kept secret "from the foundation of the world †."

* Luke, ch. 4, v. 16—22.

† Matth. ch. 13, v. 34, 35, compared with Psalm 78, v. 1, 2. "Our Saviour," says Dr. Whitby, "spake in "parables, that what David, filled with a prophetic

It became necessary for him, proposing himself as "a Mediator between God and "Man," and as the introducer of "a new "Covenant," *to work Miracles*, as Moses did, to prove the certainty of his divine Mission; such miracles as could not have been wrought by the permitted power of any evil Spirit; but such as were calculated to produce the most lasting and beneficial effects, upon the minds of those who beheld, and those who were the subjects of them. Of this nature were the miracles of Christ. They were exquisitely adapted to illustrate the affectionate tenderness of his own heart, and the salutary tendency of the system he came to establish. The gracious design, that was visible throughout these "mighty works," is most affectingly represented in that beautiful distich of the prophet—

"Spirit, applied to himself, might be fulfilled also in "the Son of David, of whom he was a Type. For he, "being our great Lawgiver, might more truly say—

"Hear my law, O my people;

"Incline your ears to the words of my Mouth."

See his Comment on Matth. ch. 13, v. 35.

"Surely he hath borne our infirmities,
"And carried our sorrows——"

a passage which the Evangelist St. Matthew applies expressly to this very topic *. And thus, moreover, were they previously described *more particularly* in the language of inspiration—

"Say ye to them that are of a fearful heart, be strong,
"Fear not: *Behold your God!*
"Vengeance will come; the recompense of God:
"*He himself* will come, and save you.
"*Then* shall the eyes of the blind be opened;
"And the ears of the deaf shall be unstopped:
"Then shall the lame man leap as a hart;
"And the tongue of the dumb shall sing †."

In confirmation of this, we find our Saviour himself referring the disciples of John to the evidence of their own senses: "Go, and shew John again those things

* Matth. ch. 8, v. 16, 17, compared with Isaiah, ch. 53, v. 4.

† Isaiah, ch. 35, v. 4—6. See also ch. 29, v. 17—19.

"which ye have seen and heard: how "that the blind see, the lame walk, the "lepers are cleansed, the deaf hear, the "dead are raised, to the poor the gospel "is preached *." Compelled by the force of the same evidence, we shall find the people around him expressing the greatness of their astonishment on a variety of occasions. At one time they said, "he "hath done all things well: he maketh "both the deaf to hear, and the dumb to "speak †;" at another, "what manner "of man is this, that even the winds and "the sea obey him ‡." Nay, even Herod himself may be adduced as a witness in this case: for, surprised and affrighted at the fame of the miracles of Jesus, he said, "this is John the Baptist; he is risen from "the dead; and therefore mighty works "do shew forth themselves in him §."

As a prophet, he was also *to foretel future Events.* This was understood to be

* Matth. ch. 11, v. 4, 5. Luke, ch. 7, v. 22.

† Mark, ch. 7, v. 37.

‡ Matth. ch. 8, v. 27. Mark, ch. 4, v. 41. Luke, ch. 8, v. 25.

§ Matth. ch. 14, v. 2. Mark, ch. 6, v. 14. See also Luke, ch. 9, v. 7—9.

one principal part of his Office; and one proof, among others, that he was "come "from God." And we accordingly find him, on various occasions, uttering predictions of the most extraordinary nature; such, nevertheless, as were precise; and could not, therefore, when fulfilled, have their accomplishment misunderstood. Of this description were the anticipations he repeatedly afforded of his being betrayed into the hands of his enemies, of the kind of death he was to suffer, of the time he was to remain in the grave, of his resurrection *, and subsequent ex-

* 1. John, ch. 3, v. 14—16. This was the first time he foretold the manner of his Death.

2. Matth. ch. 16, v. 21. Mark, ch. 8, v. 31, 32. Luke, ch. 9, v. 22. This was the second time he foretold his Death, to which he now added the circumstances of his Rejection, and his Resurrection on the third day.

3. Matth. ch. 17, v. 9; and Mark, ch. 9, v. 9, contain another prediction to the same effect.

4. In Matth. ch. 17, v. 22, 23; Mark, ch. 9, v. 31; and Luke, ch. 9, v. 44, there is another anticipation of the same events.

5. In Luke, ch. 17, v. 25, there is another plain indication of his Sufferings and Rejection.

6. Matth. ch. 20, v. 17—19; Mark, ch. 10, v. 32—

altation *; all which were observed by numerous witnesses to have been most literally verified. To the same class must be referred his prophecy concerning Peter's denial of him †, and of the death by which that Apostle should glorify God ‡; as also his representation of the general treatment, which his faithful followers should experience, both from Jews and Pagans, during the first age of the church§. But the Jewish race, those to whom he

34; Luke, ch. 18, v. 31—33, contain a further and most explicit declaration of the same things.

7. Matth. ch. 26, v. 1, 21, 29—32. Mark, ch. 14, v. 8, 18, 28; Luke, ch. 22, v. 15, 21; John, ch. 13, v. 21, afford additional instances of the same kind.

8. In Matth. ch. 12, v. 39, 40; and ch. 16, v. 4, our Lord merely foretels his Death, and the time of his Resurrection, from the sign of the prophet Jonah.

* John, ch. 14, v. 1—3; ch. 7, v. 33; and ch. 3, v. 13, involve a plain declaration of his return to the glory "which he had with the Father before the world "began." To the same effect, are John, ch. 6, v. 62, and ch. 20, v. 17.

† Matth. ch. 26, v. 33—35. Mark, ch. 14, v. 27—31. Luke, ch. 22, v. 31---34. John, ch. 13, v. 36---38.

‡ John, ch. 21, v. 15---19.

§ Matth. ch. 10, v. 17—22. Mark, ch. 13, v. 9---13. Luke, ch. 21, v. 12—17.

was more immediately sent, occupied, as we may suppose, no small share of his attention; and how truly he has foreshewn the fate of Jerusalem, and the state of Judæa even to the present time, is proposed for a subject of future consideration.

VI. In the meantime it may be necessary to observe, that the things which happened to him, when he was about to close his sacred ministry, were not the subjects of his own predictions only; but were variously typified, and particularly described, in ages long antecedent.

1. His being betrayed, and sold for thirty pieces of silver, and even the very use to which this reward of treachery was afterwards applied, are thus minutely foretold by Jeremiah.—"They weighed for "my price *thirty pieces* of silver. And "JEHOVAH said unto me, Cast it unto the "*potter*: goodly the price at which I have "been valued by them! And I took the "*thirty pieces* of silver, and cast them unto "the *potter*, in the house of JEHOVAH*."

* Compare Zechariah, ch. 11, v. 12, 13, with Matth. ch. 27, v. 3—10. Consult also the learned Notes of Archbishop Newcome on Zech. ch. 9. v. 1, the object

2. Upon his apprehension, it is said, "all the Disciples forsook him and fled;" and this affecting circumstance is very sublimely indicated by the Prophet in these peculiar terms—

"Awake, O sword, against my Shepherd,
"And against the Man that is *next unto me**,
"Saith JEHOVAH GOD of Hosts.
"I will smite the Shepherd, and the Sheep shall be scattered;
"And I will turn mine hand against the little ones †."

3. "As Moses lifted up the Serpent in "the Wilderness," for the restoration of the wounded Israelites; "so was also the "Son of Man to be lifted up, that whoso-

of which is to shew, that this prophecy, with several others, although inserted in the book of Zechariah, are nevertheless to be justly attributed to Jeremiah.

* How peculiarly this epithet is applicable to our Lord Jesus Christ in preference to all other men, is evident from his own assertions—"My Father is "greater than I." John, ch. 14, v. 28. "I and my Fa-"ther are one." John, ch. 10, v. 30.

† Zechar. ch. 13, v. 7, compared with Matth. ch. 26, v. 56, and Mark, ch. 14, v. 27, 50.

" ever believeth in him should not perish,
" but have everlasting life *."

4. In the twenty-second and sixty-ninth Psalms, wherein David stands forward so particularly as a type of Christ, and in which the eye of the Prophet is carried forward so frequently, and so evidently, to the times of the Messiah, several of the most peculiar incidents attending his death are most pathetically depicted.

" My God, my God, why hast thou forsaken me † !"
" All they, that see me, laugh me to scorn;
" They shoot out the lip, and shake the head, saying—
" He trusted on Jehovah, that he would deliver him:
" Let him deliver him, if he delight in him‡!"
" For dogs have compassed me;
" The assembly of the wicked have enclosed me:
" They pierced my hands and my feet:
" I may number all my bones:

* John, ch. 3, v. 14, 15.
† Psalm 22, v. 1.
‡ Psalm 22, v. 7, 8.

"They stare and look upon me *!"
"They part my garments among them,
"And cast lots upon my vesture †!
"They gave me also gall for my meat;
"And in my thirst, they gave me vinegar to drink ‡!"

It requires but the slightest recurrence to the history, which the Evangelists have given us of the Crucifixion, to perceive with what surprising accuracy the principal circumstances they have detailed are *here* exhibited to our view!

5. That he should not endure this punishment *alone*, and the character of his *associates* in suffering, are points distinctly specified by Isaiah, when he declares that "he was numbered with the *transgres-* "*sors* §"

6. Even the *indignities* and *cruel treat-*

* Psalm 22, v. 16, 17. The latter part of this description is peculiarly applicable to the punishment by Crucifixion, in which all the limbs were violently extended to their utmost length, whenever the body was *nailed* to the cross.

† Psalm 22, v. 18.

‡ Psalm 69, v. 21.

§ Isaiah, ch. 53, v. 12.

ment he should receive from the brutal ferocity of his persecutors, previous to his crucifixion, are not undescribed. Speaking in the name of Christ, the same prophet says—

"The Lord JEHOVAH hath opened mine ear;
"And I was not rebellious,
"Neither did I turn away backward.
"I gave my back to the smiters,
"And my cheeks to them that plucked off the hair:
"I hid not my face from shame and spitting*."

7. But though he submitted to all these barbarous indignities, and at length to the ignominious death of the Cross, yet he was to be treated with becoming respect in the article of his *Entombment*. To this the same inspired Writer refers, when he says—

"And his grave was appointed with the wicked;
"But with the rich man was his tomb†."

* Isaiah, ch. 50, v. 5, 6. See also Note *, page 240.
† Isaiah, ch. 53, v. 9.

8. The very *Scene* of our Saviour's *sufferings* appears to have been foreshewn, even from the days of Abraham. That Patriarch was commanded to offer up his Son Isaac, who was in this respect a most signal type of Christ, upon one of the mountains in the land of Moriah of which God would tell him *. Now the country about Jerusalem was called the Land of Moriah, and the hill upon which the temple was built was particularly named Mount Moriah; but Calvary was a small eminence situated upon this very Mount; and, *though then shut out* by the walls from the City, the Crucifixion might have been beheld from thence †.

* Genesis, ch. 22, v. 2.

† See Mr. Maundrell's Journey from Aleppo to Jerusalem, page 68, edit. 7. "Since it was made the Altar, "on which was offered up the precious, and all-suffi-"cient sacrifice, for the sins of the whole world, it has "recovered itself from its former infamy; and has been "always reverenced and resorted to, with such devo-"tion by all Christians, that it has attracted the City "round about it, and stands now *in the midst* of Jeru-"salem; a great part of the hill of Zion being shut out "of the walls, to make room for the admission of Cal-"vary."

9. To the final abolition of Death, in consequence of the *Resurrection* of Christ; and to the securing to the Sons of Men the blessings of Immortality, through his almighty power, and through the promulgation of "the everlasting Gospel;" Isaiah has made the following surprisingly grand and beautiful allusions—

"And JEHOVAH GOD of Hosts shall make
"For all people, upon this Mountain,
"A feast of fat things, a feast of wines on the lees,
"Of fat things full of marrow, of wines on the lees well refined.
"And on this mountain, shall he destroy
"The covering, that covered the face of all people;
"And the vail, that is spread over all nations.
"He shall swallow up Death in Victory;
"And the Lord JEHOVAH shall wipe away tears from off all faces;
"And the reproach of his people shall he take away from off all the Earth:
"For JEHOVAH hath spoken it *."

* Isaiah, ch. 25, v. 6—8. We cannot but observe

"David also being a prophet, and "knowing that God had sworn with an "Oath to him, that of the fruit of his loins, according to the flesh, he would "raise up Christ to sit on his throne; "he, seeing this before, hath spoken "of the Resurrection of Christ; that his "Soul should not be left in Hell," that is, in the Place of Souls in a separate State, "nor that his flesh should see Cor-"ruption *."

But if his Soul were not to be left there, it must certainly be implied, that it had actually descended thither; and therefore it has been well established, as one of the Articles of our Religion, that, in this sense, Christ descended into Hell.

But the period of its remaining there was also sufficiently defined, both by a corresponding type, and by an express pre-

that the Person who should perform all this is styled יהוה צבאות, which is an incommunicable name of God.

* Consult the whole passage, Acts, ch. 2, v. 24—32; and also Psalm 16, v. 8—11, where David expresses his firm belief in a Resurrection to eternal life, in consequence of the future Resurrection of "The Holy One," who was not to be suffered "to see Corruption."

diction "For," said our blessed Saviour himself, "as Jonas was three days and "three nights in the belly of the great "fish; so shall the Son of Man be three "days and three nights in the heart of the "Earth *."

10. His *Exaltation*, after having completed the great work of our Redemption, is most sublimely described by the inspired Psalmist in these energetic terms—

"Lift up your heads, O ye gates;
"And be ye lift up, ye everlasting doors;
"And the King of Glory shall come in.
"Who is this King of Glory?
"JEHOVAH, GOD of Hosts, He is the King of Glory †."

* Jonah, ch. 1, v. 15—17, and Matthew, ch. 12, v. 40. See also the critical and very able remarks of Dr. Macknight upon this passage, in his "Harmony of the Gos-"pels," vol. 2, p. 227, edit. 2.

† Psalm 24, v. 7—10. The *argument*, prefixed by Bishop Patrick to this Psalm, well describes the view of the Prophet as carried forward, from the Event which was most probably the occasion of its being written (the removal of the Ark, the peculiar sanctuary of God, from the House of Obed-Edom to Mount Zion) to the Elevation of the Messiah to his throne of Glory in the

11. There are even some intimations afforded in Prophecy of the happy and extensive consequences, that were to result from this triumphal entrance; and the *miraculous Gifts* of the Holy Ghost on the day of Pentecost, and the *ordinary Gifts* of the same divine Spirit from that day to the end of time, are clearly pointed out. With an evident foreknowledge of this, the holy Psalmist sang—

"Thou hast ascended up on high;
"Thou hast led captivity captive;
"Thou hast received gifts for men,
"Yea, even for the rebellious:
"That the Lord God might dwell *among them* *."

Nearly to the same effect is that noble, and most affecting passage in Isaiah, in

heavens: "His ascension into heaven is represented by "the carrying of the Ark up into Mount Zion; which "was a *type* of Heaven, as the Ark was of the Lord "Christ."

* Psalm 68, v. 18. And this divine Prophecy the Apostle Paul has applied expressly to the Saviour of the world, in his Epistle to the Ephesians, chap. 4, v. 7—16.

which a reference is so strikingly made both to his Humiliation, and his subsequent Exaltation—

" Behold, my servant shall prosper ;
" He shall be elevated, and raised aloft, and be very highly exalted,
" Because many were astonished at him ;
" (So much was his visage disfigured, more than that of any man ;
" And his form more than that of the Sons of Men !)
" So shall he sprinkle many nations * :
" Before him Kings shall shut their mouths:
" For that which had not been told them they shall see ;
" And that which they had not heard they shall consider †."

But perhaps the most striking prediction, not only of his subsequent Exaltation, and the universal Dominion he should ultimately obtain, but of the Divinity of his Person, is that, by which our Saviour

* " *Sprinkle*"—with the *Effusions* of the Holy Spirit.
† Isaiah, ch. 52, v. 13—15.

himself so entirely confounded the gainsaying Jews of his own time—

" JEHOVAH said unto MY LORD*, sit thou on my right hand,
" Until I make thine enemies thy footstool.
" The Rod of thy power shall JEHOVAH send out of Zion:
" Rule thou in the midst of thine enemies †." &c.

To the same class belong all those numerous and illustrious prophecies, which foretel the gradual influx of Gentile nations into the Church of Christ, and the ultimate conversion and restoration of the Seed of Jacob themselves; when, in the most peculiar sense of those beautiful and impressive words, " the Spirit will be " poured upon them from on high; and " the wilderness will become a fruitful " field, and the fruitful field will be " counted for a forest ‡."

* Whom could David style HIS LORD, but HIM, who is also prophetically styled KING OF KINGS, and LORD OF LORDS? Rev. ch. 19, v. 11—16.

† Compare Psalm 110, v. 1, &c. with Matth. ch. 22, v. 41—46; and with the corresponding passages in St. Mark and St. Luke.

‡ Isaiah, ch. 32, v. 15—17.

Having now completed, though in a very imperfect manner, the view I had proposed to present, from Prophecy, of the principal Circumstances in the personal History of Christ; and having shewn, how exactly, in confirmation of the Truth of our holy Religion, and in a great variety of instances, the antecedent Representations have corresponded with the Events; I must request permission to conclude with two or three short Observations.

It has been one Object of this discourse to prove the Spiritual Nature of the Messiah's Kingdom; and the entire Consistency of the glorious predictions which foretel the universal Extent, the Happiness, and Grandeur of his Dominion, with that State of Humiliation and Suffering, which was introductory to it, and so particularly distinguished the life he led amongst men. It has been also made, I trust, in some measure to appear, that the prophecies, which pointedly relate to *either* of these opposite States, can only have received, as far as they have yet been fulfilled, their plenary accomplish-

ment in Him. Upon this Rock, then, the Jewish race have split. Upon these divine Communications they placed such constructions only, as favoured their own preconceived Notions; and their Views were those only of the temporal Aggrandizement of their own Nation. They could not therefore believe, that a Person, of whom such great and extraordinary achievements had been foretold, whose extraction was to be so splendid, and whose sovereignty so universal, could be born of such obscure parents, and confined to so humble a walk in life. When they saw Him, "the blessed and only "Potentate," come preaching the Doctrine of Repentance, and saying—"the "Kingdom of Heaven is at hand;" when they heard him propound the weighty truths of his holy Institution, with the Authority of "a Teacher come from God," and profess in the plainest terms, that he "was come to fulfil the Law and the "Prophets;" and when they contrasted his humble Condition, so contrary to the Pomp and Grandeur which they had falsely attributed to their Messiah, with

the awful Sublimity and Importance of his Professions—" they were offended in " him;" they refused to receive him as the promised Saviour and Redeemer; and fulfilled the writings of their own Prophets, in " despising and rejecting him" through life, and, at length, in persecuting him to Death, and to their own Destruction.

But the experience of Ages most sadly declares, that there is another mode of, *partially at least*, setting at nought the Son of God, and of depreciating " the only " hope set before us in the Gospel;" and that this can even exist in Christian Countries! What else can we call the invocation of a host of Saints and Mediators in the Romish Church; and the Acts of Adoration, that are constantly paid, at their Shrines, and before their Images? As if the Mediation of our Lord Jesus Christ, who is expressly declared in Scripture to be " the *one Mediator between GOD* " *and Man*" were insufficient, these votaries of superstition apply themselves, as they conceive, to the Souls of such of the

dead, to whose past lives they have attributed an extraordinary degree of sanctity and mortification: and they employ these as their Intercessors with God, for the pardon of their Sins, and for the most important and essential blessings of Life. But is not this to undervalue the merits and mediation of Christ? Is it not to neglect "to honour the Son, even as they" should "honour the Father * ?" Is it not to give the worship of "God to others?" Is it not Idolatry of the most palpable and criminal Description?

To what, moreover, except to a superficial or prejudiced perusal of the Holy Scriptures, and to a neglect of properly "comparing spiritual things with spiri-"tual †," are we to attribute the extensive diffusion of those principles, which induce so many, in the present day, to discredit the supreme Dignity of the Nature of Christ, and to set at nought the Efficacy of that Atonement which he made for the Sins of the world. To the rise and

* John, ch. 5, v. 23. † 1 Cor. ch. 2, v. 13.

progress of such doctrines as these, St. Peter makes an express allusion when he says—" But there were false prophets also " among the people, even as there shall " be false teachers among you; who shall " privily bring in *damnable heresies, even* " *denying the Lord that bought them.*" " And many shall follow their pernicious " ways, by reason of whom the way of " truth shall be evil spoken of*." If, indeed there be one system of opinions more destructive to the great cause of Religion and Morality than another, it is this. It contradicts the whole tenour of Revelation, with respect to these most important points; and indirectly represents The Holy Spirit himself as the fabricator of inconsistencies and untruths. But " let God be true, if every man be other- " wise †." Yet " *who is THE LIAR* ‡," says St. John,—who is pre-eminently false above all others—" *but he that denieth that* " *Jesus is the Christ?* He is *Antichrist;* " that denieth *the Father* and *the Son.*

* II. Pet. ch. 2, v. 1, 2.

† Rom. ch. 3, v. 4.

‡ Ο ΨΕΥΣΤΗΣ.

" *Whosoever denieth the Son, the same hath*
" *not the Father**."

* I. John, ch. 2, v. 22, 23. See also our Saviour's own assertion upon this subject, in John, ch. 14, v. 7, 9—11.

If the Reader desire Specimens of the *profoundness* and *accuracy* of that Research, and of the *fairness* and *conclusiveness* of those Arguments, by which the Doctrine of the MERE HUMANITY of our Blessed Saviour is supported, I take the liberty of recommending to his perusal—" TRACTS, *in Controversy with* DR. PRIEST-" LEY, *upon the Historical Question* of THE BELIEF " *of* THE FIRST AGES *in* OUR LORD'S DIVINITY;" originally published in the years 1783, 1784, and 1786, by the late Dr. Horsley, then Archdeacon of St. Alban's. The Third Edition, published (by his Son) in 1812, is the most complete, because it contains " A " large addition of Notes, and supplementary Disqui-" sitions," the subsequent improvements of the learned Author.

Specimens to the same effect, though perhaps not quite so extraordinary, may also be met with in great numbers, in a little popular work, most ably written, by the late Reverend William Jones, M.A. F.R.S. &c. and entitled " THE CATHOLIC DOCTRINE *of* A TRI-" NITY, *proved by above* ONE HUNDRED SHORT AND " CLEAR ARGUMENTS, *with a few* REFLECTIONS, " *occasionally interspersed; upon some of the* ARIAN " WRITERS, *particularly* DR. S. CLARKE: *To which* " *is added,* A LETTER *to the* COMMON PEOPLE, *in* " *answer to some* POPULAR ARGUMENTS *against* THE " TRINITY." Edit. 7, 1802.

But to those, who believe what the Scriptures, *with one consent*, have revealed concerning the Nature and Offices of Christ; and who are therefore endeavouring earnestly "to follow the blessed Steps of his "most holy Life"—to such "he is pre-"cious." "The same stone, which *other* "builders have rejected, is become *to them* "the head stone of the corner." This is the only basis, on which we can found any real happiness in this life; or on which we can erect any certain assurance of never-ceasing happiness hereafter: "for there is none other name under hea-"ven, given among men, whereby we can "be saved*." "Building up yourselves," therefore, "on your most holy faith, "praying in the Holy Ghost, keep your-"selves in the Love of God, looking for "the Mercy of our Lord Jesus Christ "unto eternal life†."

And "unto him that is able to keep us "from falling, and to present us faultless "before the presence of his Glory with "exceeding Joy,—to the only wise God,

* Acts, ch. 4, v. 11, 12. † Jude, v. 20, 21.

"our Saviour, be Glory and Majesty,
"Dominion and Power, both now and
"ever. Amen*."

* Jude, v. 24, 25.

LECTURE VI.

Delivered February 14, 1813.

Matth. ch. 23, v. 38, 39.

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.

WE have been thus far endeavouring to illustrate, in a great number and variety of Examples, the nature and strength of that Evidence, which the prophetic Revelations of the Old Testament exhibit, in favour of the grand Scheme of Christianity: and we have perceived, in as many instances as we have examined with reference to this subject, that they individually foreshew, either *emblematically*, (as was the case with the ceremonial law of

the Hebrews, and with the allegorical descriptions sometimes employed by their Prophets) or in *express terms*, and such as are *perfectly intelligible* when the general tenour of Scripture is consulted, some one or other of those astonishing peculiarities, or occurrences, which distinguished the Mission of our Lord Jesus Christ.

But if those operations of almighty *Power* and infinite *Goodness*, which we have already had occasion to notice, may be truly styled "great and marvellous;" no less may the *Prescience*, which could so adequately predescribe them, be said to surpass man's understanding. It has been seen, indeed, that some of these sacred Communications were vouchsafed *immediately*, and *personally*, as it were, *by GOD himself;* and have abundantly proved their divine Originality by corresponding Facts. But it has been also remarked, how surprisingly, in numerous instances, certain *Holy Men*, professing to derive their Message from God, have predicted events and circumstances; that were manifestly above the powers, and contrary to the general order of Nature; and

which could not therefore have been at all within the limits of any of those probabilities, that constitute the grounds of human Conjecture. But, independently of this consideration, the very times when these Prophecies were uttered, which were *all* of them *some* Ages, and *several* of them *many* Ages, before the period of their Accomplishment, place all *human* Foresight entirely out of the question. The conclusion therefore is obvious, that *these men must have been "moved by the Holy GHOST*;"* for it is the peculiar attribute of God alone to be able "to declare the "end from the beginning, and from an-"cient times the things that are not yet "done †."

But if the Certainty of their Inspiration be thus demonstrated by *Facts;* the Truth also of the *Doctrines* they have disclosed, as inseparably connected with, and necessarily arising out of those Facts—those holy Mysteries, which, when the fulness of time was come, were amplified, and more clearly propounded by Christ and

* II. Pet. ch. 1, v. 21. † Isaiah, ch. 46, v. 9, 10.

his Apostles—will be rendered equally indisputable. And thus—the great and universal importance of the things foretold, their sublime and stupendous nature, and the exquisite precision with which they have been thus far exemplified by actual accomplishment, will ever be admitted, in the view of clear and dispassionate reason, as irrefragable Arguments, for the Truth of the gracious System they were designed to establish; and for the Validity of that "new Cove-"nant," of which Jesus Christ himself is "become the Mediator*."

And as we descend, which we now proceed to do, through the lapse of those Ages that have succeeded his abode upon earth, we shall, I trust, receive continually still further Conviction, that "*the* "*Testimony* of Jesus is the Spirit of Pro-"phecy†." The Evidence of Revelation is, indeed, as an increasing Light. Periods, which have swept away the past generations of Men, and have often destroyed even the Monuments of temporal

* Heb. ch. 12, v. 24. † Rev. ch. 19, v. 10.

Greatness, have only conferred additional Distinctness and Import upon her inspired Pages. And, if we may draw an inference from the profound Researches, and noble Discoveries, of pious and learned men, during the two last Centuries; and from the Zeal for the propagation of Christian Knowledge, which so particularly distinguishes the present time—there is every reason to believe, that, as the momentous and long predicted purposes of JEHOVAH are rapidly advancing towards their completion, so the vail will *ere long* be withdrawn, which has hitherto so much concealed her beauty and excellence from the Nations of the world, but, in a more especial manner, from *the Posterity of Judah.*

This people, so wonderfully preserved, and so highly favoured by GOD, till they had rejected and crucified the illustrious Prophet foretold by Moses, have, ever since that ungrateful and rebellious conduct, presented the most terrible Example, that the world has ever seen, of judicial Infatuation and lasting Misery. His blood has been required at their

hands; it has brought them to ruin, and to universal disgrace*; its Guilt has de-

* "Another Circumstance," says an accurate observer, "illustrating the truth of the Christian Reli-
" gion in the *East*, is the State of the *Jews*. The
" Jews are scattered over the whole face of the East,
" and the fulfilment of the *prophecies* concerning them
" is far more evident in those regions, than it is here
" among Christian Nations.

" The last great punishment of the Jewish people
" was inflicted for their last great Crime—their shed-
" ding the blood of the Son of God! And this in-
" stance of divine indignation has been exhibited to all
" Nations; and all Nations seem to have been em-
" ployed, by the ordinance of God, in inflicting the
" punishment.

" By express prophecy, the Jews were sentenced to
" become "*the scorn and reproach of all people;*" and
" *a proverb and bye-word among all nations.*" Now,
" that their stubborn unbelief should be a reproach to
" them amongst Christian nations here in the West,
" is not so strange; that they should be a proverb and
" bye-word among those who had heard the prophecy
" concerning them, is not so remarkable. But to have
" seen them (as I have seen them) insulted and perse-
" cuted by the ignorant nations in the East; in the
" very words of prophecy, "trodden down by the
" heathen;" trodden down by a people who never
" heard the name of Christ; who never heard that
" the Jews had rejected Christ; and who, in fact,
" *punished the Jews, without knowing their Crime*—this,
" I say, hath appeared to me an awful completion of

scended through every succeeding generation; and, to this very day, agreeably to their own Imprecation, it rests "upon "their Children*."

These are circumstances of *general* Notoriety; and it is likewise well known by those, who are at all versed in the Books of *Moses*, and in the general history of this Nation, that the peculiarities of their plagues have been depicted, to a most remarkable degree of minuteness, by the pen of that writer†. But the great Author of *our own* Religion has added largely to these previous Representations; and it is for the purpose of elucidating some of *his* predictions, and of adducing a still further and very cogent Argument in the behalf of this Religion, that I have been induced to select some

"the divine sentence." Dr. Buchanan's Sermon, entitled "The Star in the East," page 11.

* Matth. ch. 27, v. 25.

† See more particularly those predictions of Moses which are contained in the 28th chapter of Deuteronomy, verses 15—68; and the able commentary upon them, in Bishop Newton's seventh Dissertation on the Prophecies.

further particulars in their unparalleled history *, for our present consideration.

The words of the text are introduced by a heavy and most pathetic Remonstrance, which was poured forth from the lips of Christ; and portrays the cruel and persecuting Spirit of the Jewish race, their Ingratitude, Unbelief, and Hardness of Heart, in the most impressive manner. Taking his *final* leave of their Temple, he exclaimed—" O Jerusalem, Jerusalem, " thou that killest the Prophets, and " stonest them that are sent unto thee; " how often would I have gathered thy " Children together, even as a hen gather- " eth her chickens under her wings, and " ye would not!" Who can suitably contemplate these words, without imbibing a portion of the Spirit of him that spake them; without admiring his tender affection, and earnest zeal, for the Jewish na-

* The utter insufficiency of the Mosaic Law to promote the Welfare of the Jewish Nation, ever since their rejection of Jesus Christ; and the extraordinary nature of some of the punishments they have endured in consequence of it; have been already treated of in the second Lecture, pages 90—101.

tion; or without reprobating the enmity, which could set so much goodness, so many endeavours to promote their happiness, at defiance? Such, indeed, was his love for "the lost Sheep of the house of Israel," that their Impenitence drew from him, not *Expostulation*, but also *Tears*—"When he "was come near," says St. Luke, "he be-"held the City, and wept over it; saying, "if thou hadst known, even thou, at least "in this thy day, the things that make for "thy peace! But *now* they are hid from "thine eyes *."

Would we know more particularly, what Principles, and what Practices, drew forth these sorrowful Expressions, and the denunciations of Vengeance with which they were attended; it is only necessary to advert to the unjust and cruel treatment that the Saviour of Mankind received from them; to the corruptions, which had crept into their Religion, and had then very nearly effaced its native dignity and significance; to the degenerate state of their morals; and to the very woes,

* Luke, ch. 19, v. 41, 42.

which he so repeatedly pronounced against their spiritual Guides, the Scribes and Pharisees.

Upon all these points the Gospels will furnish us with the most ample, and melancholy information. They will serve to prove incontestably; how blinded they were, in respect to their own most important interests; how far they had proceeded in profligacy and profaneness; how averse they were from the pure and pacific doctrines of Christ. But, after their rejection of him, things would naturally grow worse. This was their greatest, and most fatal Enormity. And the hardness of heart, which prompted them to this, hurried them on, with destructive celerity, to "the filling up of the measure of "their Iniquities *."

Josephus, who was himself one of the Priesthood, in various parts of his history of their war with the Romans, has given us a most deplorable character of his

* They were not *very* remote from this limit, at the time when Our Lord denounced against them the Judgment in the text: "Fill ye up," said he, "the Measure "of your Fathers." Matth. ch. 23. v. 32.

countrymen *when they had attained to this extreme.* "The Leaders of the people, "and the chief Priests," according to his account, "were profligate wretches, who "had purchased their places by bribes, or "by acts of iniquity; and who maintained "their ill-acquired Authority by the most "flagitious and abominable crimes. The "subordinate and inferior members of the "State were infected with the corruption "of the head; the Priests, and those who "possessed any Shadow of Authority, "were become dissolute and abandoned "to the highest degree; while the Multi-"tude, urged on by these corrupt Ex-"amples, ran headlong into every sort of "wickedness; and, by their endless sedi-"tions, robberies, and extortions, armed "against themselves, both the Justice of "God, and the Vengeance of Men *.

Grieved, therefore, at their obduracy and impiety, and foreseeing the lamentable

* This is the sum of the evidence upon this subject, as derived from various passages in Josephus; and exhibited in the strong and impressive language of Mosheim. Eccles. Hist. vol. 1. page 32. edit. 2, Dr. Maclaine's Translation.

consequences to which they tended, their divine Instructor earnestly and repeatedly forewarned them of their Danger, and enforced the necessity of sincere Repentance. The Writings of the Evangelists abound with instances of this; and all of these are of a *prophetic* nature; and exhibit beforehand *some description* of the fate, to which they submitted *.

At one time he assured them, that, "except they repented, they would all "perish," *in the same manner as* "those Ga-"lileans, whose blood Pilate had mingled "with their sacrifices," and *as* "those "eighteen upon whom the tower in Siloam "fell, and slew them †."

* For an able elucidation of many of those prophecies, which our Saviour uttered concerning the Destruction of Jerusalem, and of which no particular notice can be taken in the present discourse, I beg leave to refer the reader to the 18th, 19th, 20th, and 21st Dissertations of Bishop Newton on the Prophecies.

† See Luke, ch. 13, v. 3, 5. The words in the original are very remarkable: thus, in

v. 3. ἐαν μη μετανοητε, παντες ΩΣΑΥΤΩΣ ἀπολεισθε· and

v. 5. ἐαν μη μετανοητε, παντες ΟΜΟΙΩΣ ἀπολεισθε.

which are rendered in both verses—"*except ye repent,* "*ye shall all* LIKEWISE *perish.*" But the adverbs ὡσαυτως

At another time, alluding to the call of the Gentiles, he pronounced, that "many

and ὁμοιως have a strong and most marked signification. They both denote *similarity of manner*; and therefore, in this instance, imply *analogy of ruin*. It may be worth our while then to observe, how awfully these denunciations of divine Vengeance were verified in the case of the Jewish nation.

I. That Generation was not to pass away before all these things were fulfilled. (Matth. ch. 24, v. 34.) Now, the *principal* occasion, which brought the nation *annually* together, was of a religious nature; on this, they assembled from all parts at Jerusalem, bringing with them the Sacrifices and Oblations prescribed by the Law. But, at the celebration of their *last* Passover, the impenitent Jews, when thus assembled, were shut up, within the walls of Jerusalem, by the army of Titus; and destroyed with an unprecedented destruction. The *City*, which was the place of general resort, for the eating of the Paschal Lambs, presented nothing but a long-continued scene of slaughter and desolation: and the *Temple* itself became irrecoverably polluted, by the torrents of human blood shed within its precincts. So exactly did the fate of this devoted people correspond with its type! So truly was their blood, like that of these Galileans, on a similar occasion, "mingled with "their Sacrifices!"

II. It was foretold, that there should not be left in Jerusalem "one stone upon another, that should not "be thrown down." (Matth. ch. 24, v. 2. Luke, ch. 19, v. 44.) And this, we are credibly informed, was literally accomplished, in the Desolations of that City.

"should come from the East and West, "and should sit down with Abraham, "Isaac, and Jacob, in the Kingdom of "Heaven," becoming partakers of those blessings, which these holy patriarchs enjoyed only in anticipation; "but that "the children of the Kingdom," those who had been hitherto the peculiar subjects of the Theocracy, and to whom "the Gospel "of the Kingdom of God" was *first* preached, should be cast out into outer "darkness, where there should be weeping "and gnashing of teeth"—into a state of the most abject ignorance and wretchedness, without any pity or alleviation *.

But, during the progress of this Demolition, the Jewish Nation also was rapidly approaching towards utter ruin: and, before the final development of the Catastrophe, upwards of a million of persons had perished within the walls, which, being deserted by God, there had been a vain endeavour to defend. Here therefore is a striking degree of parallelism between the two cases, that are now brought into question; and thus fell the nation, *after the manner* of those at the tower of Siloam, beneath the ruins of their own City!

* Matth. ch. 8, v. 11, 12. The exact fulfilment of this memorable prediction is sufficiently evident; from the influx of Gentile Nations into the Church; and from the history of the Jewish race, during the last seventeen hundred and eighty years.

In his Parable of the barren Fig-tree, he has represented Himself, under the Character of the Dresser of the Vineyard, as interceding in their behalf for a longer time of trial—" Lord," said he, " let it " alone *this year* also, till I shall dig about " it, and dung it: and, if it bear fruit, " well: but if not, then after that thou " shalt cut it down *."

In his Parable of the " Nobleman, who " went into a far country to receive for " himself a Kingdom, and to return," but who, before he went, intrusted a certain number of talents to his Servants for the purpose of improvement, the incorrigible dissaffection of the Jews to Himself is thus plainly described—" but *his* Citizens hated " him, and sent a message after him, " saying, We will not have this man to " reign over us." But the miserable Catastrophe, which was the consequence of this revolt, is no less clearly unfolded— " Those mine enemies, who would not that

* Luke, ch. 13, v. 6—9. This period of further trial commenced with their formal rejection of Christ, and concluded with the beginning of their fatal war with the Romans.

"I should reign over them, bring hither, "and slay them before me *."

His Parable of the rebellious Husbandmen, who murdered the *only* Son of the Lord of the Vineyard, merely because he had been sent to receive the payment of the fruits that were due, is concluded with this most pointed and awful application—"What shall therefore the Lord of the "Vineyard do unto them? He will come, "and destroy those husbandmen, and "shall give the vineyard to others †."

Such were some of the intimations which this people occasionally received, in order to alarm, and move them to repentance; but, at other times, the predictions of their ruin were more unreserved and precise. Thus—With the tears he shed, and the lamentation he uttered, over Jerusalem, he combined this plain declaration—"For the days shall come upon

* Luke, ch. 19, v. 12—27.

† Luke, ch. 20, v. 9—16, and Mark, ch. 12, v. 1—9. See also Matth. ch. 21, v. 33—41, with Dr. Macknight's ingenious remarks on the concluding passage of this portion of history, in his "Harmony of the "Gospels," sect. 115, vol. 2.

"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 *." Thus also, when his disciples came to him, for the purpose of directing his attention to the grandeur and beauty of the Temple, "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 †."

But nothing can exceed the sublimity, and fearful import, of those words, with which he closed his *last* remonstrance with them, and devoted them, as it were, to the destruction they were incurring—"Be-"hold," said he, "your House is left unto "you desolate: for I say unto you, ye shall

* Luke, ch. 19, v. 43, 44.

† Matth. ch. 24, v. 1, 2. Mark, ch. 13, v. 1, 2. Luke, ch. 21, v. 5, 6.

" not see me henceforth till ye shall say, " Blessed is he that cometh in the name of " the Lord."

This was, in truth, a sentence of a most comprehensive nature; and involved the substance of all the former threatenings, that he had ever uttered against them.

If by the expression "*your House*" be intended the *Temple*, which he was then leaving for *the last time*, and by which Jerusalem had been so much distinguished above all other Cities, this memorable passage * will obviously admit of the following interpretation—As you will not consent to worship God in the manner which he requires †; as you have refused to receive me who am come in his name ‡, and to submit to that divine Institution foretold by your own prophets, which I have been sent into this world to esta-

* Ἰδου, ἀφιεται ὑμιν ὁ Οικος ὑμων ἐρημος. v. 38.

† John, ch. 4, v. 23, 24.

‡ John, ch. 5, v. 43. " 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.*" How wonderfully were these last words verified, in the stupid credulity, with which they listened to the pretensions of those " false Christs and false Prophets," who afterwards seduced the nation to their ruin!

blish * ; — therefore "*your House*," this Temple in which you so much pride yourselves, and in which you will persist in offering up unacceptable Sacrifices and Services to God, inasmuch as I am "*The* "*Lamb of* God *that taketh away the Sins of* "*the World*†."—This Temple, your Glory, and Sanctuary of strength ‡, "*shall be left* "*unto you desolate*."

But yet the sacred Spot shall not be so utterly alienated, though for ages in a state of desolation, as not, at some future time, to be capable of a restoration to your race: but that must be a season of sincere and deep repentance, and of entire amendment of life; "for I say unto you, ye shall "not see me henceforth," after my passion, "till ye shall say, Blessed be he that "cometh in the name of the Lord." This was the exulting cry of the believing multitude, and their open acknowledgment of him as the true Messiah, when Jesus had

* John, ch. 5, v. 39, 40.

† John, ch. 1, v. 29, and ch. 5, v. 33.

‡ For a description at large of the magnificence, beauty, and strength of the Temple, consult Josephus Antiq. lib. 15, c. 11.

lately made his public entry into the Temple*; and he here evidently foretels, that the Jewish nation should be actuated by the *same* sentiments and feelings, before they should *again* witness his personal presence on the *same* consecrated Ground. And it was manifestly in allusion to this circumstance, to the comparatively greater readiness of Gentile nations to receive the Gospel, and to the priority of the time when they should receive it, that he repeatedly and most solemnly asserted, that "*those who had been the first should be last,* "*and the last first*†."

Here then is a scene of divine Dispensation opened before us; which is to be carrying on through a period that is here undefined; but which every age since this prophecy was delivered has contributed continually still further to illustrate! And it cannot but be interesting to us, as far as our limits will allow, to notice the several portions of which it consists.

* Matth, ch. 21, v. 9—11. Mark, ch. 11, v. 9, 10. Luke, ch. 19, v. 37, 38.

† Matth. ch. 19, v. 30; ch. 20, v. 16. Luke, ch. 13, v. 30.

It had been predicted by Haggai, in a passage to which we have already paid some attention, that "*the latter Glory* "*of the House*" *of God at Jerusalem* "*should* "*be greater than its former Glory* *." The former Glory of it, exclusive of its amazing magnificence, was the visible and luminous Symbol of the divine Presence, which rested supernaturally over the covering of the Ark. But at the time of the Babylonish captivity, this Mercy-seat was conveyed to Babylon; and it was never afterwards restored: so that after the return of the Jews from this captivity, the Glory of Jehovah, which had before appeared between the Cherubim, became no longer visible in their Temple. Notwithstanding this circumstance, however, "*the* "*latter Glory of it*" *was greatly to exceed* "*the former;*" although it is well known, that the Edifice erected by Zerubbabel, and even that by which Herod attempted to immortalize his name, were really inferior, in respect to Grandeur, to that which had

* Haggai, ch. 2, v. 7, as cited in page 165, and further illustrated in the Appendix, Note Y.

been built by Solomon*. But now—upon Christ's final departure from the Temple—it is declared to the Jews, that "*their House is left unto them desolate;*" whence it must be concluded, that *the Glory*, which had thus been foretold, *had already made its appearance*, and *was then actually departing*. Thus, from the comparison of these two Prophecies, there results a further argument, for the divine authenticity of our holy Religion; and for the transcendent nature of that Glory, which was, in the fulness of time, to illuminate that sacred Place.

It has been observed, that our Lord, in the parable of "The barren Fig-tree," has described himself as imploring for it one

* For a description of this stupendous fabric see I. Kings, chapters 6 and 7, and II. Chron. chapters 2, 3, and 4; as also Josephus Antiq. lib. 8, c. 3. The preparation of the *mountain* for the foundation of the Temple, and for the erection of its magnificent cloisters, was peculiarly the achievement of Solomon: "he told "out fourscore thousand men *to hew in the mountain.*" And the vastness of the undertaking was proportioned to their number; for it formed by far the most surprising part of the whole work, as we learn from the testimony of Josephus.

further year of trial. Now, the war, which terminated in the Destruction of the Jewish Temple, had its commencement about thirty-six years after his crucifixion. This period, therefore, corresponded with the year of Grace denoted in the Parable; and during this, the Gospel was preached to that People; and every means made use of for their Conversion. When all were found ineffectual, "the days of Ven-"geance" succeeded; and these were ushered in by *a Sign*, of general notoriety, and never to be forgotten. It is recorded, among the extraordinary circumstances described by Josephus, as preceding the commotions that produced this fatal war, that—"When the people came in great "multitudes to the feast of unleavened "bread, at the ninth hour of the night, "there shone forth, for half an hour, so "great a light round the Altar and the "Holy Place, that it appeared to be "as light as day. This," says the historian, "was considered as a good omen "by the people; but was interpreted "by the sacred scribes to portend the "calamitous events that immediately

" followed*." We, however, are under little uncertainty upon this point. For as the glorious Effulgence, expressive of the divine Presence, was never seen in the Tabernacle and first Temple, except *over the Mercy Seat*, " *between the Cherubim*;" so some such Appearance on this occasion, *for the first time* after the Captivity, and when the Temple was *destitute of those distinguishing parts of its original Furniture*, was an evident token, that *then was the time of Judgment not of Mercy*.

And we cannot but observe, how signally the Judgments of the Almighty *not long after* overwhelmed that wretched race. Those rebellious and ungrateful children, whom the Saviour of the world would have often " gathered together, even " as a hen gathereth her chickens under her " wings," securing to them the inestimable blessings of happiness both temporal and eternal, were, about four years afterwards†, " gathered together" for Vengeance and Destruction.

The Jewish Historian, whom I have

* Josephus, Jewish War, book 6, c. 5, sec. 3.

† A. D. 70.

before cited, declares, that "the Number "of those who perished during the whole "siege of Jerusalem was one million one "hundred thousand persons; the greater "part of whom were Jews, but not be-"longing to the city itself; for they came "up from all parts of the country to the "feast of unleavened bread *." Is it not surprizing then, that those, who had refused to acknowledge "*the very paschal Lamb*," *Jesus Christ*, should be thus "*gathered to-"gether" to perish at the celebration of a passover, whose typical Efficacy had then been long superseded!* Yet so exact has been the divine Retribution! So truly, as it had been predicted, "was their Blood mingled "with their Sacrifices!"

And it is a peculiarity in this Event, which merits our most serious attention; that no foreign Nation *ever* came *thus* to destroy the Jews at any of their solemn Festivals, *from the days of Moses to this very time*. Surely this circumstance clearly shews the hand of God throughout the

* History of the Jewish War, book 6, ch. 9, sec. 3. See also the notes upon this chapter, in Mr. Whiston's edition of Josephus.

whole; and that their enemies were *now* sent, to revenge their Apostacy from him, and to punish the desperate Wickedness into which they had descended.

And, as there was only one place within the precincts of their country, where God had been pleased to place his Name, and where such holy solemnities could be observed according to the Law, it seems utterly impossible, that, in any other nation whatever, such vast numbers should be collected together on a religious account, and perish in the siege of *any one city*, as now perished in Jerusalem. History has indeed afforded us no parallel to this. "The whole nation," says Josephus, "was now shut up by *fate*, as in a prison; "and the Roman army encompassed the "city, when it was thus crowded with "inhabitants *." And thence, according to our Saviour's own prediction, there arose "great Tribulation, such as was not "since the beginning of the world to that "time, no, nor ever shall be †."

Another circumstance in this cata-

* Jewish War, book 6, ch. 9, sec. 4.

† Matth. ch. 24, v. 21.

strophe, which is far too important to be omitted, because it furnishes a most signal instance of divine Retribution, is *the very kind of Death*, to which many of these unhappy people were put by the Romans. As the nation had once *crucified* the Saviour, who could alone have preserved them from evil, so were they now to be *crucified*, without mercy, and in such numbers that necessity alone prescribed the limit. "The soldiers," says the historian above cited, "out of rage, and the enmity "they bore to the Jews, *nailed* those they "caught, one after one way, and another "after another, *to the Crosses, by way of* "*jest;* till their multitude became so "great, that *Room was wanting for the* "*Crosses, and Crosses were wanting for the* "*Bodies* *."

As therefore their *Crime* was of an unparalleled nature, so has been their *Punishment*. Their plagues have been *wonderful*, almost from that day to this. How literally, and with what accumulated horrors, the prophecy, recorded in the

* Jewish War, book 5, ch. 11. sec. 1.

text, has been fulfilled, in respect to the buildings of the *Temple*, the evidence of the Jewish historian himself will expressly declare. As soon, he informs us, as the destructive work of burning and massacring was completed, Titus gave orders, that the city should be entirely demolished, and razed to the ground. Those parts of this magnificent pile, which had remained, *with one stone upon another*, after the late devastation, sank beneath the weight of this blow. There was nothing left standing of Jerusalem, except the three famous towers of Hippicus, Phasaelus, and Mariamne, and part of the Western Wall. And these were only spared; that the Towers might remain as memorials to future ages of the enterprize and bravery of the Romans; and that the wall might serve as a Rampart for the troops, whom it might be necessary to leave there. "As to all the rest of the City," says the historian, "it was so thoroughly "laid even with the ground, by those who "dug it up to the very foundations, that "there was nothing left to induce those

" that came thither to believe, that it had " ever been inhabited *."

And in this desolate condition, as far as the Jewish Nation is concerned, " the " place of the *former* Tabernacle of the " Most High" remains to this day. Not even all the efforts of a Julian, aided by all the opulence and power of Imperial Dignity, and animated by all the zeal that inveterate Enmity against the Cause of Christianity could supply, have been sufficient in any degree to effect its Restoration †. And, after a lapse of so many ages, it has at length attained to no higher distinction, than that some of the Disciples of Mahomet have presumed to erect an indifferent Mosque, upon a plat of ground, which is supposed to have been once the site of its *Holy of Holies* ‡.

* Jewish War, book 7, ch. 1, sec. 1.

† For an account of this attempt to re-establish Judaism upon the ruins of Christianity, the Reader is referred particularly to Dr. Mosheim's Ecclesastical History, Century IV. part 1, chap. 1, sec. 14; and to the other authors there appealed to, in the learned notes of Dr. Maclaine.

‡ In the year 644 of the Christian era, mar, the third Khalif of the Saracens, built a mosque on Mount

Thus far the Accomplishment of this Prophecy has been confined to the Temple at Jerusalem; but it is capable of a much more extensive Interpretation. That grand and beautiful Structure was, in one sense, a Representative, as it were, of the Jewish race themselves. It was the place

Moriah, within the space where Solomon's Temple had formerly stood: and this was afterwards (in 685) much enlarged, and adorned with many beautiful and magnificent buildings, by the Khalif Abd'al Malec, the Son of Merwan; who ordered, that the pilgrimages from Syria should be directed to Jerusalem instead of to Mecca. Modern History, vol. 1, p. 432, and vol. 2, p. 139.

During the time of the Crusades, while Jerusalem was in the hands of the Christians, this edifice became converted into a place of Christian worship: but upon the reversion of that City to its former Masters, the Mahometan rites were restored, and have continued to this very day. "This Mosque," says Dr. Pococke, "has a beautiful appearance, the outside of it being "cased with tiles of different colours, but chiefly "green." It seems, however, to derive its chief effect from the elevation of the spot upon which it stands. For "it is neither eminent for its largeness, nor its "structure; and yet it makes a very stately figure, by "the sole advantage of its situation." See Dr. Pococke's Description of the East, book 1, chap. 3.; and Mr. Maundrell's Journey from Aleppo to Jerusalem, page 107, edit. 7.

of their general resort, once a year at least, for the purpose of presenting themselves in the most solemn manner before the God of their fathers: and *without this*, constituted as their Government was, they had no *ecclesiastical* Establishment, no *political* Existence whatever. So that, in effect, the fate of the Nation was involved in that of their Temple.

If therefore the expression, "*your* "*House*," be taken, in a more enlarged sense, to denote *their Habitations* generally, and even the *Country* that was their peculiar Inheritance, yet still this prediction will be found to have received its fulfilment in an equally striking manner. The War which Vespasian waged with the Jews was almost a war of extermination *; and Adrian, about sixty-five years after, completed what this Emperor had so far proceeded in †. Their Cities, Towns, and

* The whole number of Jews destroyed, during the fatal war which terminated in the dispersion of their Nation, is summed up by Archbishop Usher, from Lipsius, out of Josephus; and amounts to 1,337,490. Annal. A.D. 70.

† For an account of this murderous War, in which

Villages were destroyed; their Country was laid waste; and not only were they themselves either destroyed, or ejected; but, ever since these awful Visitations, it has remained in a comparatively *desolate* and *uninhabited* State *; affording to

considerably upwards of half a Million of Jews perished, by unheard-of Massacres as well as in battle, consult Modern History, vol. 13, p. 149—154. Adrian rebuilt Jerusalem; but not with the view of favouring the Jews: for to mortify and humble them, he changed its name; and reared so many heathenish structures, and especially that of Jupiter Capitolinus on the spot where the temple had formerly stood, as made them abhor coming into it. And the more completely to prevent their coming, he published an Edict, expressly prohibiting them, under the severest penalties, from all further access to it. He even proceeded so far, in respect to the inhabitants of Jerusalem, as to cause a prodigious number of them to be sold at two different fairs, at the common price of horses; and ordered the remainder to be transported into Egypt. Ibid. See also Anc. Univ. Hist. vol. 15, page 170; and M. Basnage's History of the Jews, book 6, chap. 9.

* To Mr. Maundrell we are indebted for some excellent observations, relative to the contrast which the present desolate State of Judæa, in the more mountainous parts, exhibits, when compared with the accounts of Holy Writ, respecting its ancient State of population and abundance.

"At the sight of this," says he, "Pilgrims are apt

every subsequent Generation a stupendous proof of the Truth of this very Pro-

" to be much astonished, and baulked in their expecta-
" tions; finding *that* Country in such an inhospitable
" condition, concerning *whose* pleasantness and plenty,
" they had before formed in their minds such high
" ideas, from the description given of it in the Word
" of God. Insomuch that it almost startles their
" faith, when they reflect, how it could be possible for
" a land like this, to supply food for so prodigious a
" number of Inhabitants, as are said to have been
" polled in the twelve Tribes at one time; the Sum
" given in by Joab (II. Sam. ch. 24, v. 9.) amounting
" to *thirteen hundred thousand fighting Men*, besides
" *Women and Children*. But it is certain, that any
" man, who is not a little biassed to Infidelity before,
" may see, as he passes along, Arguments enough to
" support his faith against such scruples—

" For it is obvious for any one to observe, that these
" *Rocks* and *Hills* must have been anciently covered
" with *Earth*, and cultivated, and made to contribute
" to the maintenance of the Inhabitants, *no less* than
" if the Country had been *all plain:* nay perhaps,
" *much more;* forasmuch as such a mountainous and
" uneven surface affords a larger space of Ground for
" cultivation, than this Country would amount to, if
" it were all reduced to a perfect level.

" For the husbanding of these Mountains, their
" manner was—to gather up the Stones, and place
" them in several lines along the sides of the hills, in
" form of a Wall. By such borders, they supported

phecy, and a dreadful Example of the ruin which inevitably attends a final perseverance in profligacy and impiety.

" the Mould from tumbling, or being washed down; " and formed many beds of excellent soil, rising gra- " dually one above another, from the bottom to the " top of the Mountain.

" Of this form of Culture you see evident footsteps, " wherever you go, *in all the Mountains* of Palestine. " Thus the very rocks are made fruitful. And perhaps " there is no spot of ground, in this whole land, that " was not formerly improved to the production of " something or other ministering to the sustenance of " human life.

" For than the *Plain* Countries, nothing can be " more fruitful, whether for the production of *Corn*, " or *Cattle*, and consequently of *Milk*.

" The *Hills*, though improper for all Cattle except " *Goats*, yet being disposed into such beds as are " afore-described, served very well to bear *Corn*, *Me-* " *lons*, *Gourds*, *Cucumbers*, and *such like Garden Stuff*, " which makes the principal food in these Countries " for several Months in the year.

" The *most rocky Parts of all*, which could not well " be adjusted in that manner for the production of " Corn, might yet serve for the plantation of *Vines* and " *Olive-trees*, which delight to extract, the one its fat- " ness, the other its sprightly juice, chiefly out of such " dry and flinty places.

" And *the Great Plain*, joining to *the Dead Sea*, " which, by reason of its saltness, might be thought

But our blessed Saviour, after he had denounced the Woe which we have seen thus wonderfully and dreadfully inflicted, assured the Jewish Nation, that "they "should not *thenceforth* see him, *till* they "should say, Blessed be he that cometh "in the name of the Lord." And these words, especially when taken in connexion with the preceding verse; and compared with some of his own declarations on other occasions, and with many passages in the prophetic Writings, do

"unserviceable for Cattle, Corn, Olives, and Vines, "had yet its proper usefulness, for the nourishment of "*Bees*, and for the fabric of *Honey*; of which "Josephus gives his testimony. (De Bell. Jud. lib. 5, "c. 4.) And I have reason to believe it, because, when "I was there, I perceived in many places a smell of "Honey and Wax, as strong as if one had been in an "Apiary.

"Why then might not this Country very well main-"tain the vast number of its Inhabitants; being *in* "*every part* so productive of either *Milk, Corn, Wine,* "*Oil*, or *Honey*, which are the principal food of these "Eastern Nations? The Constitution of their Bodies, "and the Nature of their Clime, inclining them to a "more abstemious Diet than we use in England, and "other colder Regions." Maundrell's Journey from Aleppo, &c. pages 65, 66, edit. 7.

certainly hold out a just ground for expectation—that a period for the *Restoration* of these wretched and infatuated people will at length arrive *: that a time will come, when they shall again "look "on him whom they pierced †;" and when they shall say, not as the first time he made his appearance—"Away with "him, Away with him, Crucify him ‡!"—but "Blessed be he that cometh in the "name of the Lord."

He had before said—"behold your "house is left *unto you*," (or, as the words might be rendered, "*for you*")—"deso-"late;" evidently implying, that though, as far as they were concerned, it should be deserted and desolate, during a long, and here undescribed period, yet it should still be *reserved* for them, and should become *their own* again *by actual possession*, when they should sincerely repent, and gratefully acknowledge Jesus Christ as the true Messiah, and Saviour of the World.

* See Appendix, Note AA.

† Zechar. ch. 12, v. 10.

‡ John, ch. 19, v. 15.; and Luke, ch. 23, v. 18—21.

And this is in entire correspondence with that ever-memorable prediction, which Moses also, who was eminently in this respect a type of Christ, uttered concerning the same people—" When thou " art *in tribulation*, and *all these things are* " *come upon thee*, even *in the latter days*,* " if thou turn to JEHOVAH thy GOD, and " shalt be obedient unto his voice: (For " JEHOVAH thy GOD *is* a merciful GOD) " he will not forsake thee, neither destroy " thee, nor forget *the Covenant* of thy " Fathers which he sware unto them †." But what was *the Covenant*, in relation to this Subject, which GOD had made with their Fathers? It was this—" *I will give* " *unto thee, and to thy seed after thee, the* " *land wherein thou sojournest, all the land* " *of Canaan, for AN EVERLASTING* " *POSSESSION: and I will be their* " *GOD* ‡." Such was the promise which GOD made to Abraham; and he afterwards repeated it to Isaac, when he said

* " *In the latter days*," that is, *during the period of the Christian Dispensation*: so the words should be understood.

† Deut. ch. 4, v. 31, 32.

‡ Gen. ch. 17, v. 8; and ch. 22, v. 17.

—" Sojourn in this land, and I will be " with thee: for *unto thee and unto thy* " *seed I will give all these Countries*, and I " will perform the Oath which I sware " unto Abraham thy father. And *I will* " *make thy seed to multiply as the Stars of* " *heaven, and I will give unto thy seed all* " *these Countries* *." And assurances, to the same Effect, were afterwards renewed to David. To this the Psalmist alludes when he says—

" My mercy will I keep for him for evermore;
" And *my Covenant* shall stand fast with him.
" *His Seed also will I make to endure for ever,*
" *And his throne as the days of heaven.*
" *But* if his Children forsake my Law,
" And walk not in my Judgments;
" If they profane my Statutes,
" And keep not my Commandments;
" Then I will visit their transgression with the rod,
" And their iniquity with stripes.
" *Nevertheless,* my loving-kindness will I not utterly take from him;
" Nor suffer my faithfulness to fail."

* Gen. ch. 26, v. 3, 4.

"*His seed shall endure for ever;*
"*And his throne as the Sun before me**."

Although there is an evident reference in this passage to the Restoration of the Line of David, in the Kingdom of the Messiah, who was of his race, yet "*the* "*Seed of David*" is an expression of most comprehensive import; and includes *the posterity* of the good King *generally, throughout all generations.* There is also a degree of *locality*, attached to the phrase "*the throne of David.*" His descendants are now, as they have been for ages past, under the Rod; and for their Sins they have been "plucked off," as it were, "from *their own* land;" but this very prophecy plainly proves, that this is only a period of judicial visitation. The *temporal* throne of David has been for many ages removed; but the *spiritual* throne of the Son of David remains, and will at length be established in *its place*, when the posterity of Jacob, in common with

* Psalm 89, v. 28, &c. compared with II. Sam. ch. 7, v. 8—17.

"all the ends of the world, shall re-
"member themselves, and be turned to
"JEHOVAH."

To this happy season of final Restoration—to the Establishment, in the plenitude of its Glory, of this divine Dominion over the present forlorn, but anciently peculiar People of GOD—there is a strong and clear allusion in the following prophecy of Isaiah—

———"Jehovah hath anointed me"—
"To appoint (comfort) to them that mourn in Zion:
"To give them beauty for ashes,
"The oil of joy instead of sorrow,
"The garment of praise instead of the spirit of heaviness:
"That they may be called trees of righteousness;
"The plantation of JEHOVAH for his glory.
"*And they that spring from thee shall build up the ruins of old times;*
"*They shall restore the ancient desolations:*
"*They shall repair the cities laid waste,*
"*The desolations of many generations.*

"*And strangers shall stand up and feed your flocks;*
"*And the Sons of the alien shall be your husbandmen and your vine-dressers.*
"But ye shall be named *the Priests of* JEHOVAH:
"*The Ministers of our GOD* shall they call you.
"Ye shall eat the riches of the Gentiles;
"And in their glory shall ye make your boast*."

And do not the peculiar circumstances, both of their *Country* and *Themselves*, afford a striking illustration thus far of the import of all these predictions!

1. Their *Country* has been, and still is, in a most astonishing manner, held *in reserve*. Placed in one of the most eligible situations in the world, *for the Seat of Universal Dominion*, no conqueror has hitherto endeavoured to avail himself of the advantages it held forth *for this purpose*. Susceptible of the highest fertility

* Isaiah, ch. 61, v. 1—9. See the critical notes of Bishop Lowth, and the annotations of Mr. Lowth, on this passage; as also the corresponding remarks of the latter upon Isaiah, ch. 11, v. 11—16.

and improvement, it has been uniformly neglected. Neither have the Jews themselves been allowed the quiet possession of any part of it; nor has any other Nation, capable of drawing from it the benefits it might afford, been permitted to enjoy that privilege. It has, indeed, "been left unto *them* desolate;" but it has been "trodden down by *Gentiles*," who were too barbarous to reap from it the rich harvests it was once capable of producing, and which, with proper cultivation, it may be made to produce again. In short, we are assured, from the lips of our divine Master himself, that it will continue to be thus "*trodden down by the* "*Gentiles, until the times of the Gentiles* "*be fulfilled* *." *Then* shall the Almighty have "*accomplished*," or brought to a conclusion, "*the scattering of the power* "*of the Holy People.*"

2. And is not *that most astonishing Circumstance* of their Preservation, *as a distinct and separate People*, to this mo-

* Luke, ch. 21, v. 24. Compare this also with Dan. ch. 9, v. 27.; and ch. 12, v. 7.

ment, an evident proof, that they have been preserved *for some great and highly important purposes?* Is it not a striking fulfilment *thus far* of the words of these Prophecies? Look to the present Situation of this People, and to the Events that have befallen them in past Ages; and then say, if their History does not present you with a continued Series of Miracles; such as no other Nation upon Earth has ever been, or can ever be, distinguished by. "Those first Misfortunes that befel "them," says an eminent Writer, "in the "Destruction of their City and Temple, "were attended with Calamities so dis-"mal, that even those who have the "greatest Aversion from the Jews, cannot "without concern read the history of so "*hard* and *lasting* a Misery. Had God "only ruined his *Temple*, because it had "been profaned; and destroyed *Jeru-*"*salem*, because he had often tried to "*gather her Children together, and she* "*would not;* had he only punished *the* "*heads of the Nation*, who had cried out "*Crucify him, Crucify him!*—in a word, "had his punishments gone no farther

" than those (immediately) guilty"—we
" should have had no reason to wonder at
" it. But they have been extended from
" one Generation to another for many
" Ages; for the Jews have groaned, for
" upwards of these seventeen hundred
" years, under Misery and Captivity,
" without any (certain) hopes of Relief:
" and this is an Event without any pre-
" cedent. Here is also another Circum-
" stance that heightens this Prodigy.
" This forlorn and persecuted Nation can
" scarce find one place in the Universe,
" to rest their heads, or set their foot in:
" they have waded through floods of their
" own blood, and still are preserved!
" That infinite number of Jews who have
" been murdered, through a cruel and
" barbarous zeal, *weakened*, indeed, but
" did not *destroy* the Nation! For, not-
" withstanding the joint persecutions of
" *Christians* and *Idolators*, *who* (equally)
" *designed their ruin*, they are *still in*
" *existence* * !"

Such Wonders as these have certainly

* Basnage's History of the Jews, book 1, c. 1.

not been wrought in vain. They afford a perpetual and invincible evidence, for the truth of our holy Religion. They exhibit the most awful proofs of the Holiness, the Justice, and Faithfulness of God; and of the danger of despising his Institutions, and of rebelling against his Dispensations. And, *further*, from these facts, and from the words of our Lord, we may reasonably conclude, that, with respect to the people of whom we have been speaking, there is *something future, and of a more propitious nature than any thing that has hitherto happened to them*, that *still awaits them*.

Let us now therefore attend again, for one moment, to the Cause which produced their lamentable Rejection of Jesus Christ; which led them to crucify him, and to bring upon themselves the Destruction that followed. This was *their ignorance of their own Scriptures**. Of *these* the common people among the Jews, in the time of our Lord, as we know they are at the present time, were *profoundly*

* Acts, ch. 13. v. 27.

ignorant. And those, who should have taught them better, their Priests and Scribes, received them only through the medium of their Traditions and Glosses. They gave them almost whatever Interpretation they pleased; and held, that the Traditions, they had received, were of equal Authority, at least, with these Sacred Writings; and often of Authority superior to theirs. Hence they derived the most false and inadequate Notions of the Nature and Mission of Christ: and, for this reason, He himself expressly accused them of "making the Word of God "of none Effect through their Tradi- "tions *."

The same cause—an ignorance, or a disuse, or a partial and prejudiced perusal of the Holy Scriptures, would also produce proportionable Effects at the present time. It would lead us, with the disciples of Arius and Socinus, to form erroneous opinions of our Lord Jesus Christ; and of His Nature, Offices, and Relations. It would tend to render us insensible of

* Matth. ch. 15, v. 3 and 6. Mark, ch. 7, v. 9, 13.

the inestimable blessings of his Redemption; and of those great duties of Life, those "peaceable fruits of Righteous-"ness," which he most justly expects from us. Let us then lay seriously to heart the words of our divine Master, when he said—"Search the Scriptures, "for they are they which testify of me;" and let us consider, that, with respect to those who are favoured with an opportunity of knowing the Will of God, Ignorance will be without Excuse, and, consequently, no Ignorance can palliate Profligacy and Infidelity.

Lastly, the History and present State of the Jewish Race should strongly inculcate upon us a lesson of humanity and charity towards them. However they may be now estranged from the path of rectitude and peace, yet still they are Men; they have the feelings of Men; and happiness is of quite as much consequence to them, as it is to us, though, it is to be lamented, they are still judicially blinded, as to the proper mode of pursuing it. Besides, there is every reasonable assurance, that, at length, the vail will be

removed; and that then, having been dispersed among all Nations, they will become the means of great good to the whole human race: so that, if we now regard their Impenitence and their Sufferings with an eye of pity, we may hereafter have occasion to regard *them*, for the Blessings they will be the means of diffusing, with gratitude and admiration.

And, for a wonderful Example of Charity towards them, we may well look up to our blessed Saviour himself. They were to him the bitterest and most implacable enemies; and, after having been his most assiduous persecutors through life, they became at last "his "betrayers and murderers*." Yet how sincerely did he lament their depraved state, and mourn over those calamities which they were wilfully bringing upon themselves! How earnestly did he expose their various enormities, with the hope of correcting them! How repeatedly did he urge them to repentance! And, when every hope and every effort failed, how

* Acts, ch. 7, v. 52.

did he, in the midst of those extreme Agonies which he endured upon the Cross, intercede with God for them— "Father," he said, "forgive them, for "they know not what they do!"

And in this most excellent Spirit of Charity, we are also taught, in the admirable Liturgy of our Church, to pray for them; to beseech that "Merciful God, "who hath made all men, and hateth "nothing that he hath made, who willeth "not the Death of a Sinner, but rather "that he should be converted and live— "to have mercy upon all *Jews*, *Turks*, "*Infidels*, and *Heretics*; to take from "them all ignorance, hardness of heart, "and contempt of his Word; and so to "fetch them home to his flock, that they "may be saved among the Remnant of "the true Israel, and be made one fold "under one Shepherd, Jesus Christ our "Lord, who liveth and reigneth, with the "Father and the Holy Spirit, One God, "world without end. *Amen**.

* Third Collect for Good Friday.

APPENDIX;

CONTAINING

ADDITIONAL NOTES AND ILLUSTRATIONS,

Which could not be so properly inserted in the former parts of this Volume.

APPENDIX.

NOTE A.

*Referring to Page 3, Note *.*

MUCH, indeed, we meet with, in these inspired Volumes, that is plainly *above* the powers of human reason. While every thing, "necessary "to Salvation," is happily laid down with a simplicity and perspicuity, that render wilful ignorance utterly without excuse; there are Mysteries, which no human intellect, in the present state of things, can ever be fully competent to understand. And such are the Bases of all the essential Doctrines of Christianity. These are objects of our faith; not of our comprehension. They are proposed to us with all the dignity and sublimity peculiar to Revelation; and it is our indispensable duty, as well as our highest interest, to believe them, on the Authority on which they are proposed.

And it surely requires no greater degree of Credulity, to give credit to the fundamental Truths of revealed Religion, than it does to believe the existence of Elements, from which the well known, and most ordinary operations of Nature have their commencement; for the latter

are all equally enveloped in mystery with the former: and are all equally, on that account, liable to exception. We have the testimony of our senses, and the clear deductions of reason, in favour of the one; and the most irrefragable arguments, drawn from the most sacred Source, to demonstrate the certainty of the other. And it appears, that, where a proper degree of *Candour* is exerted, it is just as difficult to refuse our assent to the most obvious conclusions drawn from the testimony of our own senses, as it would be to withhold it from that vast and luminous body of Evidence, which is every where presented, in confirmation of these Doctrines, in "the Scrip-"tures of Truth." If we consult the opinion of Him, who best knew "what was in man," we shall find both these *difficulties* placed upon a par; for, in exposing the desperate blindness of the Sadducees in his own time, he was heard to declare, that "if they would not hear Moses and "the Prophets, neither would they be persuaded "though one rose from the dead." Luke, ch. 16, v. 31.

The Powers of Reason are, indeed, so very limited, that those who will not believe any thing which they do not perfectly comprehend, cannot be justly expected to believe any thing at all; except perhaps it be, that old ultimatum of the Academics, SE SCIRE NIHIL. Who can conceive, for instance, by what ties the Soul is united to the

Body? Or, in what manner the Body acts upon the Mind, so as to produce perception, through the medium of the Senses? The precise mode of our own existence is therefore as great a mystery, as any of the Doctrines of Revelation can possibly be; and he who denies the one, *merely* because they are beyond the reach of his understanding, ought on the same account, if he acted with consistency, to disbelieve the other.

There is no doctrine of Revelation, that has been more resolutely denied by minute philosophers, than that fundamental Article of the Christian Faith—the Existence of A TRINITY IN UNITY. It has been generally considered by such persons as involving a contradiction, and therefore impossible in the nature of things. Such an opinion might perhaps admit of some palliation, so long as *Light* was accounted a homogeneous body, and *Air* and *Water* were admitted as elementary substances. But the discoveries that have been made in the science of nature, within the course of little more than a century, have gone hand in hand, as it were, with Revelation; and have presented such wonderful Analogies to, and Illustrations of this very Doctrine, that a modern Philosopher, who is not altogether blinded by his prejudices, can never again consistently doubt its Possibility and Truth. It has been found, for instance, that a *pencil of rays* coming from the sun, and which in that state

has the appearance of perfect homogeneity, and of a beautiful yellowish whiteness, consists not merely of *three*, but may be actually resolved into *seven* pencils; each of which is tinged with a different colour; and may be made to produce its effect, either separately, or conjointly with the rest, at the will of the person who tries the experiment. Here is an instance of complication, that for many ages escaped even the suspicion of the most penetrating mind *; and which surprizes, and remains unaccounted for, to the present moment! But *the very air we breathe* will furnish a still stronger analogy, to argue the infatuation of the sceptic and the infidel. During every preceding age, atmospheric air has been universally considered by men of science, as a simple homogeneous substance; and one of the four Elements, of which all bodies were composed.† It was not till 1774, that any assurance was afforded to the contrary: and it has at length been fully ascertained, that it is compounded of *three* distinct elementary principles, namely, *Oxygen*, *Azot*, and as much *Caloric* as is requisite

* It was discovered by Father Franc. Maria Grimaldi; and brought forward *first* to the public notice in 1665. See Philosoph. Transact. of the Royal Society, for the year 1672, vol. 6, No. 79.

† Dr. Mayow's Dissertation, "de Sale Nitro, et Spiritu Nitro-aereo," may perhaps be considered an exception to this. It was printed at Oxford, with four others of his Tracts, in 1674.

to preserve the other two in a gaseous state. Does it not argue then, a strange perversion of human reason, that the very Man, whose ingenious and important discoveries prepared the way for this conclusion, and who lived many years to enjoy the knowledge of the fact, should have been himself a *Unitarian*; disbelieving this sublime and essential Doctrine of "A Trinity in Unity," merely because he could not comprehend it?

Here then perhaps it may be proper to remark, in further illustration of this subject, how soon the most profound Philosopher, in the progress of his researches, is taken out of his depth. He may be able, for instance, to resolve the rays of light into their component parts, and to exhibit their prismatic colours; but he will never be able to investigate the dimensions and forms of the particles of which they consist, their distances from each other, or the causes of the various refrangibility of their directions, and of the prodigious velocity with which they move. So, with respect to the other example above given, he may discover of what elements the atmosphere is composed; but he cannot form any precise idea, what these elementary principles really are. Of their effects in various combinations, he may be able to acquire a tolerable notion; but of themselves, in the abstract, he can acquire none. And, generally speaking, when the process of analysis can no longer be continued, we arrive at one or more

substances so simple, as to defy the utmost skill and penetration of man. And, as if it had been thus designed by divine Wisdom, for the express purpose of humbling the pride of reason, the number of these limits is continually increasing, in proportion as the genuine knowledge of Nature is itself advancing.

That the Christian religion is founded on mystery is, in effect, an argument strongly in favour of its divine Original. For—"Can we by searching find out God? Can we find out the Almighty to perfection?" Whether we consider him, as directing the elements in the natural, or the course of things in the moral world, "His works are great and wonderful;" and "His ways past finding out." The more ardently we push our inquiries, in the investigation of remote Causes, so much the sooner do we arrive at a limit; beyond which "Clouds and Darkness" prevent all distinct vision, and preclude the possibility of successfully proceeding. Why then should we not acquiesce, with gratitude and humility, in that Revelation, which "God, the only wise," has been graciously pleased to grant us? And who, but He, could have devised a System—so perfectly consistent with the purest dictates of reason, and yet, when most minutely examined, so greatly incomprehensible by it; so sublime and heavenly in its nature, yet so exquisitely adapted to the frailties and necessities of men?

NOTE B.

Referring to Page 6, Note ‡.

SEE Bishop Patrick's Commentary on Genesis, ch. 4, v. 1, &c.

The learned prelate considers, that the reason, which Eve assigned for giving the name of Cain to her first-born son, was founded on a belief, that he was to be the promised Saviour, and bruiser of the Serpent's head. And he justly observes, that, at that time, "the words of the promise (Genesis ch. 3, v. 15,) might as well be "expounded of the *first Seed* the woman had, as "of any of his posterity." She was certainly more liable to be deceived by such an expectation *then*, than on any subsequent occasion; and there is much, in the original text, to favour this interpretation.

It seems, indeed, as if our first parents had really expected, that the illustrious Person, so foretold, would have been possessed of a *divine* nature under a *human* form. Upon the birth of her first child, Eve called his name Cain, which implies *acquisition* *; for she said—"I have got-"ten a Person (את יהוה) *even* JEHOVAH." I do

* ΚΑΙΣ, κτησιν δε τουτο σημαινει μεθερμηνευομενον το ονομα. Josephus Antiquit. lib 1, cap. 2.

not clearly see how our translation, in this verse, can be vindicated, in rendering the particle את by the preposition "*from*"—a mode of construction it can never admit of, except when it is used with a verb, that imports a *departure or proceeding forth from*, as in Genesis, ch. 44, v. 4 *; which is the only instance of the kind I recollect. The LXX. render the passage 'εκτησαμην 'ανθρωπον δια τȣ Θεȣ, "I have acquired a man, *because*," or *for the sake*, "*of* God;" that is, *in consequence of his promise*; in which words the reference is obviously made to the Messiah †. If the translator will have the word in this place to be a *preposition*, let him recollect, that its most usual meaning as such, is *with*; and then the exclamation of Eve, will furnish us with what is nearly parallel with the name Emmanuel, which St. Matthew interprets by μεθ' ἡμων ὁ Θεος—God *with us* ‡; and which most undeniably relates to the same transcendent Personage. But there does not in reality appear to be any sufficient reason, why the word את should be at all considered as a *preposition* in this

* הם יצאו את העיר "when they had gone forth *from* "the city."

† In a translation of the Holy Scriptures, imprinted at London, in 1599, the version runs thus—"I have obtained a "man *by* the Lord:" and in a marginal note is subjoined—"that is, according to the Lord's promise, as ch. 3, v. 15." which nearly corresponds with the above.

‡ See Isaiah, ch. 7, v. 14; Matt. ch. 1, v. 23.

passage. Its most usual application is as *a connective particle*, pointing out the relation between verbs active, and the nouns which they respectively govern. In this sense, it is used *twice* in the preceding parts of this very verse*; and times almost without number throughout the Old Testament. Its next principal use is to connect nouns that are in opposition, and relate to the same subject; and thus it is employed in the verse immediately succeeding the present †, and in many other places, particularly in Genesis, ch. 6, v. 10 ‡. Its effect in these cases is clearly, to render the sense more marked and emphatical; and to shew, that something of great import is to be annexed to the person or object, before whom it is placed. In this respect, the instances here adduced bear a most evident and striking analogy to the passage before us; they are also the composition of the same inspired Writer; they occur in almost contiguous parts of the same work; and were therefore as plainly as possible intended to have been all interpreted in the same way. Standing in this connexion, I

* ידע את הוה "knew Eve"
ותלד את קין "and bare Cain" } Gen. ch. 4, v. 1.

† ותסף ללדת את אחיו את הבל "and again, she "bare his brother, *even* Abel."

‡ שלשה בנים את שם את חם ואת יפת Noah begat "three Sons, *even* Shem, *even* Ham, and *even* Japhet."

should certainly be induced to render the words of the original thus—" And Adam knew Eve his " wife; and she conceived, and bare Cain; and " said, I have acquired a *Person, even* JEHOVAH."

During the period of their innocence, GOD certainly condescended to reveal himself to the first parents of mankind, in, what was, comparatively, a very unreserved manner. He is described as having " created them in his own " image, after his likeness*; as having introduced Eve to Adam †; as having blessed them‡, and laid down a particular injunction for the regulation of their conduct §; and, even after their fall, as having been heard " walking in the " garden in the cool of the day;" and as interrogating, and passing oral sentence upon them‖. And so little comprehension had they of the immense difference between them and their Creator, that they attempted " to hide themselves *from* " *His presence,* amongst the trees of the *Garden.*" Though there may be much in these descriptions, that is adapted to the limited state of our Understanding, inasmuch as, strictly speaking, " no " man hath seen GOD at any time;" yet where is the impropriety, or the danger, of presuming,

* Genesis, ch. 1. v 26, 27. Consult also Parkhurst's Lexicon, on the words צלם and דמות.

† Genesis, ch. 2. v. 21, 22. ‡ Genesis, ch. 1. v. 28—30.

§ Genesis, ch. 2. v. 16. 17.

‖ Genesis, ch. 3.

that, in the manifestations He was pleased at this time to make of his own Power, Wisdom, and Goodness, the Divine Being did assume a form, by which he might descend in the most gracious manner to their capacities—a form, similar to *the human*; similar to that in which he afterwards made his apearance to Abraham; and to that which the Son of God himself did actually assume, when "the Word was made flesh, and "dwelt among us?" These considerations, perhaps, will enable us sufficiently to account for the surprise and exclamation of Eve, upon the birth *of the first man that was ever born into the world.* His nativity was an event altogether without precedent. Making allowance for the difference between infancy and manhood, he was equally with themselves, at that time, a partaker of the divine image. And Eve had still strongly impressed upon her mind, the import, the truth, and an expectation of the fulfilment, of that most encouraging promise of Restoration and Happiness, by which the Almighty had been pleased *thus early* to mitigate the sufferings of their fallen State.

If, however, these reasonings be just, the expectations of Eve were erroneous in two respects.

First, in supposing that this divine promise was to have received its accomplishment in her *very first-born;* whereas, in reality, there was no intimation afforded in the prophecy itself, whe-

ther it was to receive its completion immediately, or at some future period of time. But we are naturally prone to believe what we earnestly wish to be true.

Secondly, She was not aware, that *the promised Seed* was to be *exclusively* "the Seed of the *Wo-"man"* an Offspring, with the generation of which *Man* would have no immediate concern. And that this supernatural Event did really take place, is evident from all those passages of the New Testament, which relate to the miraculous Incarnation of the Son of God.

NOTE C.

With reference to page 6, *Note* §.

It appears to have been foreshown from the very first, that "without the shedding of blood there could be no remission *." We read accordingly, that the sacrifice of Abel was of a *sanguinary* nature; and that it was offered "by "Faith †;" which certainly presupposes "some "divine promise connected with that rite, "and consequently a divine direction for the "performance of it ‡." And it is remarkable, in further proof of this point, that his sacrifice

* Hebrews, ch. 9. v. 22.

† Hebrews, ch. 11. v. 4

‡ Dr. Jennings' Jewish Antiquities, Vol. 1. p. 305, &c.

consisted of the "*firstlings of his flock*, and *the fat* "*thereof* *;" and was therefore precisely such as God himself was graciously pleased to ordain more particularly, in a succeeding age, for the observance of his own peculiar people. By his special appointment, the victims to be offered were to be "*the firstlings of the flock, or of the* "*herd,*" and "*males of the first year* †." The Paschal Lamb was also to answer to this description; although it was chiefly a sacrifice of an eucharistical nature, and therefore not a burnt-offering ‡. The oblation of *the fat* was likewise an essential part of the sacrifice §; and the contempt of the Sons of Eli for this part of the institution is distinctly stated, as one cause of the heavy wrath of God against them ‖. Hence therefore, as, in the time of Moses, the principal sacrifices instituted by God himself, for the direction of his people, were in every material point, so similar to that which Abel offered "*by faith*" so many ages before; I think it may safely be concluded, that his was also of divine appointment, and consequently met with acceptance.

* Genesis, ch. 4. v. 4.

† Exodus, ch. 13. v. 12. Levit. ch. 23. v. 12. Numbers, ch. 18. v. 17. &c.

‡ Exodus, ch. 12. v. 5.

§ Exodus, ch. 29. v. 22. &c. Levit. ch. 1. v. 12. Numb. ch. 18. v. 17. &c.

‖ 1 Samuel, ch. 2. v. 15—17.

The next sacrifices we read of were those of Noah; who "builded an altar unto the Lord, "and took of every *clean beast*, and of every "*clean fowl*; and offered burnt-offerings upon the "altar*." We may perceive from this also, that a distinction of a religious nature was made, in these early times, between *clean* and *unclean* beasts, similar to that which afterwards prevailed, in consequence of God's express command, under the Levitical Law †." The sacrifices, enjoined under that law, were to be selected only from such as were *clean* ‡. The *burning* also of the sacrifices was another instance of most striking correspondence, between those offered by Noah, and those prescribed under the Levitical Priesthood; and, taking every circumstance into consideration, there can exist no doubt, notwithstanding the silence of Moses upon this part of the subject, that those offered by Abel were of the same kind, namely, burnt-offerings §. That therefore there might be amply sufficient in the postdiluvian world, for the purposes of propagation, of sacrifice, and food,

* Genesis, ch. 8. v. 20.

† See particularly Levi. ch. 11.

‡ Levitic. ch. 27. v. 11, 27.

§ Moses, at the time when he described the oblation of *the fat* as part of the sacrifice of Abel, must have known that it would be generally understood, that *burnt offerings* were intended in his relation; for *the fat* was always *burned* when offered. See 1 Samuel, ch. 2. v. 15—17, before referred to.

God gave this particular charge to Noah—"Of "every clean beast thou shalt take to thee by "*sevens*, the male and his female; and of beasts "that are not clean by *two*, the male and his "female *."

The Correspondences, in so many instances, between these very ancient sacrifices, and those afterwards prescribed for the immediate adoption of the seed of Abraham, are much too striking to have been the effects of accident; and afford, upon the whole, a very convincing demonstration, that they were both equally the objects of divine communication.

NOTE D.

*Referring to Page 7, Note *.*

An allusion to the same primeval promise is traditionally preserved in the *Bhagavat Pooraun* of the Hindoos; where Creeshna is described as *crushing the head* of the *great black Serpent*, (Calli-Naga) and trampling him to death. Mr. Maurice, in the second volume of his History of Hindostan, has favoured us with two engravings; one of which represents the Calli-Naga as *biting* Creeshna's *heel*, and the

* Genesis, ch. 7, v. 2.

other CREESHNA as *crushing the Serpent's head.* They are also both to be found in Sonnerat; who asserts, that no Veeshnuvite of distinction is without these images in his house, in gold, silver, or copper.

It will be recollected, that this history occurs in that of the eighth *Avatar*, wherein VEESHNU, the Supreme Being, is represented as becoming *incarnate*, in the person of CREESHNA. See the Life of Creeshna, Hist. of Hindostan, vol. 2, pages 323, &c.

NOTE E.

Referring to Page 7, Note †.

A comparison of the passages of Scripture here cited, (Gen. ch. 3, v. 15. Rom. ch. 16, v. 20.; and Heb. ch. 2, v. 14—16.) with each other, and with those ever memorable predictions of Isaiah, recorded in ch. 7, v. 14, and ch. 9, v. 6, 7, will supply us with an unanswerable Argument, in proof—that *that Seed of the Woman*, who was to *bruise the Serpent's head*, was to be a person possessed of a *divine* as well as *human* Nature, even *Emmanuel*; and that, though he "*took on him the Seed of Abraham,*" he was to be no other than "*the GOD of Peace,*" even "*the mighty GOD, the everlasting Father, the* "*Prince of Peace,*" spoken of by the Prophet,

"of the increase of whose Government and "Peace there shall be no end."

And it may be observed in further confirmation of this, if necessary, that the expressions—"*He shall bruise thy head*," "*shall bruise Satan*," and "*shall destroy him that had the power of* "*death, that is, the Devil*"—all evidently relate to the *same* malignant spirit, the *same* Seducer to evil. We may accordingly perceive St. John, as if anxious to prevent the possibility of mistake, conferring upon him, in one single passage, all these titles of "*the Serpent*," "*the Devil*," and "*Satan*;" to which he adds also that of "*the* "*great Dragon*," and the circumstance of his having "*deceived the whole world* *." It follows therefore, that, as the Foe to be subdued is the *same*, however variously denominated in divers parts of Scripture, so the Person, to whom the victory is constantly attributed, must also of necessity be the *same*, notwithstanding any difference of title by which he may be distinguished. This diversity of title arises merely from his nature, his offices, and relations: and it is such as may fully serve to convince us, that nothing can be conceived too great for his character, or too sublime for his nature.

* His words are too remarkable to be omitted—'εβληθη ὁ Δρακων ὁ μεγας, ὁ 'Οφις ὁ 'αρχαιος, ὁ καλεμενος Διαβολος, και ὁ Σατανας, ὁ πλανων την οἰκεμενην ὁλην, εβληθη ἐις την γην. Rev. ch. 12, v. 9.

NOTE F.

With reference to Page 10, *Note* ‡.

THE passage και εσκηνωσεν εν ημιν, here referred to, literally signifies—"*and dwelt in tents among* "*us*;" and is in a very remarkable degree correspondent with the original promise, וישכן באהלי שם, "*and shall dwell in the tents of Shem.*" The allusion in both is to the genuine simplicity of the pastoral life, in early ages; and is therefore most beautifully applied; either to those, who, like the progeny of Shem, in ancient times, were attached to this mode of life; or to Him, who assumed the character of "*the good* "*Shepherd,*" that he might "seek and save that "which was lost." They also both received the most signal verification, even in a *literal* sense, when Jesus Christ condescended, in order to fulfil all the righteousness of the Ceremonial Law, to attend the Σκηνοπηγια, or *Feast of Tabernacles*, at Jerusalem. John, ch. 7, v. 10—14, &c.

But it is likewise a circumstance well worthy of observation, that the *Tabernacle,* in which the divine Being used to manifest his personal presence to the Israelites, before the erection of their temple, is invariably styled Σκηνη in the version of the LXX, and משכן (a word from the

same root) in many places of the Hebrew Scriptures. And hence, the term שכינא is often occurring in the Targums, to denote the Shechina, or visible symbol of the divine presence, that resided gloriously in it. This Shechina appeared only in the Tabernacle, and the first Temple, by the confession of the Jews themselves*: but the loss of it in the Temple of Jerusalem, after the Babylonish Captivity, was more than compensated, by the personal presence of Him, who "was the Brightness of the Glory of JEHOVAH, "and the express Image of His Person." Heb. ch. 1, v. 3.

NOTE G.

With reference to Page 21, *Note* †.

עד כי יבא שילה "Until *He that gives Peace* "shall come." I am aware, that there are various Interpretations given to the word *Shiloh*; but *this* appears to be its most appropriate import. It best corresponds with the nature of the Mes-

* As to the *Cherubim*, between which the divine Glory used to appear, Josephus acknowledges, that no one in his time could tell, or even conjecture, what was their form. Antiq. lib. 8, c. 3, sec. 3. But for an ample disquisition, upon the inferiority of the second temple of the Jews, see Dr. Prideaux's Connexion, vol. 1, book 3, p. 172, &c. edit. 14.

siah's character, and with the cause of his appearance. We may accordingly perceive, that the proclamation of *Peace* by angelic ministers was one of the *first* events that succeeded his nativity*; and the grant of *Peace* to his disciples, and the implied promise of it, through them, to all those who should afterwards embrace his holy Institution, were among the *last* demonstrations he gave of his tender love towards mankind before his death †. In consistency with these, the doctrines he revealed, and the precepts he delivered, were all of a *pacific* tendency; and were all eminently calculated to inspire a spirit of piety and humility, of justice, mercy, and mutual forbearance. His supreme example, moreover, added an inexpressible confirmation and effect to every thing he taught; for, while it was distinguished by the brightest traits of generosity, goodness, and mercy, that the world had ever beheld, it was rendered no less illustrious, by the pity and forgiveness it displayed towards the bitterest of his enemies. If any circumstances can ever introduce a state of things, wherein the happiness and innocence, that shall universally prevail, will resemble the moral characteristics of *The Golden Age*, so beautifully fabled by the poets of Greece‡ and

* Luke, ch. 2, v. 13, 14. † John, ch. 14, v. 27.

‡ Χρυσεον μεν πρωτιστα γενος, &c.

Hesiod Εργα και Ἡμεραι, 109—120.

Rome *, as well as by the sages of India †, they must unquestionably be—a universal belief in the doctrines, obedience to the precepts, and imitation of the example, of *This Great "Giver "of Peace."*

Bishop Newton, in his Dissertation on this Prophecy of Jacob, exhibits all the various translations of the word *Shiloh*; and proves, with great ability, that however it has been interpreted, it still relates, and can relate, to no other person than the Messiah. See his fourth Dissertation.

* Aurea prima sata est ætas, quæ, vindice nullo,
Sponte sua, sine lege, fidem rectumque colebat.
&c.—Ovid's Metamorph. lib. 1, v. 89, &c.

† See page 38 of the Introduction to Mr. Halhed's Translation of the Code of Gentoo Laws.

These fables, as well as all others of a similar nature, wherever they are found, originated evidently in a tradition, at one time universally prevalent, of *the primitive rectitude and subsequent fall of Man.* And they must therefore be admitted as a portion of evidence, in favour of the truth of that part of the Mosaic history, in which these particulars are detailed.

NOTE H.

*Referring to Page 25, Note *.*

"We ought not," says M. Goguet, "to make "any comparison between the form of govern- "ment established by Moses, and the other "species of Governments, of which history "gives us examples. The Hebrew people had "the singular advantage of having God parti- "cularly for their Monarch, and for their Legis- "lator. It was from God himself that this "Nation received their laws. In a word, it was "the Supreme Being, who condescended to pre- "scribe the Ceremonies of the worship that he "would have paid him by the Israelites. We "ought therefore to make no comparison be- "tween the laws of this people, laws dictated "by Wisdom itself, and those that could be "observed by other Nations. The precepts of "the decalogue alone contain more sublime "truths, and maxims more essentially promotive "of the good of mankind, than all the profane "Writers of antiquity could afford. The more "we meditate on the laws of Moses, the more "we shall perceive their wisdom, and inspira- "tion—that infallible sign of the Divinity "which fails all human works, in which, when "we examine critically, we always find great

"defects. Besides, the Laws of Moses alone "have the inestimable advantage, never to have "undergone any of the revolutions common to "all human laws; which have always demanded "frequent amendments; sometimes changes; "sometimes additions; sometimes the retrench-"ing of superfluities. There has been nothing "changed, nothing added, nothing retrenched, "in the Laws of Moses; a singular example, "and so much the more striking, as they have "preserved their purity for above three thousand "years. If Moses had not been the Minister of "God, whatever genius we may suppose him "to have possessed, he could not have drawn "laws from himself, which received all their "perfection at the instant of their formation; "laws, which provided against every thing "that could happen in the succession of ages, "leaving no necessity for change, or even for "modification. This is what no other Legis-"lator has ever done; and what Moses himself "could not have done, had he written simply as "a man, and had he not been inspired by the "Supreme Being."

See the translation of M. Goguet's work, on "the Origin of Laws, Arts, and Sciences, and "their progress among the most ancient Na-"tions"—Edited in 1775, vol. 2, p. 7, 8.

NOTE I.

Referring to Page 26, Note †.

TILL that fatal epoch, when rebellion tore asunder the ten tribes from their allegiance to the house of David, and their lapse into idolatry separated them from their GOD, all the Tribes may be said, in a general sense, to have enjoyed equal privileges, and to have been equally the objects of the divine favour and protection. After that time, a wide and awful distinction was made between the subjects of the respective kingdoms of Israel and Judah. Nor can this be a cause of wonder. Out of twenty Sovereigns, who, in the space of 254 years, governed the Kingdom of Israel, there was not one who was not impious and abandoned: and the people, imitating the evil examples of their rulers, had rapidly descended to the most horrid depths in idolatry, and profligacy of manners. "Therefore the Lord was very angry with Israel, and "removed them out of his sight: there was "none left but *The Tribe of Judah only*;" that is, the Tribes of Judah and Benjamin, both passing under the common denomination of Judah. This removal took place 721 years before the Christian Era; for, "in the ninth year of

"Hoshea, Shalmanezer, king of Assyria, took "Samaria, and carried Israel away into Assyria, "and placed them in Halah and in Habor, by "the river of Gozan, and in the Cities of the "Medes." 2 Kings, ch. 17, v. 1—24.

Thus were plucked away from their own land the ten Tribes, that had constituted the Kingdom of Israel; and so completely have they been lost, that, to this very day, they have not with any certainty been discovered!

With respect to the tribes of Judah and Benjamin, they were happy in having several Monarchs placed over them, who were patterns of piety and virtue, and whose examples tended greatly to meliorate the principles and manners of their people. And these had, in general, rather long, and prosperous reigns; Asa, for instance, reigned 41 years, Jehosaphat 25, Joash 40, Amaziah 29, Azariah (or Uzziah) 52, Hezekiah 29, Josiah 31; to which we must add the reign of Jotham for 16 years. Manaessh also governed well during the last 34 years of his life. Thus, during about 297 years, taken at intervals, the excellent examples, and wholesome regulations, of their kings, had a strong tendency to control the idolatrous and immoral practices, to which they betrayed so great a propensity. It is therefore no wonder, that the kingdom of Judah should have continued 133 years

longer than that of Israel *; or that God, "ever "mindful of his Covenant," should have preserved this branch of the posterity of Abraham, as a distinct people, during their Captivity in Chaldæa; and have restored them to their native land, and sustained them in it, till they had ungratefully "filled up the measure of their "fathers," by rejecting, and persecuting to death, "that prophet," who, as Moses foretold, "should come into the world."

NOTE K.

Referring to Page 36, Note ‡.

What the Apostle here applies to some of his pious countrymen in preceding times, I have ventured to apply to many of those, who had embraced Christianity during the earliest ages of the Church. And the analogy of suffering will generally hold good, with perhaps this

* With Hosea terminated the Kingdom of Israel, 721 years before the Christian Era; after having continued separate from Judah 254 years.

In the eleventh year of Zedekiah, the captivity under Nebuchadnezzar was completed, and put a period to the Kingdom of Judah, 588 years before the same Era; after it had continued, from the accession of David to the throne, 468 years; from the falling off of the ten Tribes 387 years; and 133 years after the Destruction of the Kingdom of Israel.

exception, that the punishments, inflicted upon the Christians by the Pagans, were more numerous, various, and refined. Cruelty towards them may be said to have exhausted the Stores of the most fertile invention; and to those already mentioned may be added—the being burned to death, the being exposed to perish by wild beasts for public amusement in the amphitheatres, crucifixion, and a variety of the most exquisite tortures previous to execution. Tertullian relates that, by order of Domitian, St. John was cast into a Caldron of boiling Oil; but was miraculously preserved. (Præscript. Hæres.) And Mr. Milner, adopting the description which Tacitus gives of the Persecution that was raised by Nero, says "Their execution "was aggravated by insult. They were covered "with skins of wild beasts, and torn by dogs: "they were crucified, and set on fire, that they "might serve for lights in the night-time. Nero "offered his gardens for this spectacle, and ex-"hibited the Games of the Circus. People "could not, however, avoid pitying them, base "and undeserving as they were, because they "suffered not for the public good, but to "gratify the cruelty of a Tyrant *." He adds—

* The words of the original are very striking; and serve to shew, how great a Stranger the Roman Historian was to the principles and manners of the primitive Christians—"Primò

" it appears from a passage in Seneca, compared " with Juvenal, that Nero ordered them to be " covered with wax, and other combustible " materials: and that, after a sharp Stake was " put under their chin, to make them continue " upright, they were burned alive to give light " to the Spectators." History of the Church, vol. 1, p. 99, Edit. 3.

NOTE L.

Referring to Page 48, *Note* *.

The passage, to which a reference is now made, was delivered about six weeks after the first formation of " The National Society." And, though it is yet, only, as it were, in its infancy, we may safely congratulate the Country upon the extensive good that has already attend-

" correpti, qui fatebantur, deinde indicio eorum multitudo " ingens, haud perindè in crimine Incendii, quàm odio humani " generis, convicti sunt. Et pereuntibus addita ludibria, ut, " ferarum tergis contecti, laniatu canum interirent, aut cruci- " bus affixi, aut flammandi, atque ubi defecisset dies, in usum " nocturni luminis uterentur. Hortos suos ei spectaculo Nero " obtulerat, et Circense Ludicrum edebat, habitu Aurigæ per- " mixtus plebi, vel curriculo insistens. Unde, *quanquam ad-* " *versus sontes, et novissima exempla meritos, miseratio* " *oriebatur, tanquam non utilitate publicâ, sed in sævi-* " *tiam unius absumerentur.*" Annal. lib. 15, c. 44.

ed its noble and patriotic views, and its unwearied exertions. It has wonderfully acquired strength in proportion to its progress: and after so fair an Experiment as the last three years have afforded, we are certainly at liberty to conclude, that, whether we regard the perfection of moral and religious instruction, or the acquisition of the elements of useful knowledge, the admirable System, on which it proceeds, requires only to be fully understood, in order to be generally adopted, *wherever it is admitted,* "That the National Religion should be made "the Foundation of National Education."

NOTE M.

Referring to Page 56, *Note* †.

"To the Jews," says Mr. Penrose, "there "may have been an especial propriety and "meaning in proposing a *visible* Religion. "Their habits had probably enabled them to "apprehend the meaning intended to be convey-"ed by ritual ordinances, with an accuracy and "quickness which we cannot possibly possess. "The eye is in itself a medium of knowledge "not less unexceptionable than the ear; and "the Types set before the Jews, as means of "Knowledge, must have been as little liable to

" misconstruction, as the audible recital of the
" Decalogue. The language of Ceremonies
" may have had no remote affinity to the lan-
" guage of Hieroglyphics. The Egyptian Edu-
" cation of the Jews may have facilitated their
" knowledge of its import; while that import,
" however it was expressed, might oppose the
" idolatry of Egypt.

" Instances can be produced, in which a cer-
" tain meaning, that may easily be enunciated in
" words, was doubtless intended to be conveyed
" by this typical or ceremonial language. The
" Ablutions of the Mosaic Law were indicative
" of the Command to observe inward Purity;
" and must have communicated this meaning to
" the apprehension of the Jews at the period of
" its delivery, with a more lively connexion be-
" tween the type and the thing signified, than
" we should recognize at present, were not the
" same symbol rendered familiar to us by the
" Christian Institution of Baptism.

" The white vestments of the Priests were in-
" terpreted to denote that spotless sincerity with
" which the worshipper should approach the
" temple of his God. The burning of Incense
" was to the Jews, no doubt, the immediate
" Symbol of acceptable Prayer.

" The sprinkling of blood upon the unclean,
" and of the water of separation, which we now,
" interpreting by the Event, suppose to have had

"a general reference to the future bloodshed-
"ding and mediation of the Saviour, might be
"adapted to excite a more definite expectation
"in those for whom they were appointed, than
"the same dark Ceremonies would convey to
"us.

"In short, a ritual language was accommo-
"dated to the Jews with a propriety, which
"may have rendered edifying and impressive to
"them those passages of their ceremonial Law,
"which to us seem inexplicable.

"The reasonableness of resorting to such an
"interpretation of the Jewish rites may be in-
"ferred, from the similar adaptation of parabolic-
"cal and visual elucidations to the disclosure of
"other facts unconnected with religious wor-
"ship. The exaltation of Joseph above his
"family is intimated by his sheaf standing up-
"right, and the eleven sheaves of his brethren
"standing round and bowing to it. Thus the
"image of the Lion is employed to represent
"the regal characteristic of the tribe of Judah,
"while the crafty Dan is typified by the simili-
"tude of a Serpent lurking in the road.

"The Ceremonial, therefore, of the Mosaic
"Law may have been comparatively imperfect,
"yet still worthy of the Deity: it may be par-
"tially inexplicable, yet wisely adapted to the
"Circumstances of the Jews," &c. Bampton Lectures, Sermon III. p. 71—74. 1808.

NOTE N.

Referring to Page 56, *Note* ‡.

THE Advent of the Messiah, and the Protection he should afford, in the great day of divine Wrath, to those among the Jews who should then fear GOD *, are here most beautifully compared to *the Rising of "the Sun of Righteous-"ness,* with healing in his wings." The glorious Effects that should result from the same Advent are predicted by Isaiah, under a similar figure, and in the grandest and most impressive language—

"*Arise, be thou enlightened; for thy light is come;*
"*And the Glory of* JEHOVAH *is risen upon thee.*
"For, behold, Darkness shall cover the Earth;
"And a thick vapour the Nations:
"*But upon thee shall* JEHOVAH *arise;*
"*And his glory upon thee shall be conspicuous.*
"*And the Nations shall walk in thy Light;*
"*And Kings in the brightness of thy Sun-rising* †."

* The further illustration of this Subject occupies part of the third Lecture of the present Course. See pages 134—139.

† Isaiah, ch. 60, v. 1—3. Bishop Lowth's Translation.

Zacharias, "filled with the Holy Ghost," compares the birth of Christ, which was then shortly to take place, to "the *day-spring from on high*— "*to give light to them that sat in darkness, and in* "*the Shadow of Death* *." And Simeon, under the influence of the same Inspiration, applies to the new-born Saviour the same animating and prophetic Imagery: he styles him "*A Light to* "*lighten the Gentiles*; and the *Glory of his* "*people Israel* †." So admirably just and consistent are the Descriptions, by which these "holy men of God" have foretold the joyful consequences of this transcendent Event! A Conversion, indeed, from the gloomy and cruel Superstitions of *Paganism*, to the happy and benevolent Spirit of *Christianity*, does certainly bear a more appropriate analogy to a transition from *Darkness* to *Light*, than any other two Effects in the *moral* and *natural* world, that could have been compared.

NOTE O.

Referring to Page 68, *Note* ‡.

See Exod. ch. 33, v. 11; Numb. ch. 12, v. 6—8, and ch. 14, v. 10—35; wherein the *immediate*

* Luke, ch. 1, v. 78, 79. † Luke, ch. 2, v. 32.

nature of those Revelations, which God made to Moses, is particularly described *.

"All the Prophets of the *Old* Testament, except Moses," says Bishop Porteus, "saw Visi-
"ons and dreamed Dreams; and the Prophets
"of the *New* did the same. St. Peter had a
"vision, St. John saw visions, St. Paul had
"visions and dreams; but Christ himself neither
"saw visions, nor dreamed dreams. He had an
"intimate and immediate Communication with
"the Father. The same was the case with
"Moses; he saw God face to face. Now
"Moses, we all know, was a type of Christ;
"and the Resemblance holds between them in
"this instance, as well as in many others. They
"*neither of them* had Visions or Dreams, but
"had *both* an immediate communication with
"God. They *both* saw God "face to face."
"This was a distinction, and a mark of Dignity,
"peculiar to *those two only*—to the great Law-
"giver of the Jews, and the great Lawgiver of
"the Christians." Lectures on St. Matthew's Gospel, vol. 1, p. 85, edit. 8.

* Consult also the learned and judicious Commentaries of Bishop Patrick upon these texts; and that of Dr. Whitby on John, ch. 1, v. 18.

NOTE P.

Referring to Page 69, *Note* †.

Moses was the Instrument employed by God, for pointing out to the Israelites in the Wilderness the *Manna* by which they were to subsist, and the *Laws* they were to observe in the gathering of it *. And our blessed Saviour has most impressively availed himself of this circumstance, in order to shew the *typical* Resemblance, which that miraculous food was designed to bear to "the true bread from heaven," which he came into this world to bestow †. But the Resemblance between these illustrious Prophets, in the present instance, is so striking, that it may be almost said to be *more than* merely *typical:* for as, under the Ministration of Moses, the thousands of Israel were fed, in a supernatural manner, in a Wilderness, where otherwise they must have inevitably perished; so, under the Ministration of Christ, were thousands also fed, by means equally above the powers of Nature, in a Desert, where, without these means, Subsistence would have altogether failed them ‡.

* Exod. ch. 16, v. 4. 5, 14—36.

† John, ch. 6, v. 30—59.

‡ Matth. ch. 14, v. 14—21; and ch. 15, v. 32—39; and the parallel passages in the other Gospels.

"Then those Men, when they had seen the "miracle that Jesus did, said, *This is of a truth "that Prophet, who should come into the world* *."
Such was the testimony, which the Jews themselves were compelled to bear, on one of these wonderful occasions, to the accomplishment of the ever-memorable prediction of Moses concerning Christ!

NOTE Q.

Referring to Page 72, Note *.

THOUGH this prophecy of Isaiah portrays, in the most exquisite manner, the divine Character of our Lord; yet it is not the only one that describes him as discharging, in respect to his people, the same venerable and salutary Office. To a corresponding purpose is that remarkable prediction of Ezekiel; where, speaking of the people of GOD in after times, he represents the Almighty as saying—

"Therefore will I preserve my flock;
"And they shall be *no more a prey* †.
"And I will raise up unto them *one Shepherd*,
"And he shall feed them;

* John, ch. 6, v. 14.

† Surely this prophecy remains yet to be fulfilled, in respect to the Houses of Israel and Judah!

" *Even my Servant David*;
" He shall feed them;
" And he shall be to them *a Shepherd.*
" And I JEHOVAH will be to them a GOD:
" *And my Servant David shall be a Prince in the midst of them:*
" I JEHOVAH have spoken it *."

It is scarcely necessary to observe, that this Prophecy was uttered about 428 years after the Death of David; and could therefore have no application personally to him. But it may have a very evident one to some Potentate, who should in many respects resemble him †; who should, at some future time, exercise a regal Authority *spiritually* upon the throne of David ‡; and be of " the House and Lineage of David §." And such was Jesus Christ. He was a *reputed* Descendant from David on the father's side; and on the mother's was *actually* such. He was also born at Bethlehem " the City of David." And concerning him in this Capacity, we have this further Prophecy in Micah—

* Ezek. ch. 34, v. 22, 23, 24.

† See Appendix, Note Z, where several of these traits of Resemblance are so particularly pointed out, as to prove that David was, in an especial manner, *a type* of Christ.

‡ See Lecture V. pages 217—220, and 222—232.

§ Luke, ch. 2, v. 4.

"And thou, Bethlehem-Ephratah,
"Art thou little among the thousands of Judah?
"Out of thee shall HE come forth unto ME,
"*Who is* to be the Ruler in Israel:
"Whose goings forth have been from of Old, from the days of Eternity*."

This Prophecy, with the exception of its concluding Description of *Deity*, was directly applied, by "the Chief Priests and Scribes of the "People" themselves, to the birth of Christ, which they were then expecting, and which had then very recently taken place. But it is remarkable, that St. Matthew, who has given this relation†, instead of rendering the words "who "*shall be the Ruler* in Israel" in this literal manner, has slightly paraphrased them by saying, ὅς ποιμανεῖ, &c. "who *shall feed* my people "Israel;" that is, *shall feed them, as a Shepherd does his flock.* And, in doing this, he has not only placed the sacred Dominion of the Messiah in a most interesting point of view; but has happily availed himself of a simple and very beautiful figure, that had descended from the patriarchal Ages, according to which *Kings* were considered as the *Shepherds* of their people, and were frequently denominated by that title. Thus, among the sacred writers, the

* Micah, ch. 5, v. 2. † Matth. ch. 2, v. 6.

Supreme Lord of all is sometimes himself compared to a *Shepherd* *; and Cyrus was sublimely styled by Isaiah, by way of eminence, "*The Shepherd*" *of* JEHOVAH †. Thus also, with the poets of antiquity, but with the prince of Grecian poets especially, Ποιμην λαων was a favourite Appellation for the Regal Dignity ‡.

NOTE R.

In reference to Page 75, *Note* ‡.

YET, however just and striking the *Analogy* here referred to may be, there is perhaps no necessity to have recourse to this *figurative* mode of calculation, by making *Days* the prophetical representatives of *Years*, in order to shew the symbolical relation of the circumstance in question to the Person of Our Lord. It was certainly verified in a much more *direct* and *literal* manner. For, "*six days before the Passover*, "Jesus came to Bethany," which was near to Jerusalem; and "*on the next day*," that is, *on*

* Psalm 23, v. 1, and 80, v. 1. 1. Pet. ch. 2, v. 25, and ch. 5. v. 4, and in the passages already cited.

† Isaiah, ch. 44, v. 28.

‡ In this sense therefore, and in this sense St. Matthew has used the word, ποιμανει is precisely synonymous with 'αρξει or 'αγαξει.

the tenth day of the month Abib or *Nisan,* he made his public Entry into Jerusalem, as the promised Messiah: but "*on the fourteenth day of the same* "*month, at even,*" *about the very time,* as we shall see, *when the Jews were killing the Passover, did the Crucifixion actually take place!*

There is nothing more wonderful than this Coincidence. Thus, according to the statement of Dr. Whitby, "on the tenth day of Nisan, "when the Paschal Lamb was taken up to be re-"served till the Passover, Christ, the true Pas-"chal Lamb, went up to Jerusalem:" and, to continue the parallelism in the words of Bishop Patrick, "Our Lord and Saviour, keeping the "Passover," by virtue of his own dispensing power, "the day before the Rulers of the Jews "observed it, it so fell out that he, the true Lamb "of God, was offered on that very day, which "Moses had appointed for the offering of this "typical Sacrifice." See Dr. Whitby on John, ch. 12, v. 12; and Bp. Patrick, on Exod. ch. 12, v. 6.

This last mentioned Writer has well observed, in his remarks on that passage—"And the "whole congregation of Israel *shall kill it in the* "*evening*"—that, "in the Hebrew, the words "are *between the two evenings.* The first of these "began, when the sun began to decline from its "noon-tide point; and lasted till sun-set. Then "began the second; and lasted till night. *Between*

"*these two evenings,*" *at about the middle of the interval between their respective beginnings,* "*was* "*the Passover offered;*" that is, *about three o'clock in the afternoon.* "Now *three o'clock in the after-* "*noon* being the same with the Jews' *ninth hour,* "it is evident that our blessed Saviour offered "himself up to God for our Redemption *about* "*the same time that* this Lamb was slain for their "deliverance out of Egypt." Mark, ch. 15, v. 34—37.

NOTE S.

In reference to Page 89, *Note* *.

There is so much ingenuity and learning in the Arguments which Dr. Jennings has advanced in proof of this point, that I take the liberty of presenting them to the Reader in this place.

"As to the Vulgar Opinion, that the birth of "Christ was on the twenty-fifth of December, "there is not only no good reason for it, but the "contrary.

"It is certain, that this day was not fixed "upon in the Christian Church, as the day of "our Saviour's Nativity, till after the time of "Constantine, in the fourth century; and then "it was upon a mistaken supposition, that Zacha-"rias, the Father of John the Baptist, was the "High-priest, and that the day when he burnt

" incense upon the Altar in the temple, while the " people were waiting without, was *the day of* " *Expiation*, or the tenth of the month Tisri, " which fell out that year *about the middle of* " *September*. As soon as Zacharias had fulfilled " the days of his ministration, John the Baptist " was conceived, that is, *towards the end of* " *September*. Our Saviour was conceived, six " months after, that is, *towards the end of March*, " and consequently his birth must fall out *towards* " *the end of December*. This is the ground upon " which the feast of our Saviour's Nativity was " fixed to the twenty-fifth of December *.

" However, that it is erroneous, is very evident; " for Zacharias was not in the Holy of Holies, " into which the High-priest only entered, when " the Angel appeared to him; but by the altar " of incense, which stood in the Sanctuary, with- " out the Vail †; at which altar the common " Priests performed their daily ministry. Nei- " ther was Zacharias the High-priest; for we " are told, that he was of the course of Abia," " and that " his lot was to burn incense ‡;" " whereas the High-priest was of no course at all; " neither did burning incense in the Most holy " Place fall to him by lot, but was part of his pro-

* " Spanhem. Histor. Eccles. Secul. i. sect 2, de Nativitate, " § 3, p. 523, 524; et Secul. iv. sect. 6, de Ritibus, p. 853, " edit. Lugd. Batav. 1701."

† " Luke, ch. 1 v. 11."

‡ " Luke, ch. 1, v. 5, 9."

" per and peculiar office. " Accordingly, there is
" no reason to conclude, that the day when the
" Angel appeared to Zacharias was the day of
" *Expiation*, which is the foundation of the com-
" mon Opinion concerning the time of the Birth
" of Christ.

" I add further, that not only is the vulgar
" Opinion of the season of his Nativity destitute
" of any just ground; but there are good and
" valid arguments against it: For instance—

" There was a decree from Cæsar Augustus
" issued, and executed at this Season, that all
" persons, women as well as men, should repair
" to their respective cities, to be taxed, or en-
" rolled. This occasioned the Virgin Mary to
" come to Bethlehem at that time; where she
" was delivered. But surely this decree was not
" executed in the middle of winter, which was a
" very severe season in that country, and highly
" inconvenient for travelling, especially for such
" multitudes, and in particular for women in
" Mary's condition; as may be inferred from
" what our Saviour saith in the twenty-fourth
" chapter of St. Matthew, concerning the difficul-
" ties to which his Disciples would be exposed,
" if their flight, previous to the siege and de-
" struction of Jerusalem, should happen in the
" winter *.

* " Matth. ch. 24, v. 20."

"Again, at the time when Christ was born, "there were Shepherds abroad in the fields by "night watching their flocks; certainly a very "unseasonable service for the winter in Judæa, "if we may judge of the weather in that country "and at that season, by the Psalmist's description: "He giveth snow like wool; he scattereth the "hoar frost like ashes; he casteth forth his ice "like morsels; who can stand before his cold *?"

"Upon the whole, there is great probability, "that Christ was not born in December. But "though we do not pretend to be certain of the "real time when he was born, there are, however, "several reasons to incline us to believe, it was "at *the Feast of Tabernacles*; particularly, the "*synchronism* of the Type and the Antitype in "the two other principal *Feasts*," *The Passover*, "*and the Pentecost*;" and the same, therefore, "was probably the case as to this feast.

"Again, Dr. Lightfoot has offered several "arguments, to prove that Christ was baptised "at the time of *the Feast of Tabernacles* †. But "when he was baptized, he was 'ωσει 'ετων τρια-"κοντα 'αρχομενος, that is, entering on his thirtieth "year ‡, consequently this was *the same* time of "the year in which he was born.

* "Psalm 147, v. 16, 17."

† "See his Harmony on Luke, ch. 3, v. 21."

‡ "Luke, ch. 3, v. 23."

"Further, Joseph Scaliger observes, that the "twenty-four courses of the Priests, which "went through the year, began with the month "Nisan about *the vernal Equinox*; and that "consequently the eighth Course, to which "Zacharias belonged, ministered in the latter "part of July. If from thence you reckon "the five months to the Virgin's conception, "and nine more for her gestation, the Birth of "Christ will fall in the latter end of September, "that is, at the season of *the Feast of Taber-* "*nacles* *."

Jennings's Jewish Antiquities, Vol. 2. p. 239—242.

NOTE T.

Referring to Page 90, *Note* *.

THE resemblance between the *Type* and the *Antitype* is, in many instances, too minute to es-

* "See Scalig. Fragment. p. 58, 59, ad calcem emend. "Temp. Mede's Diatrib. disc. 48, on Deut. ch. 16, v. 16. "Christ's birth mistimed, a Tract, No. 4, in the Phœnix, 1707, "and, in defence of the common Opinion, Selden on the "Birth-day of our Saviour, apud Opera, Vol. 3, tom, 6, p. "1405, et seq."

cape the most superficial observation; but it may serve, notwithstanding, to illustrate still further the subject of the present Lecture, if a few examples of this correspondence should be adduced.

1. The *Wilderness*, through which the people of God were led, bears a striking analogy to the general characteristics of a Christian's life.

That was to the Israelites a place of sojourning and pilgrimage; and the true Christian is taught to consider himself as "a stranger and "pilgrim" upon earth.

That was the region more especially appointed for their probation; and so is human life very peculiarly a state of probation.

That was to them a scene of wanderings and errors, of murmurings, disobedience, and rebellions against God; and is not their passage through this world strongly marked by frailties and errors, by ingratitude to God, and repugnance to his holy laws, even with the best of Men?

2. The Seed of Jacob, during their passage through this Wilderness, experienced many supports and assistances, which it was plainly above the power of Nature to have communicated; and how could life be sustained with *any*—how, more particularly, could the strength and spirits of *the Christian* be upheld, without analogous aids and influences?

3. Their entrance upon this scene of pilgrimage originated with their passage through the Red Sea; and the course of the Christian through the world commences with his *baptism*. And as their passage through the Sea was by the express Ordination of GOD; so was *baptism* no less an immediate Institution of "GOD WITH US."

4. When they had effected this passage, they became emancipated from the bondage of Egypt; they professedly turned their backs upon the abominations of that Country; and were adopted for "the peculiar people of GOD;" and thus, by means of the sacramental efficacy of baptism, we became delivered from the bondage and guilt of Original Sin; in that holy rite we also professed the renunciation of every thing that is contrary to the doctrines and precepts of the Gospel, and were admitted to all the privileges of "the elect people of GOD."

5. But "a mixed multitude*" went up with the Children of Israel, when they came forth out of Egypt; who were always seducing them to sin, and propagating some mischief among them: and, in like manner, notwithstanding the guilt of Original Sin is removed by baptism, we always bring with us into the world, and there accompanies us through life, a strange mixture of de-

* Exod. ch. 12. v. 38. and Numb. ch. 11. v. 4.

praved appetites and passions; which are always soliciting us to evil; and require our utmost caution and vigilance to guard against their insinuations.

The influence of this "mixed multitude," upon the manners of the Israelites, presents us also with a lively emblem of the contagious effects of evil example; for those who do not abstain from the society of the profane and vicious, will soon learn to resemble them.

6. There was generally a very striking adaptation of the chastisements this people endured, to the enormities of which they had been guilty: thus, those who had offered incense with unhallowed hands were consumed by fire from heaven*; those, who, after murmuring against the providential care of God, had gorged themselves with quails, were consumed by a plague generated by the very flesh they had devoured †. And how often does the sin committed, in an appropriate manner, "*find out*" the Sinner; and direct a salutary example to those who are the spectators of his punishment!

But there was one instance of this kind which is the more deserving of attention, because it shews how wonderfully Divine Justice was tempered with Mercy. In this, the very instru-

* Numb. ch. 16. v. 35.

† Numb. ch. 11. v. 19, 20, 33.

ment of destruction was converted, as it were, into a *type* of the means of future safety: for "as Moses lifted up the Serpent in the wilder-"ness, so was also the Son of Man to be lifted "up*." As therefore those, who looked towards the brazen Serpent erected by Moses, were healed of the wounds which had been inflicted by the fiery flying Serpents; so the language of the great Antitype is, "Look unto me, "and be ye saved, all the ends of the earth †."

There appears to be, in another respect, a strong figurative allusion in the example before us: for as these Serpents were emblematical of the violence and exorbitancy of the lusts, to which the Children of Israel had at that time resigned themselves; so this *elevation* of the Serpent may remind us very forcibly of that duty enforced by the Apostle Paul, when he says, "They that are Christ's have *crucified* the flesh, "with its affections and lusts ‡."

7. There was nothing in that inhospitable Region, in which they so long wandered, to induce the people of God to believe, or to wish, that *that* were the place of *their ultimate destination;* they were in quest of *another* Country which had been repeatedly promised them: so does this world

* Compare John, ch. 3. v. 14, 15, with Numb. ch. 21. v. 6, 9.

† Isaiah, ch. 45, v. 22.

‡ Galat ch. 5. v. 24.

present nothing to the view of the sincere Christian that can at all convince him, that it is his "resting-place;" he also is seeking "a land of promise," another country, that is, "a heavenly."

8. In the circuitous rout they took towards Canaan, they were miraculously directed in all their journeyings, by the appearance of "a "Cloud by *day*, and of a Pillar of Fire by "*night*;" thus has also the "Inheritor of the "Kingdom of Heaven" the supernatural guidance of Revealed Truth, to conduct him to its attainment. In the *day* of Prosperity, her solemn and impressive admonitions will prevent him from deserting the path in which he should walk: during the *night* of Adversity, the light and comfort which her bright beams will dispense, will support his spirits, and point the way towards happier scenes.

9. The Israelites were not permitted to enter "the promised land," till they had passed through the dreary Wilderness of their probation, and had performed all their destined peregrinations; so is the close of life to him, who has "served his generation according to the will of "God," the only means of entrance into the promised realm of everlasting bliss.

10. But of the typical resemblances, arising from peculiarities that marked the state of this people in the Wilderness, the very *Manna*, by which they subsisted, will furnish perhaps the

strongest, and the greatest number. This our blessed Saviour applied expressly to himself, when he said "I am the bread of Life, which came "down from Heaven:" "For the bread of God "is he, which cometh down from Heaven, and "giveth Life unto the world *." But the venerable Joseph Mede has treated so largely upon this subject, in his forty-third Discourse (having carried on the parallel through *nine* different examples) that it becomes unnecessary to enlarge upon it any further, than by a reference to his Works †.

11. Previously to their entering into the Land that had been promised them, the Israelites were obliged to descend into the depths of Jordan, and to effect the passage of that river ‡; and, so, before we can enter upon that future state of happiness, which is in reserve for us, it is indispensable that we should descend into the vale of death; and penetrate through that boundary, which at present separates us from it.

12. But, in accomplishing this passage, the Priests, bearing the Ark of the Covenant, went before the people of Israel, and the waters, which, without a miracle, had threatened to overwhelm them, retired at the presence of the Ark, so that the people walked through the bed of the

* John, ch. 6, v. 31—58. † Edit. 1664, p. 327, 328.
‡ Joshua, ch. 3.

river dry-shod: and, in like manner, Christ, our great High-priest, bearing in his own sacred Person the Ark of the New Covenant, has gone before us: and, by a glorious Resurrection, has disarmed Death of his terrors, and caused his tumultuous waves to subside; so that we may now pass safely, and even happily, "through the Grave and Gate "of Death, to *our* joyful Resurrection."

These are a few instances of analogy, out of many that might be selected, to shew, how truly the Dealings of God, with his peculiar People in the Wilderness, are typical of corresponding Circumstances and Events, under the Christian Dispensation: and it is hoped, that they have sufficiently afforded the illustrations, for which they were adduced.

NOTE V.

Referring to Page 112, *Note**.

The Baptism of John had something in it of a very remarkable and exclusive nature. No one ever baptized on a similar occasion, or with similar circumstances, either before or since. In short, every particular relative to him was so far removed from the ordinary path of human life, that all concurred "in holding John *as a Prophet* *."

* Matth. ch. 21, v. 25, 26. Mark, ch. 11, v. 30, 32. Luke, ch. 20, v. 4—6.

His Baptism, then, was evidently "*from Hea-* "*ven,*" according to the confession of the Jews themselves; and it was admirably adapted to the object of his Mission, which was—"to preach "the Baptism of *Repentance for the Remission of* "*Sins*;" to proclaim, that "*the kingdom of Hea-* "*ven,*" that "*kingdom of GOD,*" so often foretold, and so anxiously expected, was "*at hand*;" and to prepare the way for, and actually to point out to the people, *the promised Messiah.*

But though "the Baptism of John" had these peculiar motives, and was on that account a different rite from that, by which persons have since been admitted into the church of Christ; yet the *mere circumstance* of baptizing was as manifestly borrowed from some religious observances which had prevailed for many ages among the Jews.

There had long been *two* sorts of Baptism in use among them; but, as we shall immediately perceive, the Baptism in question was materially different from both of these.

The *first* was the Baptism of those Gentiles, who had become Proselytes to the Jewish Religion *. And it was naturally to be expected,

* There is a very ample and satisfactory account of this sort of Baptism in Lewis's "Origines Hebrææ," book 4, ch. 2, p. 456, edit. 1724.

that the Jews, who were much addicted to the Ceremonies of *external Purification*, should endeavour to teach these Converts, by the process of religious Ablution, that, *in becoming Moses's Disciples*, they were cleansed from all the defilements of *Paganism*, and were pardoned and accepted by God.

Such was the motive for this sort of Baptism among the Jews; but, in this respect, it by no means accords with the *general* Baptism of John. I say "*general*," because our Lord's Baptism by his ministration was *a particular exception* even to this. "*Repent ye, for the kingdom of Heaven is* "*at hand*," was the purport of his Doctrine, and the ground on which he founded his Baptism. He looks back to no *ancient* systems of Morality and Religion; but he announces an entirely *new* Order of things—a *new* Dispensation, in which a wonderful display would be made of the Goodness and Mercy of God, towards repenting sinners. And the persons, whom he baptized, were not *Proselytes* to the Jewish religion; but *the Jews themselves*: nay "*many*," even "*of the* "*Pharisees and Sadducees* came to his Baptism." It was *his* great business, and *his* peculiar province, to prepare *his Countrymen*, in preference to all other people, for the reception of Christ; to *these* "*lost Sheep of the House of Israel*" was the Saviour sent; and therefore to *them* was the

Message of John more immediately directed. And he therefore baptized them, upon their profession of Repentance, in token of God's willingness to forgive them, and of the future purity and holiness of Life which he would expect from them *.

The *other* sort of Baptism, which was anciently in use among the Jews, was that of *the Priests*, at the time of their Consecration. And of *this nature* was the Baptism of our Lord; but, as this subject has been already touched upon in Lecture II. pages 83—86, it will be sufficient to add, that, though of the *same Nature* in one respect, inasmuch as *both* were performed at the Consecration requisite for undertaking the sacerdotal functions, yet it was by no means *the same Rite. The Design in both was not the same.* The *one* was preliminary to the anointing of the Levitical Priesthood: the *other* preceded the anointing of a Person, who was to abolish that Priesthood altogether, and to become himself "a Priest "for ever" after another Order, "the Order of "Melchisedech." *Nor was the place of Baptism the same in both cases.* The *one* had been always

* Further information upon this subject may be obtained from some valuable observations in Dr. Macknight's Harmony of the Gospels, vol. 2, sect. 14, page 50, Edit. 2. In these also are particularized the various points of difference subsisting between the Baptism of John, and that afterwards ordained by Christ for the use of the Christian Church.

performed "at the door of the Tabernacle of the "Congregation," while that subsisted; and afterwards within the precincts of the Temple: the *other* was performed in the River Jordan; to signify, that the Ritual of the Jewish Church was then about to be superseded; and that neither at Mount Gerizim, nor yet at Jerusalem, should be exclusively the temples of the living God.

Thus *peculiar* then was "the Baptism of John," whether we consider it as applied to the multitudes who attended his ministry, or in a more particular manner to the Person of our Lord. He had to discharge a Commission of the utmost importance to the Sons of men; and was the only one of all, to whom such a Commission was ever intrusted.

NOTE W.

Referring to Page 142, *Note* *.

That our Saviour commenced his public Ministry in the *very year* of the *thirtieth* Jubilee, *the last* that was ever celebrated by the Jews in their own Land, will perhaps appear very clearly from the following statement—

	Years
The departure of the children of Israel from the Land of Egypt took place	1491, B. C.
And, after forty years sojourning in the Wilderness, they were allowed to pass the river Jordan, and to invade the Land of Canaan.	40
About seven years more were occupied in effecting the conquest of it so far, as to admit of its being partitioned out among them; and before they began to calculate for the Sabbatical years, and the years of Jubilee *;	7
	47
They therefore began to reckon the years for this purpose . . .	1444, B. C.
Jerusalem was destroyed; . .	70, A. D.
Therefore the total number of years, between the time when they first began to reckon for their years of Jubilee, and the dispersion of their Nation is	1514

This number divided by 49, the number of *complete* years in the Ju-

* Joshua, ch. 21, v. 43—45

bilean period, shews that there were just 30 Jubilees, with a remainder of	Years 44
But our Lord was baptized, and began the work of his Ministry, as appears from the evidence of St. Luke, compared with the history of the reign of Tiberius Cæsar, . . .	26, A. D.
being then in the 30th year of his age.	
The sum of these two numbers . .	70

gives the very year of the Christian Era in which Jerusalem was destroyed, and satisfactorily proves the point in question.

Every seventh year was a Sabbatical year, but these years of Jubilee were evidently designed to commemorate the complete revolutions of Sabbatical years; they were the *sevenths,* or the *sabbaths,* as it were, of *Sabbatical years*; and were consequently dignified with *peculiar* privileges, and marks of distinction.

But among the Jews, in consistency with the divine Ordinance, the Jubilee was said to take place in * the *fiftieth* year; whereas, as we have seen, every *forty-ninth* year was, strictly speaking, the year of Jubilee.

Yet this remarkable difference of statement

* Levit. ch. 25, v. 10, 11.

may perhaps be accounted for very satisfactorily, upon the following principles—

The Jews had *two* sorts of years; their *sacred* and their *civil* year.

The *former* of these began with the month *Abib*; which corresponded with parts of March and April.

The *latter* commenced with the month *Tisri*; which answered to parts of September and October.

Hence their *sacred* year began about the time of the *vernal,* and their *civil* year about the time of the *autumnal* Equinox; and the *first* month of the *one* was the *seventh* month of the other, (with the exception of those intercalary days, supplied occasionally at the end of the year, and amounting every third year to about one additional month, which was called Ve Adar, or the second Adar).

But the Jubilee was both a *sacred* and a *civil* Institution; and though it always began on the tenth day of the month *Tisri* *, considered in this *latter* point of view; yet, as an immediate ordinance of God, the intervals between the Jubilees might well be estimated by their *sacred* years, agreeably to the divine Command in respect to the month *Abib*—" This month shall be " *the first month* of the year to you †."

* Levit. ch. 25, v. 9. † Exod. ch. 12, v. 2.

If then the Jubilee closed with the ninth day of *Tisri*, which it must have done to complete the year, the interval between that date, and the beginning of the *sacred* year in which it occurred, would be about *six* months; which *six months* would be accounted as *the half of the first sacred year* in reckoning towards the next Jubilee.

After the completion of *forty-nine* sacred years, the *fiftieth*, of course, would commence; but the year of Jubilee would not be proclaimed till *six months* afterwards; for the Divine Precept in respect to this was—"Then shalt thou "cause the trumpet of Jubilee to sound *on the* "*tenth day of the seventh month*; in the day of "Atonement shall ye make the trumpet to sound "throughout all your land." Whence it appears, that *six months* of the *fiftieth sacred* year would actually have elapsed, before the *next* Jubilee would have been proclaimed.

Upon the whole, then, it may be clearly inferred, that there was the exact interval of *forty-nine civil* years, from the conclusion of *one* Jubilee to that of the *next*; although, according to the *sacred* notation of time, the succession would take place in the *fiftieth* year.

I have been thus minute in these Remarks, in order the more completely to remove the difficulties, by which this subject has been hitherto attended; and I trust that I have in great measure succeeded. That topics, so intimately

connected with sacred history, and of such interest on account of their emblematical import, should have given rise to such a difference of opinion as this has done, is to be lamented; and, if the reasoning above adopted be conclusive, it is not a little wonderful, that principles so simple and obvious, as those on which it is founded, should have been so generally overlooked.

The first Writers, who have thrown out any hint of this kind, are those who composed the Ancient Universal History; and from their admirable work I take the liberty of transcribing the following passage; which contains the hint alluded to; and affords some sanction, at least, to what has now been advanced—

"As the solemnity began on the first month of "the civil year, which was the seventh of the "sacred year, it" (the year of Jubilee) "might "be called indifferently the forty-ninth, or fiftieth "year, without any contradiction or difficulty." Anc. Univ. Hist. vol. 3, page 43, edit. 1747.

Dr. Jennings, in his "Jewish Antiquities," (vol. 2, page 297, &c.) has mentioned the names, and given references to the works of those great and learned men, who have differed in opinion upon this subject. Hs has also touched upon the particular remark I have just cited from the Universal History; which he has justly described

as an endeavour, on the part of its Authors, to reconcile this difference.

NOTE X.

Referring to Page 162, *Note* †.

It might be both interesting and useful, could we take a survey, in this place, of the several ingenious and profound Disquisitions, by which attemp's have been made to elucidate the fulfilment of this most remarkable and important Prophecy; and point out, in what respects they have failed of giving entire satisfaction: but the present limits will scarcely admit of any thing further, than a mere reference to some of the most distinguished.

The first to be noticed is that of the learned and venerable Mr. Mede. He has gone into the subject at large, with much ingenuity certainly, but perhaps with some hypercritical labour, in a Treatise written expressly upon it, and published, with his other Works, in the folio Edition of 1664, pages 857—874. In this Treatise will also be seen the Objections, which this valuable Writer has urged against the Computations of Scaliger, and Funccius, who had preceded him in this research *.

* Yet the Principles on which he has proceeded, have had few advocates; and appear, in effect, to oppose the *general*

The next, which demands particular attention, is that of Dr. Prideaux. This able Historian and Divine, has also devoted much time and attention to the explanation of this scene of prophecy; but has taken a widely different ground for the basis of his calculations. In this inquiry he has endeavoured to clear his ground, by ex-

import of the Prophecy itself. The substance of his Deductions may be stated in his own words, as follows—"*The* "*Weeks* of Daniel are a divine Chronology of *the time* "*which the Sanctuary, and the Legal Service, should* "*continue,* when they should be restored after the Captivity of "Babylon. *During which time* also *the City of Jerusalem* "*itself should be re-inhabited,* and *the walls thereof re-* "*builded.* And *some three-score and two weeks after* "*that began to be,* should *Messiah the Redeemer* be "*anointed,* yea and *cut off* and *rejected of his own: for* "*which,* when the whole seventy Weeks *(the time allotted)* "should expire, *their Sanctuary and City should again be* "*razed;* and *their Commonwealth utterly dissolved.*"

Thus, dating backward 490 years ("*the seventy Weeks*" of years) from the 70th year of the Christian Era, when Jerusalem was destroyed, his reckoning ends in the third year of Darius Nothus, or the 420th before the same Era. But was not "*the City re-inhabited,* and *its walls rebuilt*"—were not "*the Sanctuary,* and *the Legal Service restored*" before that time? We know, from the best authority, that the rebuilding of the City and Temple commenced in the beginning of the reign of Cyrus, about the year 536, B. C.—that in 457, Ezra was sent as Governor into Judæa, with plenary power to re-establish the civil and ecclesiastical Government of the Jewish State; and that Nehemiah, thirteen years afterwards, or in the 20th year of Artaxerxes Longimanus, was

posing the fallacy of those arguments, by which some of his predecessors had attempted to establish a different exposition.—See his connexion of the History of the Old and New Testament, Vol. 2. pages 10—56, or Part 1. Book 5. Edit. 14.

The authors of "Ancient Universal History" have likewise entered rather largely into the same subject; and have given a clear epitome of

sent to complete what Ezra had left unfinished, both, in respect to the repairs of the City, and its government. This, therefore, it appears, could not have been the true date, from which "the seventy weeks" of years were to be numbered.

Again, by translating שבעים שבעה (*"seven Weeks"*) distributively, by "*sevens of Weeks,*" and thus rendering them *identical,* as it were, with *the three-score and two Weeks,* (in this manner,—"from the going forth of the Com-"mandment to cause to return and to build Jerusalem, unto "Messiah the Prince, shall be *sevens of Weeks, even three "score and two Weeks"*) the learned Writer entirely omits *seven Weeks of years,* or 49 years, which form an important part of the predicted periods.

Lastly, by omitting the 49 years above alluded to, and attaching the date of Ezra's Commission to the 7th year of Artaxerxes Mnemon, instead of the 7th year of Artaxerxes Longimanus, the computation for the 62 Weeks commences with the year 397 before the Christian Era, instead of the year 408; which is 457, B. C. the true date of Ezra's Commission, with the *seven* prophetic Weeks, or 49 preceding years, subtracted from it. This computation also carries down the completion of the 62 Weeks to A. D. 37; which is at least six years beyond the proper limit, as will soon be made to appear

several hypotheses which had before prevailed respecting it.—See Vol. 10, pages 446—450. Note Q. So has also Mr. Lowth, in his Paraphrase on this Prophecy; in which, moreover, the respective calculations of Patavius and Archbishop Usher, of Dr. Prideaux, and Bishop Lloyd, are briefly stated; and the smallness of the differences between them is clearly proved, from the following words of Dr. Chandler:

"The commencement of the Weeks must be "either from the *seventh* of Artaxerxes, which "falls upon the 457th year before Ann. Domini, "or from the *twentieth* of Artaxerxes. Add to "457 years before Christ, 26 years after Christ, "(which is the number that 483 years, or 69 "Weeks, exceeds 457 years) and you are brought "to the beginning of John the Baptist's preach-"ing up the Advent of the Messiah. Add "seven Years, or one Week, to the former, and "you come to the 33d year of Ann. Domini, "which was the year of Jesus Christ's Death. "Or else, compute 490 years, the whole 70 "weeks, from the *seventh* of Artaxerxes, by sub-"tracting 457 years (the space of time between "that year and the beginning of Ann. Domini) "from 490, and there remains 33, the year of "our Lord's Death.

"Let the 20th of Artaxerxes be the date of the "seventy Weeks, which is the 445th year before "Ann. Domini; and reckon 69 Weeks of Chal-

" dean years; (70 Chaldean years being equal
" to 69 Julian, and so 478 Julian years making
" 483 Chaldean years) and they end in the 33d
" year after Christ, or the Passover following.

" Any of these reckonings are sufficient for
" our purpose. It is rather to be wondered,
" how, at this distance of time, learned men have
" been able to come to any exactness in these
" matters."

This passage does certainly establish the point for which it was adduced: yet there are some statements introduced into it, that are founded upon mistakes, which it would be very proper to attempt to remove.

1. It is asserted that the year 33 of the Christian Era was the year of our Lord's Death; but this cannot be the case for the following reasons—

Our Saviour was baptised by John, and anointed for his holy Ministry, in the Autumn of the year 26, being then in the beginning of his thirtieth year, for he was born in the fourth year *before* the vulgar Era; (See Luke, ch. 3, v. 23, and Lecture III., page 141.)	A. D. 26
He would consequently attend the first Passover, after the commencement of his Ministry, in . . .	27

He would attend the second in . A. D. 28
——————— the third in . 29
At the fourth, he would himself be offered up for the Sins of the World, in 30

So that from the time of his Baptism to the time of his Death was only three years and a half; and that would take place in the 30th year of the present Era, instead of the 33d.

2. The year 33, above-mentioned, will not at all accord with the express words of the Prophecy; which resolve the 70th, or *last Week*, into *two equal parts*; and assure us that, "*in the* "*midst of the Week*," the Messiah "*shall cause* "*the Sacrifice* and *the Oblation to cease*;" which could only be effected, in consequence of his superseding their further use by the Sacrifice of himself, who was their Great Antitype. If, therefore, *the seventy Weeks*, or 490 years, terminate in the year 33, it is plainly contradictory to the words of the Prophecy to *suppose*, that our Saviour's Death happened in that year.

Having pointed out these inconsistencies, it may now be proper to shew, in what manner this noble prophecy will instruct us to avoid them, if it be suffered to speak fully for itself.

"*Seventy Weeks*," says the Prophetic Angel, "are determined upon thy people, and upon thy "holy city, to restrain transgression, and to make

"an end of sins, and to make reconciliation for "iniquity, and to bring in everlasting righteous-"ness, and to seal up the vision and prophecy, "and to anoint The Most Holy."

Such were the great purposes to be answered by the divine Mission of Christ: and he was "*anointed with the Holy* GHOST *and with Power*," in order that, in his three-fold character of *the King*, *the Priest*, and *Prophet* of his people, he might completely accomplish them.

As their *Priest*, therefore, by the sacrifice of himself upon the Cross, he made an atonement for their *Sins*; and *made an end of them*, by taking away their guilt, and obviating the fatal consequences which would otherwise have attended them.

By the same means also he *made reconciliation for iniquity*; for "GOD was in Christ reconciling "the world unto himself, not imputing their "trespasses unto them *."

As their *Prophet*, or divine Instructor, he placed before them "an Example that they might "follow his steps;" he propounded to them Precepts, and revealed to them Doctrines, which came *immediately* from GOD, and gave them his Gospel, the law of *everlasting Righteousness*, to be their guide to the end of time.

And as their King, having vanquished Death,

* 2. Cor. ch. 5, v. 19.

"and destroyed him that had the power of "Death *," "he was raised again for their "Justification †;" and when "he had ascended "up on high," having "led captivity captive," he sent them the Gifts of his Holy Spirit ‡, to enable them to keep the Law which he had given them, and thereby "*to restrain*," or "*finish*, "*transgression*."

In all these capacities, he was "*to seal up*," or *to fulfil*, "*the vision and prophecy*; to accomplish every thing, that hath been either *foreseen*, or *foretold*, respecting the Redemption of Mankind; agreeably to his own assertion—"Think "not that I am come to destroy the Law and "the Prophets, I am not come to destroy, but "to fulfil §."

For the completion of these most important purposes, *seventy Weeks* were allotted in the sovereignty of the divine Will; *at the close of which, the Gospel having been first preached to the Jews,* and *rejected by them* ||, *they* would thenceforth cease to be *the peculiar People of GOD*, and *their city* to be *the holy City*. That this is the true interpretation of those words—"*Seventy* "*Weeks are determined upon thy people, and upon*

* Heb. ch. 2. v. 14.

† Rom. ch. v. 25.

‡ Acts, ch. 2. Philip, ch. 2. v. 13.

§ Matt. ch. 5. v. 17.

|| Acts, ch. 3. v. 26, and ch. 13, v. 46.

"*thy holy City*"—will appear evident from the fulfilment.

The Angel, having informed Daniel of the duration of this period, proceeds next to state the exact time of its *commencement*, and *in what manner* it was to be subdivided.

"Know, therefore, and under-
"stand, that, from the going forth
"of the *commandment* to *restore*,
"and to *build* Jerusalem, unto the
"Messiah the Prince, shall be *seven*
"*Weeks, and three score and two*
"*Weeks*."

B. C.

But when did the *first Commandment go forth* for the *restoration* and *rebuilding of Jerusalem?* Whoever compares the proclamation of Cyrus, in the first year of his reign, or that of Darius Hystaspes soon after his accession to the throne, with the decree made by Artaxerxes Longimanus, in the seventh year of his reign, will perceive, how much more ample and comprehensive this *last* was than the *two former*. *They* respected merely the building of the temple, and the re-establishment of the sacred rites; but *this* included every thing

relating to civil polity, as well as ecclesiastical jurisdiction; it expressly commanded the appointment of magistrates and judges; and encouraged by every means in his power, the return of the people of Israel, that they might go and settle at Jerusalem. This decree was published . . 457 B.C.

If to this number we add 26, for the year in which the Messiah was *anointed*, and which is evidently required by the very words of the prophecy, the sum will be exactly 483 years, or 69 weeks of years, the number above specified.

26 A.D.

483, 69 weeks of years.

But this period is resolved in the prophecy into two parts; namely "*seven Weeks*," or 49 years, for the first portion, and "*three-score* "*and two Weeks*," or 434 years, for the second. And this circumstance would induce us to suspect that some important change had taken place, in the state of the Jewish affairs, at the time, which marks the point of division between the two. And, if we look into the history of those times, we shall

483, 69 weeks.
49, 7 weeks.

434, 62 weeks of years.

have reason to believe, that some such change did really occur about that time. Upon the death of Nehemiah, the face of their government was entirely altered. There were no longer any Jewish governors of Judæa under the kings of Persia; but that country having then become strictly a province of Syria, the administration of the State was committed by the Governors of that country, to the *High Priests*; "so that, from this "time," as the Authors of the Ancient Universal History well remark*, "we may ascribe the greatest part "of those misfortunes that befel "their nation, to *a set of men, who* "*aspired to that high Dignity, more* "*through ambition and avarice,* "*than any real zeal for their reli-* "*gion, or for the welfare of their* "*Country.*" But Nehemiah received his commission from Artaxerxes Longimanus, in the twentieth year of his reign, or 444 years B.C. —at a time, when, considering what he afterwards did, he must have been in *the full vigour of life*;

457, B.C.
13
——
444, B.C.
36
——
408, B.C.

* Vol. 10, p. 222, edit. 1747.

And Josephus informs us, that he died at *a great age*, after having performed many excellent things in a glorious manner *. It is very probable, therefore, that he may have presided over the affairs of Judæa for 36 years; and if he did this, the time of his death will complete the *seven Weeks*, or the 49 years in question † . . .

457, B.C.
49, 7 weeks.

The ensuing *three-score and two weeks*, or 434 years, have been already accounted for . . . .

408, B.C.
26, A.D.

These words—"The street shall "be built again, and the wall, even in troublous times" contain merely a prediction of the rebuilding of the city and its wall; and of the great impediments and distresses which the Jews experienced, under Ezra and Nehemiah, in accomplishing those undertakings.

434, 62 weeks of years.

* Antiq. lib. 11, c. 5, § 8.

† Dr. Prideaux proves much at large, and upon other grounds, that the *seven Weeks* were completed at this time. The conclusion he has drawn from those premises is this —"Then the restoration of the church and state of the Jews "in Jerusalem and Judæa was fully finished,—just 49 years, "after it had been first begun by Ezra, in the seventh year of "Artaxerxes Longimanus."—Connex. Part 1, Book 6, p. 162 —178, Edit. 14.

"And after *the three score and* "*two weeks* shall the Messiah be "cut off, but not for himself*." If it be enquired, what space should elapse between the end of these weeks and the death of the Messiah, the answer is given in the very next verse, where it is said, —"He shall confirm the cove- "nant," (that *New Covenant* so repeatedly foretold by the Prophets) "with many for *one week*." This *one week* is the *last* portion into which the whole time included in this prophecy is divided; and, added to the *sixty nine weeks* already exhibited, will complete *the whole seventy weeks*, or 490 years. But "in *the midst of the* "*week* he shall cause the sacrifice "and the oblation to cease." The Death of Christ, therefore, which was to put a period to the further

49,	7 weeks.
408,	B C.
26,	A.D.
7,	1 week.
490,	70 weeks of years.

* Or, as it is more justly translated in the margin of our Bibles—"*and they* (the Jews) *shall be no more his people*;" that is, *peculiarly*; for, at his Death, "*the Vail of the Temple* "*was rent in twain, from the top to the bottom*;" the partition wall was, as it were, broken down; and "*a new and* "*living way*" was opened for mankind "*into the Holiest*," "through the Vail, that is to say, his flesh." Compare Matth. ch. 27, v. 51, with Heb. ch. 10, v. 19, 20.

efficacy of the Jewish rites, was to happen at the end of *half a week*, or *three years and a half*, after the close of the 434 years, or 62 weeks before-mentioned, or in the thirtieth year of the Christian Era *, ... and the *thirty-fourth* of his age. The remaining *half* of this *seventieth week*, during which he should still, by his holy Apostles, be confirming the Covenant with *many*, includes the time during which the Gospel was preached *exclusively* to the Jews. At the close of that period, the Gentiles first began to reap the benefits of it. And at

26, A.D.

$3\frac{1}{2}$ $\frac{1}{3}$ week.

$29\frac{1}{2}$ A.D.

* The learned Dr. Apthorpe, in his analysis of this Prophecy, has fallen, in some measure, into the *same* mistake upon this point, as was before alluded to in page 396.

"Christ's personal Ministry," says he, "continued to its "fourth year. St. John * distinctly reckons four passovers; "the first A.D. 30, and the first year of his ministry: the "second, A.D. 31: the third A.D. 32: the fourth A.D. 33." "Discourses—Vol. 1, p. 217.

It will be sufficient to observe in this place, that all such anachronisms as these have originated in the substitution of the years of the Christian Era for the corresponding years of Our Lord's Age: it is well known that he was born in *the fourth year before* that Era.

* John, ch. 2, v. 13; ch. 5, v. 1; ch. 6, v. 4; ch. 11, v. 15.

length, finding that the Jewish people, *in general*, were strenuously bent upon opposing it, the Apostles dispersed themselves; conveying their heavenly message, in every direction, to the Gentiles; and, as it were, giving evident proofs of the Rejection of the former People of God, by abandoning them to their fate . . . . . $29\frac{1}{2}$ A.D. $3\frac{1}{2}$ $\frac{1}{2}$ week.

The Conversion and Baptism of Cornelius took place, according to the best chronologers, about *three years and a half* after our Saviour's Passion; that is, in the Autumn of the year 33 *. . . . . 33, A.D.

And thus, as Dr. Apthorpe has excellently observed, "a prediction, which began with the "happy event of *rebuilding the earthly Jerusalem*, "sublimely terminates with *the structure of the* "*heavenly*, built upon the foundation of the "Apostles and Prophets, Jesus Christ himself "being the chief Corner-stone."—See the War-

* The principal Events of these *three years and a half*, may be clearly exhibited, according to the arrangement of Mr. Mede; with this exception only, that, whereas he supposes our Saviour to have suffered at the Passover in the year 33 of the Christian Era; it fully appears that he was put to death three years earlier, in the year 30. See his Works, page 867.

burtonian Discourses on Prophecy, by this Writer—Vol. I. p. 218.

The consequences of this Rejection are held forth in the Prophecy, in terms which require no Comment. That Generation of Men did not become extinct, before they were awfully brought to pass; and every subsequent age has set its seal to the truth of the description.

NOTE Y.

*Referring to Note *, Page* 165.

ובאו חמדת כל הגוים—"*And the Desire of all "the Nations shall come.*" Much Controversy has arisen from the circumstance, that, in this passage, the *singular* noun חמדת, governs the *plural* verb באו. But if it be recollected, that this noun is used in a *collective* sense, to denote the OBJECT, in whom the *aggregate Desire of all Nations* will be concentered, (*inasmuch as "in "Him all the Families of the Earth shall be bless-"ed"*) this difficulty in the construction of the sentence will cease; for substantives involving the idea of *multitude*, though *singular*, may have verbs agreeing with them in the *plural* number; and though *feminine*, may have their verbs *masculine*.

Mr. Parkhurst has afforded, however, in his Lexicon, under the word חמד, another, and perhaps, more obvious solution of the difficulty. He says, "To clear the Grammatical construction of the Text, I remark, that it is "a well known *Hebraism* for a *participle* or "a *verb* to agree, both *in number* and *gender*, with the *latter* of two connected substantives, though in sense it strictly relates "to the *former*." He refers for instances in proof of this to Gen. ch. 4, v. 10; 1 Sam. ch. 2, v. 4; Neh. 9, v. 6; Job. ch. 29, v. 10; Prov. ch. 29, v. 25; Eccles. ch. 10, v. 1; Isai. 25, v. 3; but in a particular manner, as being more nearly parallel to the case in question, to 2 Sam. ch. 10, v. 9. and Jerem. ch. 2, v. 34.

Considering these circumstances, in connexion with the awful sublimity and general purport of the sacred context, and with what has been already said in the note to page 165, and in pages 178—186, I do not see how this noble prophecy can be reasonably referred for its fulfilment to any superior *Grandeur*, *Offerings*, and *Treasures*, by which the Temple then building was afterwards to be distinguished.

I know, indeed, that the LXX. have given this turn to the expression; for they render it by και ἥξει τα ἐκλεκτα παντων των ἐθνων—"*the precious*," or *desirable*, "*things of all nations shall come*;"

but *they* were certainly not so capable of discovering the genuine import of the Prophecy, as *we* now are, who are able to trace its accomplishment; and besides, in order that the original word should be at all able to bear this interpretation, it should be חמדות instead of חמדת; and not a single copy occurs, in which the word is so read.

But there are also other reasons, besides those already mentioned, which compel a resistance to such an interpretation.

1. In the first place, it may be observed, that such an *Eminence* in Riches and Magnificence, as should render the *Glory* of the Temple built by Zorobabel, *superior* to the *Glory* of that built by Solomon, is highly problematical; nor can any adequate proof be adduced of its existence. The probabilities lean entirely towards an opposite conclusion.

2. But, supposing this point were granted, can we conceive that any Offerings or Presents, to be thereafter made by *Pagan* Princes to the House of God at Jerusalem, would require, in the language of prophecy, to be announced by such an introduction as this:

"Thus saith Jehovah, God of Hosts:
"Yet once again, within a little time,
"I will shake the Heavens and the Earth,

"And the Sea and the dry Land:
"I will even shake all Nations;
"*And the desirable things of all Nations shall come;*
"And I will fill this House with *Glory;*
"Saith JEHOVAH, GOD of Hosts!"

The grandeur and elevation of this language would be vastly beyond their Object, if that Object were confined to any external Splendour or Decorations, which the Temple then building might at any time be presumed to possess.

3. It is well known, however, that the pre-eminent *Glory* of Solomon's Temple consisted not in its Beauty, its Riches, and Magnificence, though they were great indeed; but in the Shechinah, or *visible Symbol of the Divine Presence*, which appeared occasionally between the Cherubim, over the Mercy-seat. But of this supernatural token of the Divine Presence, which is frequently and peculiarly styled "*the Glory of* "JEHOVAH," the second Temple was altogether destitute. In this respect, therefore, the *Glory* of *that Temple* must have been incomparably *less* than that of the *former*.

4. Yet it is here expressly predicted, that the *latter* Glory of the House of GOD at Jerusalem should be *greater* than the *former*; and that the Lord of Hosts *himself* would fill that House with Glory. Whence we must necessarily infer, that the Glory *then* to be revealed would, in some respects, be *superior* even to that, which had be-

fore conferred such *peculiar* Dignity on the Tabernacle and Temple. But what can be deemed *superior* to *the visible Symbol of the Divine Presence,* except *an actual manifestation of the Divine Presence itself?*

5. To correspond, moreover, with such a wonderful discovery of the tender regard of GOD for his people as this, nothing, in the language of Inspiration, can be too sublime, too eloquent, or impressive. And that, "in the fulness of time," such a discovery was actually made, we know from most unquestionable Authority; for "THE "WORD," or "*Son of GOD,*" *became flesh, and* "*dwelt amongst us;*" and, as "*The Messenger of* "*the Covenant,*" and *he who was to* "*give Peace,*" *he* "*suddenly came to his Temple.*" In this event then, and no other, can the prophecy in question be consistently believed to have received its accomplishment.

6. There is, indeed, but one circumstance, which seems to favour the supposition of those, who would confine its accomplishment to the *external* Grandeur and Beauty of this Temple, and to the Richness of the Offerings with which it was endowed: and that is the following clause:

"*The Silver is mine,* and *the Gold is mine;*
"Saith JEHOVAH, GOD of Hosts"—

But, in reality, this was a special promise, connected, and interwoven with the others. It was ever intended, and the nature of the case seemed

to require, that there should always be some degree of *Obscurity* attached to a prediction, till the period of its completion; and, without the introduction of some such correlative passage as this, the sense of this prophecy would perhaps have been too explicit. Besides, the very *situation* of the pious Jews, at the time when it was uttered, required the aid of some such assurance of *temporal* support as this. They were then "labouring," as it were, "in the very fire," in the rebuilding of their Temple; under the greatest possible embarrassments from the enmity of the Samaritans; and in the greatest want of all things, and especially of *Money*, for the prosecution of their sacred purpose. This clause seems therefore to have been particularly inserted, for their encouragement and support under these difficulties and distresses; by assuring them that Almighty God was the giver of every *temporal* as well as *spiritual* blessing; that he could soon convert their *scarcity of means*, into *abundance*; and, that, as they were then devoting their most strenuous endeavours, in the spirit of genuine piety, to the re-edification of his House, so notwithstanding all the discouragements under which they were then labouring, they should at length *be enabled to complete it*. Thus, taught to look up to God for support and success, they soon obtained them; and the several Edicts which Darius Hystaspis, and Artaxerxes Longimanus,

made in their favour, verified to the utmost the above implied promise of the Divine Assistance. See Ezra, ch. 6, v. 1—12; and ch. 12, v. 12—26; and Nehemiah, ch. 2.

I have discussed this Text the more largely, on account of its high importance. Considered as a promise of the future appearance of the Messiah, every word it comprehends, or that is connected with it, is consistent, has been abundantly verified by facts, and is worthy of God. Viewed as the mere promise of *any inferiour Good*, and of *such*, more especially, as is alluded to in the former part of this Note, the terms in which it is expressed will be found to be *incorrect;* the language of the context will be *much too grand* and *dignified* for its object; and the *agreement* of it with *fact* will be, at the best, *extremely uncertain.*

I trust, likewise, it will appear, from what has been presented to the reader upon this subject, in the volume now before him, that the *Evangelical* import of this memorable Prediction has been vindicated, without my having incurred any portion of the following censure, which has been perhaps but too justly merited by the more usual mode in which it has been treated.—"The "most plausible Objections to the Christian Re-"ligion have been made out of the weak Argu-"ments which have been advanced in its support.

"And can there be a weaker Argument* than "that; which sets out with doing violence to "the original text, in order to form a prophecy; "and then contradicts the express testimony of "the best historian of those times, in order to "shew that it has been accomplished?"

The above animadversion was extracted from Dr. Heberden's observations on the place, inserted in Archbishop Newcome's Version of the Twelve Minor Prophets; and thence adopted by Mr. Hewlett, as part of his Annotations on Haggai, ch. 2, v. 7, in his late edition of the Bible.

NOTE Z.

Referring to Page 188, *Note* §.

In several respects David might very properly be considered as a type of Christ.

1. Each of these was both a *King* and a *Prophet.*

* A particular reference is here made to the opinion of those, who interpret this prophecy of Haggai, as relating to the temple then building by Zorobabel; and "contradict the ex-"press testimony of Josephus," by which it can be clearly proved, that the sacred structure, which was dignified by the personal presence of our Lord, must have been the *third*, and not the *second* Temple that had been erected at Jerusalem.—See Note †, page 165, where this opinion is also controverted.

2. David was styled "a man after God's own "heart *;" and Jesus Christ was declared to be "the beloved, in whom he was well pleased †."

3. The patience and magnanimity, with which David sustained the curses and revilings of Shimei of Bahurim ‡, rendered him a very lively emblem of that meek and patient Saviour, "who, when he was reviled, reviled not again; "when he suffered, threatened not; but com-"mitted himself to him that judgeth righte-"ously §."

4. The Messiah is the Person, in whom all the promises of future Redemption and Happiness, made to David, are to be fulfilled; and therefore the Gospel, by the instrumentality of which all these gracious purposes are to be answered, is peculiarly styled "*an everlasting* "*Covenant—even the sure Mercies of David* ‖."

5. David interceded in the behalf of one, who was guilty of premeditating his Murder, and was taking what appeared to him the most likely means to effectuate his direful purpose.—"*Deal* "*gently for my sake*," he said, "*with the young* "*man, even with Absalom* ¶." So in these ever-memorable words—"*Father, forgive them, for*

* 1 Sam. ch. 13, v. 14; and Acts, ch. 13, v. 22.

† Matt. ch. 3, v. 17; and Isaiah, ch. 42, v. 1, compared with Matt. ch. 12, v. 18.

‡ 2 Sam. ch. 16, v. 5—13.

§ 1 Pet. ch. 2, v. 23.

‖ Isaiah, ch. 55, v. 3.

¶ 2 Sam. ch. 18, v. 5.

"*they know not what they do* *," did his illustrious Descendant pray also for his Murderers.

6. David was professionally *a Shepherd*. In the earlier part of his life, "he fed his father's "sheep at Bethlehem;" and it was well known, with what zeal he defended the flock committed to his charge †. And, upon his advancement to the throne, he became (Ποιμην λαϐ) *a Shepherd of the people*. Even so was Christ also *a Shepherd*; and as "the good Shepherd," he could truly say, in addressing his Father, "of them "which thou hast given me have I lost none ‡." And it was further prophecied of him, that he should be appointed to *this very office*, and even *under the title of David*, as the antitypical Representative of that Prince: for thus said God by the mouth of his Prophet Ezekiel—"*I will set* "*up one Shepherd over my flock, and he shall feed* "*them, even* My Servant David §."

7. Each of these illustrious personages exercised, when necessity required it, *a dispensing power*, with respect to particular parts of the Mosaic Law. To this our blessed Saviour made a direct allusion, when, in vindicating his Disciples in plucking the ears of corn on the Sabbath-day, he made this retort upon their Accusers

* Luke, ch. 23, v. 34. † 1 Sam. ch. 17, v. 15, 34, 36.

‡ John, ch. 10, v. 11, 14, &c. and ch. 18, v. 9.

§ Ezek. ch. 34, v. 23, See also Appendix, Note Q, where there is more upon this subject.

—"Have ye not read what David did when he "was an hungered, and they that were with him; "How he entered into the house of God, and did "eat the Shew-bread, which was *not lawful* for "*him* to eat, neither for *them that were with him*, "but only *for the Priests*?" Matth. ch. 12, v. 3, 4. Mark, ch. 2, v. 23—26. Luke, ch. 6, v. 1—4.

NOTE AA.

Referring to Page 314, *Note* *.

UNPLEASANT as it is to be obliged to express my dissent from an Opinion, which has had the sanction of the learning and ability of any of those, whom I have had the honour to succeed in the office I am now discharging; yet the importance of the subject, that is here brought under consideration, renders this obligation indispensable on the present occasion.

It is for the sake of establishing the import of some few of those sublime and animating Prophecies, which relate to the *Conversion* of the Jews, and their *Restoration to their own Land*, that they have been allowed to occupy so great a space in the present Lecture; and this investigation has terminated in a conclusion, widely different from that, which my immediate Predecessor adopted in contemplating the same topics *. That

* See Dr. Pearson's twelfth Warburtonian Lecture.

learned and respectable Writer, after taking what I cannot but consider as rather a *partial* view of the subject, is induced to infer, "*that there is no* "*ground from Prophecy for supposing, that the* "*Jews will ever be restored to the possession of* "*what is called their own land.*" What is not a little remarkable, having taken for his text those very precise words of Our Lord—"They shall "fall by the edge of the sword, and shall be led "away captive into all nations; and *Jerusalem* "*shall be trodden down by the Gentiles,* UNTIL "*the times of the Gentiles be fulfilled.*"—He is led to regard this "as *a denunciation of Punishment* "*only*, and *not*," (according to the interpretation it will justly admit, and which has indeed been most commonly assigned to it) "as *a denun-* "*ciation of Punishment, together with a Promise,* "*or at least an Intimation, of the Remission of it.*" But surely these memorable words will *require* a construction very different from this: for, if *Jerusalem is to be* "*trodden down by the Gentiles* "UNTIL *the time of the Gentiles be fulfilled,*" it is most assuredly implied, that WHEN *those times shall be fulfilled, it will then cease to be so trodden down*; and thus, the *latter clause* of the prophecy effectually prevents us, according to my apprehension, from considering *the whole* as "the denun- "ciation of Punishment only."

Such is the conclusion, that is most easily deduced from this passage of Scripture, even when

viewed independently, and by itself; but if it is compared with others, to which it bears an evident relation, the inference that has been drawn will acquire a great accession of strength and clearness.

The Country they inhabited, which was their peculiar Inheritance, was given to the Patriarchs from whom they descended, and to their Seed after them, "*for an everlasting Possession.*" To this effect was the promise which God made to Abraham *, and repeated to Isaac † and Jacob ‡; and for this reason, it has been called with peculiar propriety "*their own land,*" by several of the sacred Writers themselves.

The Case, then, of this people will admit of illustration, from a familiar example drawn from the ordinary occurrences of Civil Life. A Person, for instance, possessed of an ample Estate, which has descended to him from a long and noble line of Ancestry, *may* indeed prove himself unworthy of holding such a respectable inheritance; he *may* violate the laws of his Country; and for that violation *may* forfeit, for a stated period, the privilege of his own personal liberty: and, in that case, must be deprived of all immediate enjoyment of his patrimony, till the time, for which he was

* Genes. ch. 17, v. 8; and ch. 22, v. 16, 17.

† Genes. ch. 26, v. 3, 4.

‡ Compare Genes. ch. 28, v. 13—15, and ch. 35, v. 12, with ch. 48, v. 3, 4.

sentenced to confinement, shall have elapsed : yet, upon the expiration of the period of his punishment, unless, *Confiscation* has been awarded as part of that punishment, he has a *right* to return to his Estate, and to hold it again, if he pleases, in his own hands.

Analogous to this is the tenure of "The "Holy Land," It was given, by the Almighty himself, to the Seed of Jacob, for "*an everlasting* "*possession.*" Nor is there any clause in the Divine Promise by which it was granted, to lead us to suppose any liability to what would be equivalent to *confiscation* ; for the Promise is absolute, and no condition whatever is implied—"I will "give to thee, and to thy Seed after thee, the "Land wherein thou art a Stranger, all the Land "of Canaan, *for an everlasting possession* ; and "*I will be their GOD.*" Yet, though this distinguished country is thus rendered unalienably *their own,* their peaceful *occupation* of it would depend entirely upon themselves.

In this respect, every thing is, and ever has been *conditional* ; as the whole of their history plainly demonstrates.

For their manifold offences against God, they *might* either be punished with subjugation and misery *in their own Land* ; or they *might* be led away into captivity *from it* ; and endure the penalties of a long and wretched deportation. And these Punishments, with intervening Restor-

ations, *might* be repeated, as often as their Wickedness and subsequent Amendment might justly require it; and with degrees of duration and severity, exactly proportioned to the enormities that demanded them. What instances, to prove the truth of these Observations, have already occurred!

What is there then to induce us to believe, (more particularly when we take into consideration the other striking circumstances exhibited in the latter part of this Lecture) that, when this long and vengeful period of judicial infatuation and unparalleled misery shall have elapsed*, when they shall begin "to bethink themselves "of their ways and their doings," and to turn again to the Lord THEIR GOD;" for SUCH the Deity is still to them, though at present he seems to regard them not †—What reason can we have

* And we know, that the *duration* of this period of punishment is determined by the immutable Decree of GOD; and has been actually revealed in his holy Word. See Dan. ch. 12, v. 7.

† To this effect is that divine assurance—

"Thus saith JEHOVAH;
"If the heavens above can be measured,
"And the foundations of the earth beneath be searched out;
"Then will I also cast off all the seed of Israel,
"Because of all that they have done, saith *JEHOVAH*."

And that this most merciful promise (Jerem. ch. 31, v. 37,) cannot relate merely to the preservation of the people of GOD, during the period of their captivity in Babylon, and to their return after those seventy years had expired, we learn very clearly from the passage which immediately follows—

for believing, that the Country, which has been so long held *in reserve*, will never come again into the possession of its *rightful owners?* Is it not rather evident, from the immutable truth of God, as pledged in the promise that has been

"Behold, the days are coming, saith Jehovah,
"That the city shall be built for Jehovah,
"From the Tower of Hananeel to the gate of the Corner.
"And a measuring-line shall proceed straight forward
"Over the hill Gareb, and shall encompass Gotha,
"And the whole valley of the dead bodies and of the ashes,
"And all the fields unto the brook Kidron,
"As far as the corner of the horse-gate towards the East.
"Consecrated to Jehovah, *it shall not be plucked up,*
"*Neither shall it be thrown down any more* FOR EVER."

Dr. Blayney, in his judicious remarks upon this passage, very truly observes, that it contains "a description of the circum-"ference of a *New City*, to be built on the site of Jerusalem; "but that it does not mean the City, which was rebuilt after "the return of the Jews from the Babylonish Captivity, is evi-"dent from two principal Circumstances—

"First, because the limits are here extended *farther*, so "as to contain *a greater space* than was contained within the "walls at that time;" as for example, the hills Gareb and Gotha, (or *Gol-Gotha*) the valley of Hinnom, here called "the Valley of the dead bodies and of the ashes," and "all "the fields unto the brook Kidron" indicating *the fullers fields*, which were *without* the walls of the City of Jerusalem, are here included *within* those of *the City to be erected.*

"Secondly, it is here said, that *it should never be razed* "*or destroyed any more*;" which excludes entirely the supposition, that the city rebuilt by Ezra and Nehemiah can be the City intended.

"*This new City therefore,*" concludes the learned Writer,

just recited, and as displayed in all his dealings with this people, that if they are ever *converted to the knowledge and practice of true Religion*, they will also be *restored to their own land.* They have been most miraculously preserved to this very moment; and their Country has also remained through many ages in a comparatively desolate and unpeopled state; but it was given to them "*for an everlasting possession*;" and therefore it must, according to the laws of *ordinary*, and much more of *divine* justice, devolve to them again, whenever they shall perform the conditions requisite for their Restoration. It *must be theirs* to the end of time; *although* they will be only allowed to occupy it *conditionally*: "For "ye shall not see me *henceforth*," said our blessed Saviour to that nation, "*till* ye shall say—Blessed "be He that cometh in the name of the Lord." Then, and not till then, will "the reproach of this "people be removed from off the whole earth *."

Then will JEHOVAH "put forth his hand *again* "THE SECOND TIME, *to recover the remnant of his* "*people that shall be left*, from Assyria, and from "Egypt, and from Pathros, and from Cush, and "from Elam, and from Shinar, and from Hamath,

"*must be referred to those after times, when the general* "*Restoration of Israel is appointed to take place.*"

See the Notes subjoined to Dr. Blayney's Translation of Jeremiah, ch. 31, v. 38—40.

* Isaiah, ch. 25, v. 8.

"and from the regions of the West. And he "shall lift up a signal to the Nations, and shall "assemble the outcasts of Israel; and gather to-"gether the dispersed of Judah, from the four "extremities of the earth *." Then will Jeru-

* See Isaiah, ch. 11, v. 11, 12,—"I take this part of the "chapter," says Mr. Lowth, "from the tenth verse onward, "to foretel those glorious times of the church which shall be "ushered in by the Restoration of the Jewish Nation, when "they shall embrace the Gospel, and be restored *to their own* "*Country* from the several dispersions where they are scat-"tered. This remarkable scene of Prophecy is plainly fore-"told by most of the Prophets of the Old Testament, and by "St. Paul in the New—See Deut. ch. 30, v. 3, 4, 5; and ch. "32, v. 43; Isaiah, ch. 27, v. 12, 13; ch. 45, v. 17, &c.; ch. "49, v. 6, &c.; ch. 54; ch. 59, v. 20; and chapters 60, 61, 62, "65, 66; Jerem. ch. 23, v. 8; ch. 30, v. 8, 9, 10; ch. 31, v. "36—40; and ch. 50, v. 4, Ezek. ch. 11, v. 17, &c.; ch. 20, "v. 34, &c.; ch. 34, v. 13; ch. 36, v. 24, &c,; and ch. 37, v. "21.; Hos. ch. 1, v. 11; and ch. 3, v. 5; Joel ch. 3, v. 1, "&c.; Amos, ch. 9, v. 14, 15; Obad. v. 17, &c.; Mic. ch. "7, v. 14, 15; Zech. ch. 8, v. 7, 13; ch. 10, v. 6, &c.; ch. "12, v. 10; and ch. 14, v. 8, &c.; Rom. ch. 11, v. 25, 26; "2 Cor. ch. 3. v. 16."—See his annotations on the above passage of Isaiah.

And to this List Mr. Faber has added largely in a work, written expressly upon this very subject, and entitled—"A "General and Connected View of the Prophecies, relative to "the *Conversion*, *Restoration*, *Union*, and *Future Glory*, "*of the Houses of* ISRAEL AND JUDAH, &c."—in two Volumes Octavo, 1808.

To all this mass of evidence, presented by the Holy Scriptures, Dr. Pearson has opposed *the very passage*, to which this Note is subjoined. His words are—"Isaiah says, *The*

salem cease to be "*trodden down by the Gen-* "*tiles.*" Then also will those most glorious

"*Lord shall set his hand again,* THE SECOND TIME, *to re-* "*cover the* REMNANT OF HIS PEOPLE." Considering, that "Isaiah said this, not only before the return of the Assyrian "and Babylonian Captivities took place, but also before either "of those Captivities themselves took place, is it reasonable to "suppose, that he should pass over this return without notice, "and yet call any other return from captivity *a second one?* "He calls it *the second,* no doubt, with a reference to the *de.* "*livrance* of the Israelites from their captivity or bondage "in *Egypt.*"

But it is rather unfortunate for this Interpretation, that their Emancipation from Egyptian bondage was not "*a Re-* "*covery of* THE REMNANT OF HIS PEOPLE;" but the bringing of them forth "*by their Armies,*" after they had "*grown* "and *multiplied exceedingly,*" and had just risen, as it were, to be *a great and powerful Nation.* The very precision of the prophetical language, therefore, altogether forbids the reference that is here contended for.

And no less so does the context immediately preceding this passage—

"And *in that day,* there shall be *a Root of Jesse;*
"Which shall stand as an Ensign to the people;
"To it shall the Gentiles seek;
"And his rest shall be glorious."

In these words there is a manifest allusion to the later times of the Christian Dispensation, when there will be a most extensive influx of the Gentile nations of the world into the Church of Christ—

"And it shall come to pass *in that day,*
"That JEHOVAH will set his hand again, THE SECOND TIME,
"To recover the remnant of his people," &c.

that is, *at the very time* when this Conversion of the Gen-

promises of GOD, so sublimely expressed by his Prophets, receive their complete accomplishment—

" Whereas thou hast been *forsaken*,
" And *hated*, so that *no man passed through thee*;
" I will make thee *an eternal excellency*,
" *A cause of Joy to perpetual Generations.*"
" Thy Sun shall no more go down,
" Neither shall thy moon withdraw herself:
" For JEHOVAH shall be thine everlasting light,
" And *the days of thy mourning shall be ended.*
" *Thy people also shall be all righteous*,
" THEY SHALL POSSESS THE LAND FOR EVER—
" *The Cion of my planting, the work of my hands, that I*
" *may be glorified* *."

tile nations shall be taking place, the Recovery also of the ancient People of GOD, from their present state of Captivity and Dispersion, will be carrying into effect. And if this be the SECOND " Recovery of *the Remnant of his People*," it is necessarily implied, that any *former* one, such as that from Babylon, must have been the FIRST, whether noticed more particularly by the Prophet in this place, or not. Considered in this point of view, every thing relative to this passage is consistent, and worthy of the Greatness and Goodness of GOD; while on the *other* supposition, the *return* from the *Babylonish* captivity must be *entirely rejected from the enumeration.*

* See the whole passage—Isaiah, ch. 60, v.

NOTE BB.

In Reference to the following Passages.

"MALACHI, adverting to the same auspicious "circumstance, *consoles the believing Jews of his* "*time with the assurance*, that THE LORD, *whom* "*they sought, should suddenly come to his temple.* "*even the Messenger of the Covenant in whom* "*they delighted*," page 63, and...

"*The latter of these was no other than* "THE "LORD," "*whom the pious Jews in the time of* "*Malachi were seeking*," page 121.

When this prophecy of Malachi was cited in the above places, it was cited *merely for the sake of its import*, as a prophecy concerning Christ; and without any particular consideration, with respect to the description of persons to whom it was *more immediately* addressed. As there were those, during that period of depravity, to whom the Prophet himself bore witness, that "*they* "*feared* JEHOVAH, *and thought upon His* "*Name* *;" and to whom GOD, by the mouth of his Prophet, held forth that exalted encouragement—*Unto you, that fear My Name, shall* "*the Sun of Righteousness arise with healing in his* "*wings* †"—it was at once concluded, that,

* Malach. ch. 3, v. 16. † Malach. ch. 4, v. 2.

to such the full and explicit Promise of that "Messenger of the Covenant," whom so many prophecies had already taught them less directly to expect, and the consequences of whose future Advent, they contemplated with so much "*de-*"*light,*" would be a subject of the most powerful *Consolation,* in those days of blasphemy and rebuke.

Such, without doubt, was the case; and for their sakes, *in part*, was the prophecy above alluded to delivered, but not *wholly so*; for it was addressed to persons of a very opposite character. "It was addressed," says the late Bishop of St. Asaph, "to persons who *did not* seek the Lord, "who *could not* delight in the Messenger of his "Covenant,—to the profane and atheistical, who "neither listening to the promises nor regarding "the threatnings of God, took occasion, from the "promiscuous distribution of the good and evil "of the present life, to form rash and impious "conclusions against his Providence, to arraign "his Justice and Wisdom, or to dispute his Ex-"istence. The expressions, therefore, of seek-"ing the Lord, and delighting in his Messenger, "are *ironical,* expressing the very reverse of that "which they seem to affirm."

This Prophecy, therefore, was eminently adapted to produce opposite effects, on opposite characters among the Jews of that time. To those, to whom it *was not* addressed—who deplored the abominations that then prevailed,

and piously confided in the veracity and faithfulness of God, it became the source of the most sublime comfort and support: those, to whom it *was* addressed, if they at all reflected upon its awful meaning, it had a tendency to overwhelm with confusion and dismay.

The masterly manner, in which the learned Prelate has treated this subject, may be seen at large in the third Volume of his Discourses, Sermon 31. Edit. 1813.—The lateness of the date when this Volume came to my hands, is the occasion of the present explanation.

END OF VOL. I.

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