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*Extraordinary Events the Doings of God,
and marvellous in pious Eyes.*

Illustrated in a

S E R M O N

A T T H E

South Church in Boston, N. E.

O N T H E

GENERAL THANKSGIVING,

Thursday, July 18. 1745.

Occasion'd

By taking the City of *Louisbourg* on the Isle of
Cape-Breton, by *New-England* Soldiers, af-
fited by a *British* Squadron.

By **THOMAS PRINCE, M. A.**

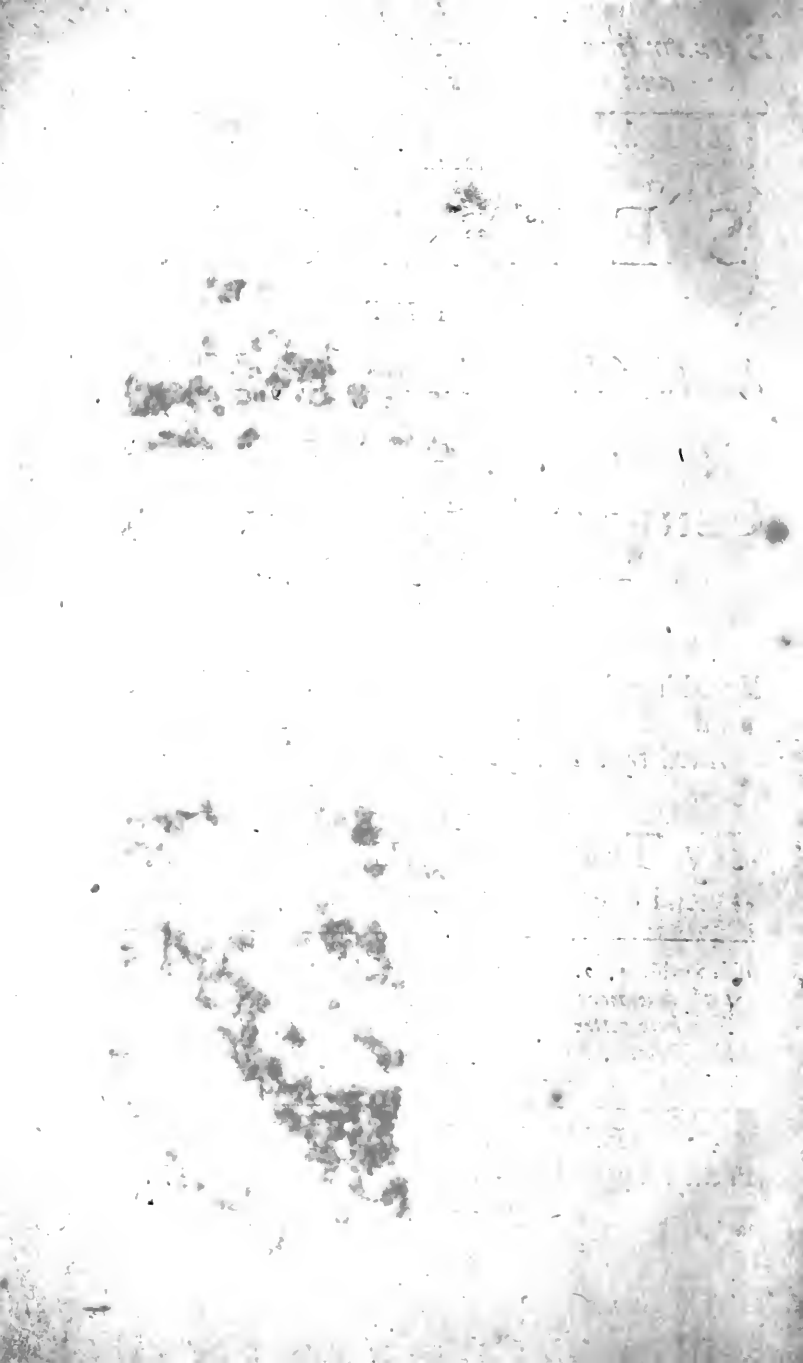
And one of the Pastors of said Church.

*Psal. xcvi. 1, 2. O sing unto the Lord a new Song, for He
hath done marvellous Things: His Right-hand, and his holy
Arm hath gotten him the Victory: The LORD hath made known
his Salvation, his Righteousness hath He openly shewed in the
Sight of the Heathen.*

E D I N B U R G H:

Printed by R. FLEMING and COMPANY. 1746.

Price Six-pence,





TO HIS EXCELLENCY

William Shirley, Esq;
Captain General and Govern-
nor in Chief in and over
His MAJESTY'S Province of
the *Massachusetts-Bay* in
New-England, and Vice-
Admiral of the same :



OUR *Excellency* be-
ing, under the DI-
VINE CONDUCT, the
principal *Former*
and *Promoter* of the prof-
perous *Expedition* to *Cape-*
Breton;

DEDICATION.

Breton; of such vast Importance to the Trade, Wealth, and Power of *Great-Britain*, as well as Safety of Her *American Colonies*; and so much to the Glory where-with GOD has crown'd His MAJESTY's happy Reign:

The following SERMON

is, in Gratitude and Justice,
with all Submission,

DEDICATED

By

Your EXCELLENCY'S

Most obliged

Obedient

Humble Servant,

THOMAS PRINCE.

A

THANKSGIVING
SERMON.

PSAL. cxviii. 23.

This is the LORD's Doing! It is marvellous in our Eyes!

WITHOUT any Reference to the prime and particular View of the Words; I shall now only observe the *general Truth* represented in them, and then apply it to the *special Occasion* of the joyous Solemnity of the present Day.

For, the *general Truth* exhibited in the Text is this ---that some extraordinary Events, without being properly term'd miraculous, have such lively Characters of their being the Doings of God, as they are evidently so to unprejudic'd and careful Observers, and appear marvellous in their pious Eyes.

By *some extraordinary Events*, I mean some remarkable Ones in the natural and moral World, even in the present Ages as well as the former, which greatly affect humane Societies or particular Persons, especially the People of God; and *these Events* connected with the various *Means* and *Causes* leading to them.

By Events *not properly term'd miraculous*; I mean, when God does *not appear* to work on his Creatures
in

6 *A THANKSGIVING-SERMON*
in a Manner *contrary* to the *usual Ways* of his Work-
ing, *singly* in themselves consider'd.

And by their having *such lively Characters* of their being the Doings of GOD, as they are evidently so to un-
prejudic'd and careful Observers; I mean, these Cha-
racters are distinguishly bright and legible to such
qualified Persons: Or if they are inadvertent, or un-
der a Prejudice; they are not like to see them to be
the Doings of GOD, much less admire them in a
pious Manner, or yield him the Glory of them. See
Psal. xcii. 4,---6.

But to clear this Truth, we must consider these
three *general Heads*, as the Time allows---

- I. In what *Manner* may the sovereign GOD be
said to *operate usually* among his Creatures.
- II. When have his *providential Operations* such live-
ly Characters of their being his *Doings*.
- III. The *pious Admirations* they should raise up
in us, and which they happily raise if we are
duly disposed.

I. In what *Manner* may the sovereign GOD be
said to *operate usually* among his Creatures.

And here we must needs observe; that as there
are *three* Sorts of Creatures or created Substances, viz.
Corporeal, Spiritual, and compos'd of both; so there is
a different Sort of Operation of GOD upon and among
them.

I. In his Operation on *merely corporeal* or *material*
Substances---He not only by his continual Influence,
preserves them in their Being, Nature or essential Pro-
perties of *Solidity, Extension, &c.* which he has been
pleas'd to give them; but to this Influence he also
seems to add his further *usual* Operation in these
three different Manners, viz.

(1) In continually causing all material Substances to *incline* towards each other, in regular Proportions to their Quantities and Distances: Which is commonly called the Law or Power of *Attraction* or Gravity.

(2) When they come to a certain Nearness, he by a contrary Operation moves them, in regular Proportions also, to *fly off*: Which is commonly called the Law or Power of *Repulsion*; without which all material Substances on Earth would soon unite in one solid Body.

(3) When they are forced within a certain Nearness, he, by a different Operation, makes them *move* and *join* together in certain Degrees of Power: Which is commonly called the Law or Power of *Cohesion*; without which there would be no such Thing as Union or Coherence in material Substances.

And these are called the *three* prime and general Laws of Nature in the material World; whereby he chiefly appears to govern it. But yet it is most evident, that he confines not himself to *these*: For he plainly operates in diverse other Manners on the *Planets, Comets, Rays of Light*; as also in the Cases of *Electricity, Magnetism, Cold, Heat, &c.* which are so many various Ways of his Operation, needful for the Schemes of Providence, and the Blessing and Chastising of the World.

And in the *different Proportions* of all the various Powers and Actions above-mentioned, there is no doubt amazing *Wisdom*; which I leave the Learned, of Leisure, to consider.

To which we must likewise add, that for the perfect Government of all Things here below, in a due Accommodation between the *material* and the *moral* World, for the *latter* of which the *former* is made, preserv'd and govern'd;---It is doubtless needful, that the

the absolutely sovereign, wise and omnipresent LORD, Proprietor, and Ruler of all, should reserve to himself the just Liberty, either *mediately* by brutal Animals, Men or Angels; or where their Powers are insufficient to answer his wise Designs, by his *immediate* Influence (which tho' unseen by Men may be seen by Angels, to move and order all material Substances this way or the other, as He sees best,

And it seems absurd to suppose, that the infinite GOD, who is absolute and all-original Life and Power, should constantly afford to *Angels* and *Men*, yea to the most minute *Animalcula*, the Power of moving material Substances, even contrary to the above-mentioned Laws of Nature every Moment; yea that he should be continually making Millions of Animals with such a Power as this; and yet confine himself from doing as much as they, by his *immediate* Power. Thus, for Instance, he now affords me by a single Breath the Power of moving Millions of Atoms upwards against the Laws of Gravity: And can we imagine that this great and universal AGENT, has confin'd himself from doing as much upon all Occasions, by his *immediate*, tho' *secret* Influence? or even infinitely more than this: As in raising, turning, allaying Winds and Seas, and numberless other Operations, where other Powers inferiour to his are insufficient to compass his Designs

So, in *Scripture*, the vast Varieties of Winds and Seas, of Clouds and Vapours, Snow, Fire and Rain, Cold and Heat, and other material Substances, are represented as continually directed by him, to fulfil his Pleasure. See *Job xxxvi, xxxvii, xxxviii. Psal. lxxv, cxlvii, cxlviii, &c.*

Nor may this be accounted *properly miraculous*--- For 'twould be strange indeed that the huge *Leviathan* should by a Power derived from Him, throw up a
Cloud

Cloud of Water into the Air; or even the most minute *Animalculum*, by the Pad of a Fin, in a Moment raise up Millions of watery Particles against the Laws of Gravity, without a Miracle: And yet for the Great God to raise up a single Atom by his *immediate* Power, should be esteemed a Miracle. And as long as these are the *usual*, tho' the *immediate* Operations of God; they are no more miraculous, than his *immediate* Impression of Gravity on material Substances, or on any primary Substance, whereby the Impression may be made on others.

2. In his Operation on Substances *purely spiritual*-- He not only by his continual Influence preserves them in their distinguishing Existence, Nature or essential Properties of *Life*, and Powers of *Perceiving*, *Thinking*, *voluntary Motion*, &c. He has been pleas'd to give them; but to this Influence He also seems to add his further *usual* Operations in these *three* Ways.

(1) By *producing* and continuing secret, inward *Bents* or *Dispositions* in them; as the holy Bents of holy Angels, and holy Souls departed, &c.

(2) By *raising* and continuing *Ideas* in their Imaginations, Memories and Understandings; as also impressing them with various Perceptions of *Delight* or *Trouble*, whereby he chiefly seems to rule the *moral* World; so he continually gives the Millions of holy Angels his Directions, and they are constantly attending to him, and in every Part of the Universe accomplishing his Orders; and so he makes the holy Angels happy with Perceptions of pure Delight, and the sinful Angels wretched with Perceptions of Anxiety.

(3) By *awakening*, *sharpening*, *strengthening*, *guiding* their *intellectual Powers*, to conceive and penetrate, compare, distinguish and judge of Things, and contrive and form their Schemes, and by *exciting* their

Pursuits; whereby he secretly and wonderfully governs in the midst of numberless Contingencies among the Creatures.

And then,

3. With respect to Creatures *compos'd* of Substances both *corporeal and spiritual*, as *brutal Animals and Men*; his Operations on them may be of all the various Kinds together, according to their several Natures and Capacities, we have in brief described; besides *uniting* them, *keeping* them *united*, and some peculiar Impressions of *Pleasure, Pain, &c.* suitable to their mysterious *Union*.

And it seems highly reasonable to think, that where the Powers of *inferiour* Creatures suffice not to accomplish his Designs, He employs the *higher*, or *both* together: And where they are all insufficient, He puts forth *his* Power above them; makes them instrumental as far as may be, and then acts by *his own superiour* Influence.

As to *brutal Animals*---they no doubt receive their various *Instincts* from him; and he may by *Angels* often give them Ideas, and rule them.

And as to *Men*---He no doubt inspires their various *Geniuses*; as also frequently, if not continually, uses *Angels*, the *Evil* by Permission, the *Holy* by Command, to suggest *Ideas* to them; and then uses *them* to suggest Ideas to *one another*; which are instrumental Causes under his permissive, controlling and directive Influence, of numberless Passions, Appetites, Consultations, Projects, Resolutions, Actions and Events. He awakens, sharpens, strengthens, guides the intellectual Powers of *Men*: And where the Powers of *Angels* are insufficient to give compleat Ideas to perform his Schemes; He may *secretly* by his *immediate* Operation, utterly unknown to Men, suggest innumerable *Ideas* in them; and therewith infuse his exciting

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citing Influence of Zeal, Activity, Courage and Resolution to fulfill his Councils.

Nor may the unknown *Suggestions* of good *Angels* be accounted *proper Inspirations*; any more than the *Suggestions* of *Satan*, when he raises up in our Minds Ideas of Scriptures, as he did in the human Mind of CHRIST: Or when one *Man* by Signs suggests Ideas to others, and excites their Courage. Nor are the *Ideas* and *Excitations* receiv'd from GOD, either *mediately* by Men or Angels, or *immediately* by Himself, *proper Inspirations*: Any more than his infusing Millions of Spirits every Moment into new Seeds or Embrios of Animals, making them alive and active; or infusing into them various Instincts or Geniuses; or impressing them with Pleasures, Pains, &c.

For, by *Inspiration* I mean *the certain Revelation* he has been pleas'd to give of *Himself* and of his *Will*, and of Things past and to come, by CHRIST and his Prophets and Apostles of old, put into the BIBLE and confirm'd by Miracles, as a *definitive Rule* of Faith, Worship, moral and religious Conduct. Every Kind of *Idea* and *Excitation* or *Propension* in us, whether arising merely from our own Minds, or from evil or good Men and Ministers, or from evil or good Angels, or even immediately from GOD himself, are therefore all to be brought to this only inspired Rule, and tried thereby; for which End it was inspired and confirmed. And the *true Origin* of our Ideas and Excitations is kept *concealed* from us, (without any *internal Criterion* to judge from whence they come, as the *Prophet*, had of Old) that by *this known divine Rule* we might for ever try them. In which Trial, we are carefully to use our intellectual Powers: And being aware that in the midst of all we need the Help of GOD, both in understanding the Rule and in the Application of it; to Him we must

must humbly and ever repair in CHRIST, and seek for Guidance.

For Illustration--I might easily bring a Multitude of Scriptures; but the Time would fail me. I shall only cite *Deut.* xxxii. 1 *Sam.* ii. 2 *Sam.* xxii. 1 *Chron.* xxix. *Job* v. xii. xxxii---xxxv. *Psal.* xxxiv. xlvii. ciii. civ. cvii. and cxiii. *Isa.* xxviii. and xlv. *Dan.* ii. and iv. *Joel* i. and ii. *Matth.* x. 29, 30. *Acts* xvii. 24,---28.

In short, all Nature, both inanimate and animate, both human and angelical is full of GOD; full of his perpetual moving, guiding and over-ruling Influence; and as the Apostle perfectly expresses it, *Eph.* i. 11. *Who worketh all Things according to the Counsel of his own Will.*

But then I may not omit to observe, that agreeable to *Scripture-revelation*, THE ETERNAL WORD or SON OF GOD, who with the eternal FATHER and SPIRIT created all Things; in a perfect Union with those Divine Persons, He also upholds and rules the World from the *Time he made it*: But from the *Fall*, He rules it also in the special Form of a MEDIATOR: And upon the Exaltation of his *human Nature* to Heaven; it is advanced to a wondrous Participation with his DIVINE PERSON, in his supreme Dignity, transcendent Glory, and universal Empire. See *John* i. *Eph.* i. *Col.* i. *Heb.* i. &c.

And thus have we shewn in what *Manner* may the Sovereign GOD be said to *operate usually* among his Creatures.

We now come more briefly to consider,

II. When have *his providential Operations* such lively Characters of their being *his Doings*, as they are evidently so to unprejudic'd and careful Observers.

Even the common Operations in the *merely material* World, the more we search them, the more they appear to be the Doings of GOD. But there is such a
natural

natural Atheism, Blindness, and Prejudice in us, as we are averse to see it, and prone to ascribe them to *Nature only*, or any thing else than his ever acting Influence. A terrible Storm of Thunder and Lightning, or a more fearful Earthquake, or some extraordinary Danger or other, seems needful to bring us to see his Operations in *Nature*.

And so it is likewise in his *mixt Operations of Providence*. When there is only a Circle of common Occurrences, we are apt to imagine there is only a Course of Nature, blended with the common Powers, Arts, Contrivances and Actions of Men; and the Doings of GOD appear not in them. We have therefore Need of some extraordinary Work of GOD in Providence, to awaken our Minds, and more evidently show his Doings. And this he graciously condescends to give us in the *following Cases*.

I. When in *Affairs of vast Importance*, there is a wonderful continued Train, and timely *Coincidence of innumerable Varieties of Means*, both in the *material and moral World* together, without our Power and beyond our Prospect, all conspiring to some *great Event*, exceeding *happy* in its present Influence and future Tendency.

For tho' in such extraordinary Works of GOD as these, the *several Parts* considered *singly* are his *usual Operations*, and don't affect with Wonder, or strike our Minds with so clear and strong an Evidence of their being his Doings: Yet to see them all so perfectly adjusted, as to make up *One, great, wise, curious and consistent Scheme*, to accomplish an *Event of vast Importance*;---This yields sufficient Evidence of wise Design and superior Management in HIM, who has all the Powers of Nature, Men and Angels in his Hands, and over-rules them all to fulfill his Purposes.

2. This yet appears with a stronger Evidence, and even still more wondrous; when among a great Number of surprizing and important *Incidents*, there are many so *momentuous* and *critical*, that if any one had not fallen precisely in its special Place and Juncture, there would have been exceeding great Imbarassments and Hindrances; and many others so *essential*, that if all and every one had not come in exactly as they did, the great Event had fail'd, and the main Scheme with all its vast and curious Apparatus, totally miscarried.

3. When in *exceeding difficult, perplexed and dangerous Cases*, which look almost *desperate*, and much more which seem in a Manner *lost*, there *opens at once a great Deliverance*, beyond our Power and Thought: And much more still, when the Deliverance opens with *Success*, and the very *Means* of our Distress and Danger are made subservient to our Prosperity and Safety.

4. And lastly, When in this Conjunction, the Sovereign God is more than usually acknowledged, looked to and trusted in, an *extraordinary Spirit of Prayer* is raised up in many; and all these surprizing Incidents and Means, with all our wonderful Salvations, Success and Happiness, come on in punctual Answers to *many fervent and fiducial Addresses* to Him.

I might mention *other Cases*, and illustrate *these*; but the Hour would fail me. And to make the larger Room for the Application, we must be also short on our

III. General Head; which is to represent the *pious Admiration* which these extraordinary Appearances and Works of God should raise up in us, and which they happily raise if we are duly disposed.

Admi-

Admiration is one of the sublimest Actions of a created Spirit. It is the rising up of the Mind in a respectful View of something it sees and owns to be superior to it. And when it rises to the reverent View of GOD, it rises to the highest and most worthy Object, and pays him some of the Honour in the highest Measure, eternally due to his transcendent Excellencies and Operations.

And as this All-wise CREATOR has made us capable of this noble *Action*, and in our very *Make* infused a *Disposition* to it on extraordinary Appearances; he therefore frequently does extraordinary Things in Providence, to awake our Attention and excite our Wonder; to give us more open Displays of his supreme Wisdom, Power and Government, and raise our due and reverent Admirations of him.

In the *heavenly World*; from the inexhaustible Source of his infinite Perfections, no doubt there now are, and will be eternally surprizing Displays of his Glories, to the perpetual and entertaining Wonder of the happy Inhabitants. But, as in *these lower Regions* we frequently need them, he frequently gives them: And if we were as observant as *Eliphaz*, we should find abundant Cause to cry out in Admiration of GOD as he, Job v. 9. *Who does great Things and unsearchable, marvellous Things without Number.*

But when the Sovereign GOD is pleased, in *distinguishing Favour* to us, to go out of his common Course, and show a vast Contrivance, and over-rule a Multitude of all Kinds of Causes, making them conspire to some *great and happy Event*, or do something *extraordinary* for our Salvation and vast Advantage; ----- Then he more highly obliges us, and more loudly calls to consider his wondrous Works; to see HIM, *i. e.* his superiour Hand and
Excel-

Excellencies in them, and pay our due and distinguishing Admirations to him.

Then we should carefully lay aside every *Prejudice*: And our obliged Souls should *open* to every Beam of Light, and Evidence of the Operation and Care of GOD in all the Parts of the Providence, and forming them all into an admirable System. We should enlarge our Views to see the *vast Importance* of his wondrous Work, both to Ourselves and Others, in all its Branches: And attentively mind the *various Springs and Incidents* in the Run of the Whole, and how they all surprizingly conspire to a prosperous Issue. Nor yet--content with the bare viewing of these; but our grateful Minds should see the *Wisdom, Power, Justice, Holiness, Truth and Goodness* of GOD illustrious in them; and then consider how He should thus be working for *Us*, while we were unworthy of the least of his Mercies. Lastly, in our admiring Views of the whole Work of GOD, our Souls should rise into the highest reverent Admiration of Him; and then break out in most thankful Praise, as the pious Psalmist---*It is the LORD's Doing! It is marvellous in our Eyes!*

And all this is clearly most due to GOD on such Appearances, it is the lively *Bent and Practice* of unfeigned *Piety*.

But we must hasten to APPLY these Things, in Pursuance of our first Design, to the *great and extraordinary Occasion* of this happy Solemnity.

For, the Sovereign GOD, who ruleth by his Power for ever, and does what he pleases among the Sons of Men, has, by a surprizing Course of Providence, led us into a most adventurous Enterprize against the *French Settlements at Cape-Breton*, and their exceeding strong City of *Louisbourg*, for warlike Power the Pride and Terror of these Northern Seas; and
by

by a wondrous Series, and happy Coincidence of various Means, delivered them into our Hands. And this, in a most signal Manner, is *The LORD's Doing* in the *present Day*; and is truly *marvellous* in every *pious*, yea, I may say, in every *unprejudiced* and *considerate Eye*.

And here, I shall endeavour these *two Things*, as the Season allows.

1. In brief lay open to View the *vast Importance* of the *Place*, that we may more clearly see the *Greatness* of the *Mercy* in giving it to us: And then,

2. Look into the *wondrous Scenes* of *Providence*, and see some of the various and surprizing *Steps* that led to the happy *Acquisition*.

I. In brief lay open to View the *vast Importance* of the *Place*, that we may more clearly see the *Greatness* of the *Mercy* in giving it to us.

The *Island* belong'd originally to the *British Empire*: Was at first comprized in the general Name and grand Patent of *New England* in 1620; but in the following Year set off and included in *Nova Scotia* by a separate Patent; and since, in *Nova Scotia* comprehended in the Royal Charter of the *Massachusetts Province* in 1691.

It abounds in the best of *Pit-coal* known in *America*: And so near the Surface of the Earth and Coast of the Sea, as to be very easily dug and put in Vessels. Yea, from 1703, *Labentan* had told us of the *Trench Ships* loading with and carrying the same to *Gaudalupe* and *Martinico*, for the refining of Sugars, to their great Advantage. And its *commodious Harbours*; with its *happy Situation* in the Centre of our Fishery, at the Entrance of the Bay and River of *Canada*, and in the Wake of all the Trade from *Europe* to the *British Colonies* on the *Main Land* of *America*,

rica, and both from *them* and our *West-India Islands* to *Europe*; rendered the Place of such vast Importance,----that I remember, while in *England*, when we came to know the Tory Ministry had by the Treaty of *Utrecht* 1713, resign'd it to the *French*; all true-hearted *Britons* who knew the Circumstance of the *Island*, most grievously lamented the Resignation, as full of teeming Mischief to the *British* Trade, Wealth and Power, and as one of the most fatal Acts of that unhappy Ministry.

And the *mischievous Consequence* has since every Year been a growing Confirmation of their judicious Prospects. For the *French* well knowing the vast Advantage of their Acquisition, have built a *walled City* on the most convenient Port both for Trade and Fortification;---for these *Thirty Years* been adding to its natural and artificial Strength; and by immense Sums, and the utmost Art and Diligence, made it one of the strongest *Fortresses* in *America*, if not in *Europe*: Such as was not like to be taken without a very powerful, skilful and resolute Army both by Sea and Land, or being starved to a Surrender. In short, it was the *Dunkirk* of *North America*, and in some Respects of greater Importance.

For, by Means of this *Island* and *Fortification*, the *French* have every Year enlarged their *Fishery*, and thereby their *Trade*, *Wealth* and *Shipping*: And by Fishing cheaper than we, they have more and more commanded the Trade of *Spain*, *Portugal* and *Italy*; drawn away their Gold and Silver, and greatly diminish'd our Trade and Fishery, a principal Source both of the *British* Wealth and naval Power.

So pernicious a Settlement was this,----that for above these *Twenty Years*, it has seem'd to me, 'twere worth the while to engage in a *War* with *France*, if 'twere for nothing else but to recover this most important

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tant *Island* to the *British Empire*. Tho' a War was dreadful, the Necessity and Hazard seem'd every Year to increase: The longer 'twas deferr'd, the more powerful and dangerous they grew, and the less our Hope of their being ever reduced.

Yea, from the Consideration of such a *strong Defence*, the Advantage of *Wood, Sea-Coal, Fishery*, and *Free-Gift Land* in this and the neighbouring *Islands*, the Settlement of *Thousands* of People on them already, and the innumerable Poor in the *Sea-Coast Towns of France*, ever swarming and coming over to them;---it seems highly probable, that if the *Peace* continued much longer, there would be in a few Years Time such a Multitude of *French Inhabitants*, as with the growing Numbers in the bordering Continent of *Nova Scotia* and *Canada*, with the Addition of the *Indian Nations*, would exceedingly vex and waste, yea, endanger the Conquest of our *English Colonies*.

At length, without our seeking, and in the most critical Time, the LORD was pleased to leave them to precipitate a War upon us. An unexpected Season opens to make the dangerous Trial, if the ALMIGHTY would please to prosper us. And now all the *northern Colonies*, and ours especially, began to feel their destructive Power and Influence: In a few Months Time, infesting our Coasts, taking our Shipping, ruining our Fishery and Trade, destroying *Canso*, invading *Annapolis*, reducing us to Straits, and carrying our People captive into a Place almost impregnable.

And as it was a *Source* of *Privateers* and *Men of War* distressing to us; it was also a safe *Resort*, both of their *West* and *East India Fleets*, to their great Advantage in returning homeward.

Of such *vast Importance* was this *strong Port* of our Enemies ; and this possessed by one of the most enterprising, powerful and active of Nations.

But in the Wisdom of GOD, the stronger it grew, the better in the Issue for *us* : The *French* having built a regular City, and laid out immensely more to render it both strong and commodious, than *we* should, if the Place had been in *our* Power. Yea, it seems most likely, that if *they* had not possessed it, there would neither have been a Battery, nor even a House in the *Port* to this Day ; no more than in many fine Harbours of *Nova Scotia* ; which tho' so near the Fishery, have been neglected by us for so many Years, from the Peace of *Utrecht*. But now in a *few Weeks* Time, the sovereign GOD has pleased to give us the Fruits of these *Thirty Years* prodigious Art, Labour and Expence of our Enemies ; and this by Means of so small a Number, less than *Four thousand* Land-men, unused to War, undisciplin'd, and that had never seen a Siege in their Lives. *It is the LORD's doing ! it is marvellous in our Eyes !*

II. Let us therefore look into the *wondrous Scenes* of *Providence*, and see some of the various and surprising *Steps* which led to the happy *Acquisition*.

And these we may review under these *two* Heads--

1. The *remarkable Steps* which led to the dangerous *Enterprize*. And,

2. The *surprising Steps* succeeding us therein.

I.] The *remarkable Steps* of *Providence* which led us to the adventurous *Enterprize*.

I have already hinted at these *two* Particulars.---

1. Our *Enemies* being left of GOD, in Opposition to all the Rules of Policy, but in too early Confidence of their sufficient Growth of Power, while engaged with the *Queen of Hungary*, to hurry into a *War* with *us*, while *their trading Ships* were mostly abroad, *their*
Navy

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Navy not so well prepar'd, and *ours* by the previous War with *Spain*, equipt and ready to employ its Power for our Defence and their Annoyance: It seems in as happy a Juncture as we could wish for, without which, we should not have had the Advantage or Opportunity which they have opened to us.

2. The People of *Cape-Breton* early and suddenly seizing *Canso*, invading *Annapolis*, and M. *De Vivier* going to *France* for additional Forces by Sea and Land, to renew the Assault in the Spring of the Year,---were improved by GOD as a Means of rousing us up with the Sense of Danger, and of exciting our Governour to implore the KING for some naval Help: Without which it seems that Commodore *Warren* with his *Three Ships* of War had not been ordered from our *West-India Islands* to *New-England*; tho' then, I suppose, without any special View to this important Enterprize.

3. By the *Cape-Bretoners* taking and carrying so many of our People into their *Harbour* and *City*, they were obliged to return them to us: Whereby we came to be more acquainted with their Situation, and the proper Places of landing and attacking: And, at the same Time, it is in the Issue happy, they were not fully aware of the prodigious Strength of the *Fortifications*, or of the great Number of *Men* within and near them; or we never had presumed on such an Enterprize: Yea, 'tis happy that some few, who better knowing the Place, gave the more exact Accounts, and spake discouraging; yet we were so set on sending, they were not regarded.

4. GOD was pleased to give *last Summer* a great *Plenty* of Provision to our *northern Colonies*; whereby we were *this Spring* prepared to supply so great an Armament: And at the same Time cut short the Crops in *Canada*, and the *French West-India Islands*; whereby

whereby 'twas apprehended that Those at *Cape-Breton* were considerably *straitned*, and that both the *Canada-French* and *Indians* were hindered the last Year from troubling our *Inland Borders*.

5. By our Accounts of the Uneasiness of the *Switzers* there, for want of Pay and Provision; and the Call and Wants of their *East* and *West Indie Fleets* in the *Fall* of the Year, and their Supplies with Men and Victuals, if not Ammunition; 'twas represented the remaining *French* were further *weakened*; and we were the more encouraged. And 'twas further remarkable, that their *Store-Ships* from *France* in the *Fall* came so late on their Coast, and the Winter there set in so early and fierce, as to keep them out of their Harbour, and drive them off to *Martinico*.

6. From the sanguine Representations made by our returned Captives, of the Easiness of our taking the Place by an early Surprizal before any Help could come, either from *France* or *Canada*; GOD was pleased to lead our *Governour*, vigilant and active for our Safety and Welfare, into the Project, And early forming the Scheme, in the most timely Season, in the midst of Winter, when our Intercourse abroad was sealed up, to move and press it on the *General Assembly*; and after, in a convenient Time, on our *neighbouring Governments*; and with wondrous Resolution, Circumspection and Assiduity, pursue the same.

7. Tho' when the Affair was first proposed to the *General Court*, the Difficulties seemed so great, and the Expence so sinking to this poor People, that they saw no Light to venture without a powerful previous Help from *England*; yet upon further Representations, that the Season would likely be lost for ever, &c. the Affair was unexpectedly reconsidered: And the Sovereign

reign GOD so over-ruled the *Absence* of diverse worthy Representatives, who judged it too vast an Undertaking for us, that 'tis said the *final Resolution* for it on *January 25.* was just carried but by *one* Majority: And even that and other Votes had been lost, if the superior Greatness of the *Expence* had been then imagined, it soon abundantly exceeding their Expectations.

8. When the *General Court* had agreed on this great Enterprize, it is surprizing to think, with how profound a *Secresy*, so many Members in the Centre of so populous, observing and inquisitive a Town as this, for so many Days, kept their Consultations, till the various Parts of the Plan were settled, Committees chosen, and all Things ripe for inlisting Soldiers, hiring Vessels, buying Materials and Provisions: And as surprizing to see with what a general *Silence* all these Things were done in this City and Land; and the Army and Fleet equipt and ready to sail, while the Rest of the World had scarce any Intelligence of our Preparations.

9. As soon as ever the *Design* was known among us, it was a marvellous Thing, that when *this Province* had lately lost so many hundred Men *Voluntiers* in the sad Expedition to *Carthagena*, not *One* in *Ten* being alive to return, their Wives left Widows, and their Children Orphans;---yet to see so many *likely Men*, and I conclude the most of them Owners of Lands and Houses, or Heirs of the same, and many religious, in all our Towns, readily listing even as private Soldiers, with the small Wages of *Twenty-five Shillings New Tenor a Month*, to leave their gainful Farms and Trades, as well as Parents, Wives and Children, all as *free Voluntiers*, to serve their GOD, their King and Country, in this hazardous Enterprize: Yea, more to list than the Court desired: And that

so

so many Men of distinguished *Figure* should cheerfully offer themselves---even *Four* of his MAJESTY'S *Council* for this *Province*, among them the Hon. *William Pepperrell* Esq; the first of the Council; as also the Hon. *Deputy Governour* of *Connecticut Colony*, and *diverse Others* of *publick Esteem* and *Character*.

10. It was wonderful also to see that during those *Two* usually stormy Months of *February* and *March*, the only Season for our Preparation, GOD was pleased to give us such a *constant Series* of *moderate* and *fair Weather*, as in that Time of the Year has scarce ever been known among us: So that there was hardly any Impediment to our Officers going about and enlisting, or our Soldiers in marching, or our Vessels in fitting, or our Coasters in bringing us Provisions, or our Committee of War in their various Preparations, till all were ready to sail.

11. The extraordinary Thought, Contrivance, Order, Management and quick Dispatch, not only of HIS EXCELLENCY, but also of our *Council of War*, seems wonderful---that Gentlemen unus'd to such Affairs, should in *Two Months* Time, think of and get ready every Thing suitable for so great and various an Armament by Sea and Land: So that nothing proper seems to have been omitted. And I have heard some express themselves with Wonder to see how Things would happen:---Just as they wanted some Kind of *Materials* or *Provisions*, an unexpected *Vessel* would come in and bring them.

12. It was also wonderful---that tho' the *Small Pox*, which has been so fatal and dreadful to us, came into *this Town* and *Harbour*, as our Troops were coming in both by Land and Water, and continued all the Time they were quartering and anchoring here, very few of the Officers or Soldiers having had it, and we were full of anxious Apprehensions

prehenſions; yet it neither hinder'd them, nor did the dangerous Infection ſpread among them; which in that critical Juncture would, after all, have wholly overthrow'n the Enterprize.

And now our Army of *Three Thouſand Land Soldiers*, with all Kinds of Stores, being ready to ſail about the 20th of *March*, in about a *Hundred Veſſels*, beſides *Five Hundred Soldiers* more ſent from *Connecticut*, and *Three hundred and Fifty* from *New-Hampſhire*---we had almoſt every gloomy Proſpect to make us tremble.

For our *Inland Borders* were now left bare of a great Part of their Strength, by the liſting of ſo many of their able Men *Voluntiers* in the Expedition. And if the Enterprize ſucceeded, the *heavy Debt* would almoſt ſink us. But if, for our Offences, God were carrying forth a great Part of the *Flower of our Country* to be deſtroyed, a moſt diſmal Scene of Ruin ſeem'd to follow! They were to ſail *Five Hundred Miles* to the Enemies Iſland, in a *raw and ſtormy Time* of the Year. And if the fear'd *Infection* had taken Place, and ſhould break out among them, eſpecially after their landing, what a general Terror would ſeize them from the Hand of God, which there was no reſiſting, and in what a miſerable Caſe would they be! A naval Power with Stores and diſciplin'd Troops, were alſo early expected there from *France*, to conquer *Nova Scotia*: And after all the Labours of our unwearied *Governour*, to obtain ſome *Men of War* from our *neighbouring Colonies* and *Weſt India Iſlands*, to come and protect and help us, *our hopeful Proſpects ſeem'd to dwindle away*---and we could ſee no other but that, if *Two Sixty Gun Ships* of our Enemies, which were early expected, ſhould arrive before we took the Place, they

would soon make our *Fleet* and *Army* Captives :---
And then what would become of this Country !

So they must run the most desperate Hazards. The Hearts of many of the wisest ashore now seem'd to fail. Some repented they had voted for it, and others that they had ever promoted it. Some judg'd it best after all for every Man to go home ; and the Thoughtful among us were in great Perplexity.--- But yet a Wonder it was to see, that those who were venturing into the Danger, seem'd to be fullest of Trust in GOD and Courage. Many fill'd their Vessels with *Prayers* ; and asking *Ours*, they threw themselves into the Divine Protection, *in the Name of GOD they set up their Banners*, and away they sail'd. *Pray for us, and we'll fight for YOU*---was the valiant and endearing Language wherewith they left us.

Thus have we traced some of the *remarkable Steps* which led to this *dangerous Enterprize*. We now come

2.] To view some of the more surprising *Steps* of Providence *succeeding* therein to the *happy Accomplishment*.

And as these are more in Number than can be reckon'd, I may here but mention a few---

1. As it was very encouraging to think how many *pious* and *prayerful* Persons were imbarqu'd in the Cause, which we accounted the Cause of GOD and his People ; it gave further Ground of Hope to see such a *Spirit of Supplication* given to many in this Town and Land on this Occasion. For besides the solemn Days of *publick* and *general Prayer* appointed by *these three Governments*, there were *particular Days* observed in several Congregations. There were also in diverse Towns *religious Societies*, some of Women as well as others of Men, which met *every Week*, more privately to pray for the Preservation and Success of their dear Countrymen : And I have been well informed

formed of their extraordinary Fervency, Faith and Wreftlings, as so many *Jacobs*, in this important Season: *Pfal.* cviii. 10---13. was usually among our Petitions: As also, "That GOD would preserve, direct
" and spirit our Friends, and surprize and terrify our
" Enemies, and make them yield without much
" Blood-shed, and in such a Manner as the *Work* and
" *Glory* might appear to be *his alone*."

2. GOD then began in a remarkable Manner to hear our Prayers: In that when so many *Vessels* sail'd from *Hence*, and from *New-Hampshire* and *Connecticut*, in such a turbulent Time of the Year, thro' a Course of *Five hundred Miles* on the Ocean; they every one arriv'd at *Canso*, the Place of Concourse, about *sixty Miles* on this Side *Cape-Breton*, without the Loss of more than *One Soldier* and *Three Seamen*, and but *Fifteen sick*; and *Time enough* to meet together and refresh themselves, and get into Order for their Descent at *Louisbourg*.

3. It was remarkable also, that GOD was pleas'd to keep our Enemies *Shore* and *Harbour* environ'd with *Ice* longer than usual: So that none of their *Vessels* could enter nor go forth for Intelligence, 'till our *Twenty Gun Cruizers* (which our *Governour* sent above a *Fortnight* before the rest of the *Fleet*) came thither: And that some of *their Vessels* coming early to them, both before and after the *Harbour* was open, were happily intercepted and *taken* by *Ours*; whereby our *Enemies within* fail'd of their Supplies, and *We* were recruited by those *without*.

4. That by a most gracious, seasonable and wonderful Direction of GOD, thro' our *Governour's* Solicitations the *Fall before*, the brave and active *Commodore Warren*, a great Friend to these Plantations, is ordered by the Government in *England*, to come immediately with *Three Men of War* from *Antigua* to *Boston*;

Boston: That on his Voyage hither near *Cape-Sables*, he, on *April* 12th, met with a *Fisherman*, who inform'd him of our *Army's* being gone to *Canso* the *Week* before: That on board the *Fisherman* there was *One* of the best of *Pilots*, who had got out of the *Way* of our *Committee* of *War*, to avoid being press'd for the *Service*: That tho' the *Commodore* wanted fresh *Provision* and *Cloaths* for his *Men* in so cold a *Climate* and *Season*; he wisely consider'd the necessitous *Case* of our *Army*, took the *Pilot*, generously tack'd about, went after them, overtook them at *Canso*, to their great *Joy*; and instead of stopping, pass'd on to watch the *Harbour* of *Louisbourg*, that no *Supply* from *Canada*, *Martinico* or *France* might slip into it: *Without* all which a 64 *Gun Ship*, with near 600 *Men* and full of *Stores*, had entered, and this great *Affair* had been soon defeated.

5. That the *Commodore*, by the *Fishermen*, sent his *Order* for the *King's* *Ships* that should be found in these *Parts*, forthwith to follow him: That the *Fisherman* timely arriving, our *Governour* immediately sent the *Order* to a 40 *Gun-Ship* at *Piscataqua*, ready to convoy the *Mast-Fleet* for *England*: And tho' she was got to *Sea*, yet by a *Boat* the *Order* reach'd her; and sending her *Fleet* into *Harbour*, she bore after the *Commodore*, and quickly join'd him: So that our *Army* before they sail'd from *Canso*, had the *Comfort* of four *Men of War*, under *God*, to protect and help them.

6. That tho' our *Fleet* and *Army* staid near three *Weeks* at *Canso*, within 20 *Leagues* of *Louisbourg*, and within *Sight* of their *Island*; yet the *People* *There* knew nothing of it, 'till early in the *Morning* *April* 20, when they were so surpris'd to see us, that they had no *Time* to get in the fresh *Provision* and *Force* of the neighbouring *Country* to help them. It
seems

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seems very wonderful, that none of the *French* or *Indians*, near to *Canso*, should happen to see us, and give our Enemies Intelligence of us: And when our *Fleet* and *Army* were compleat and ready, the *Ice* went off at once; and the Winds and Weather conspir'd to favour our Descent on *the Island*.

7. It is also remarkable, that the *French* had made no *Fortification* at the *Place* of our *Landing*, tho' 'tis said they design'd it, and were preparing for it: And tho' they had *Six hundred* regular Troops, and about *Fourteen hundred* other Men in the *City*, that yet they should make so small an Opposition at our going ashore: That God so encourag'd and help'd the few who landed first and engaged them, as to beat them away with the Loss of *Eight* of *their* Men slain, several wounded, and *Ten* taken captive, without the Loss of *One* of *Ours*: That thereby he struck a Terror into our Enemies: And tho' our People were so eager of Landing, they were ready to quarrel to get into the Boats, and the Surf ran high; yet all our Army landed safely, without oversetting a Boat or losing a Man.

8. That He mov'd them to improve the Time, and forthwith march up *Five Miles*, thro' a thickety, rocky, hilly and boggy Country, and enclose the *City*. That in the *following Night* he led some of our Soldiers, thro' strange Places to the *Store-houses* near the *Grand Battery*, which was strongly fortified with Walls and Ditches, and at each End a very thick Bomb-proof Tower: That the *Store-houses* full of combustible Matter, being set on Fire, burnt and flash'd in a horrible Manner, and in the Night increas'd the Enemies Terror: That the *Wind* also bearing a prodigious black Smoke upon them, in which expecting our Army to enter, they were every Soul frightened out of it into the *City*: And that in the

Morn-

Morning but thirteen of our Men observing there was neither Flag flying, nor Chimney smoaking, nor Person appearing, but the Gates open, &c. ventur'd in and took Possession.

9. That yet the Enemy aware of their fatal Error, soon after came with Forces in many *Shallowaes* to recover it: But eight of the thirteen going out of the Battery, and meeting with about eight more of our Friends, run to the Water-side, and so plied the Boats with small Arms, as damp'd and hinder'd them, 'till seeing more of our Forces coming, the Boats turned back to the Town again: And if they had come but *one Hour* sooner, they had regain'd the Battery before we found it deserted. And thus this strong Fortress of 32 great Cannon, 30 of them 42 Pounds, which might alone have maintain'd itself against all our Army, the LORD deliver'd into our Hands, without the Loss of a Man, or Shot of a Gun, and before we demanded it: Whereby he at once saved us both Time, Toil and Blood, and surprisngly gave us a great Power over the Harbour, as well as so many of the largest of the Enemies Cannon, with a great Number of their own *Balls* and *Bombs* to improve against them.

10. That our Army was preserved from the dangerous *Infection*: And tho' being open to the Air, Fogs and Dews, upon the melting of the Ice, in a raw Climate and Season of the Year, the *Camp-Dysentry* seized many; yet some of our Physicians in their Letters signified, that it looked almost miraculous, they should so soon and generally, without Means, recover.

11. That they should be inspir'd with wondrous *Courage, Eagerness, Activity* and unfainting *Strength*: Be supported under their extraordinary and constant Toils, Fatigues and Labours in carrying Stores, drawing

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drawing Cannon over Hills and Valleys, among Rocks and thro' Morasses, up to the Middle in Mires, and in digging Trenches, raising Batteries, firing Shot and Bombs almost incessantly both Day and Night against the City: And that God so speedily taught their Hands to war, and their Fingers to fight, as presently to throw them with great Exactness, and do continual Execution among our Enemies; dismounting their Cannon, beating down their Houses, Gates, Walls, Plankers, and greatly distressing them.

12. That when a new 64 Gun Ship from France with near 600 Men, and great Quantities of Arms and Stores, came so near the Mouth of their Harbour, and before a fair Wind, that two Hours more would have given her Entrance; she was happily discover'd by some of our smaller Ships, who led her along to the larger, and soon made her strike, tho' after near two Hours close Engagement; wherein 'twas wonderful she lost above thirty Men, and they but five: And tho' by the Fog in the Night they lost her, yet in the Morning they happily recovered her; to the growing Discouragement of the Besieged, and our increasing Strength and Benefit.

That tho' to show our Dependence on God continually, He was pleased to suffer the barbarous Indians, twice to surprisè and murder some of our People; yet in several Land-Encounters, both with French and Indians, in diverse parts of the Island, He was pleased to give us the Victory.

That by Means of the extraordinary quick Dispatch of a Messenger, our Governour in February sent to the KING for naval Help; GOD was pleased to send so many Men of War successively, as by the 12th of June, with the 64 Gun Prize, and those who were there before, to amount to Eleven; to the sinking Fear of the Enemy, and the rising Joy of our

our Fleet and Army; as alio to preserve a happy *Harmony* between *our various Officers*.

That tho' GOD was pleas'd to humble us in defeating our *Attack* in the *Night* on their strong *Island Fort*, yet He happily *guided*, and with surprizing *Strength*, *Agility* and *Quickness*, *helped* us to hoist up some of the heaviest *Cannon* and *Mortars* on the *Light House Cliff*, which overlook'd *that Fort* in which they trusted to hinder our entering into their Harbour: And then *assisted* in casting our *Bombs* so exactly, as after the two or three first, to throw in *every One* of the rest, and do such Execution as quickly beat them out of this strong Hold they thought impregnable, and frighten the *City* to a *quiet Surrender*.

That GOD should move them to it in *that critical Moment*, when the *Navy* and *Army* had just agreed on a *general*, desperate and fierce *Assault* both by *Land* and *Water*, which was like to be exceeding bloody, and of doubtful Consequence: For upon the *Capitulation*, when our Forces enter'd the *City*, and came to view the inward State of its Fortifications, they were amazed to see their extraordinary *Strength* and *Device*, and how we had like to have lost the *Limbs* and *Lives* of a *Multitude*, if not have been all destroyed; and that the *City* should surrender when there was a great *Body* of *French* and *Indians* got on the *Island*, and within a *Days March*, to molest us.

That in all our close and constant *Assaults* and *Skirmishes*, some of our *Batteries* being within *Pistol Shot* of the *City*, and receiving such a vast Number of *Balls* and *Bombs*, almost continually by *Day* and by *Night*, we should not have above twenty slain at our *Batteries*, and not above an hundred in all, in so raw a *Climate* and *Season*; and under such

such Fatigues not lose above a *hundred* more by *Sickness*; and of so many *Vessels* transporting and cruizing, in so many Storms in *March* and *April*, loose but *One*, tho' this a *Cruzier* of a *hundred Men*, supposed to be overfet, is a grievous Loss.

That in the Time of the *Seige*, there were many other surprizing Events in our Favour---such as *timely Supplies* to our Army, either by *Transports* or *Prizes*, as we were near to want them---That the very *Balls* from our Enemies *Cannon* were of no small Service, being as fast almost as they fell, catch'd up and put into *Ours*, and return'd with Advantage---That digging a *Trench* to protect our Men, and meeting a *Rock* in the Way, we could not remove, just as we left it, a *Bomb* from the Enemy came down in the most suitable Spot, and without any Harm removed it for us, &c.

That from the Army's leaving *Canso*, *April 29*, to their landing *April 30*, and during all the *Siege*, there should be such a continual Series of *fair Weather*, as was never known at that Time of the Year, in the Place before, till their *entering* into the *City*, *June 17*, and then the Clouds to gather Blackness, and pour down Rain for *Ten Days* together; which would have spoil'd our Batteries, filled our Trenches, and greatly hinder'd and disabled us!--It seem'd to close the Scenes of Wonder!--As if the Sovereign God would suspend the hurtful Operations of Nature, till he had quite accomplish'd his *great Design*, deliver'd the Fortrefs into our Hands, and led us into a Place of Shelter.

In the *mean while*, it is also remarkable, that the *North American Coasts* have been unmolested by both the *French* and *Spanish West India Privateers*, till this great Affair was ended. And that by Means of *Du Vivier's Project* of taking *Annapolis* in the *Spring*

or *Summer*, both our *French* and *Indian Enemies* have been all this Time diverted from our exposed *Inland Borders*, they being drawn to *Menis*, and to make a transient Show at *Annapolis*; so he was guided into this mischievous but fruitless Project, and to go even to *France*, to promote our Safety, and give us an unmolested Season for the taking of *Louisbourg*.

Lastly, That tho' our GOVERNOUR, our GENERAL COURT, the *Council of War*, the *General*, the *Commodore*, the *Officers* and *Soldiers*, both by *Land* and *Sea*, have display'd a wondrous Wisdom, Zeal, Courage, Resolution, Diligence, and unwearied Application; yet they have the eminent Honour in receiving these from GOD, and in his employing them to atchieve and bring about such a glorious and happy *Addition* to the *British* Crown and Empire: Nor without *his numberless other Directions* would all their Skill, Care, Toil and Diligence, have availed any thing: And to HIM be therefore all the Glory. For the infinitely inferiour Brightness sparkling in *them*, is wholly derived from HIM, both by his original and continual Influence, like the Glitters of *Diamonds* from the *Morning Sun*, and when He wholly hides his Light, they vanish. And yet the brilliant *Diamonds* are more to be valued than unshining *Pebbles*.

And thus have we seen *this Passage of Scripture*, in a remarkable Manner *exemplified* in the *present Day*.

And now who can, in common Reason deny a *particular Providence* in this great Affair? Who can in Reason imagine that such a *Multitude of various and contrary running Wheels*, both of *material Causes* and *spontaneous Agents*, should all be made to work together, and in the midst of *Thousands of Difficulties and Contingencies*, in the happiest Seasons coincide to accomplish *this GREAT EVENT*,
without

without a SUPREAM *Contriver, Mover and Director*? We may a thousand Times more consistently apprehend the *most curious Engine* in the World to be made without Design, and to work without a moving Power.

Yea, Those who own not *These* to be the *Operations* of GOD, as a wise, sovereign, free and actual Ruler among Men and Elements, must not only deny the *Scriptures*, but even the very *Foundations* of all Religion, or Adoration of this supream Governour. For they must deny there is any Need, or Duty, or Wisdom, of fearing Him, or praying to Him, or hoping on Him in any Emergencies; or of acknowledging, admiring, praising, loving, or thanking Him, for the *greatest and most marvellous Salvations*.

But as for *Us*---In the *Name* of GOD, our GOD in CHRIST, yea in the *Name* of the SON of GOD, as supream Lord and Ruler of Heaven and Earth, of Men, Angels and Elements, we lifted up our Banners: To *Him* we looked and prayed: In *Him* we put our Trust and fought: And now, *He* has heard and prosper'd, to *Him* we will ascribe *the Praise*.

Whatever *Instruments* or *Means* He used, we will bless him for them; we see them form'd, endow'd, excited by Him; we see them in his mighty and all-active Hands, deriving Strength and Guidance from Him, and employed continually to fulfil his Pleasure. We will own, the Work is his in the highest Sense: It was all comprehended in his sovereign View, Design and Providence, begun, carried on, accomplished by his all-governing Wisdom, Power and Efficacy; and the whole together is marvellous in every serious Eye.

When

When the Tidings came of surrendring the City,
 “ we were like Them that dream: Our Mouth was
 “ fill’d with Laughter, and our Tongue with sing-
 “ ing: Even the Heathen said, *The LORD hath done*
 “ *great Things for them; and We--The LORD hath*
 “ *done great Things for us, whereof we are glad.*
 “ Not unto us, O LORD, not unto us, but unto thy
 “ Name give Glory: Our GOD hath done whatsoe-
 “ ver he pleased: The LORD hath been mindful of
 “ us: And we will bless the LORD from this Time
 “ forth and for ever. Thine, O LORD, is the
 “ Greatness, and the Power, and the Glory, and
 “ the Victory, and the Majesty: For all that is in
 “ the Heaven, and in the Earth is thine: Thine is
 “ the Kingdom, O LORD, and thou art exalted as
 “ Head above all: Both Riches and Honour come
 “ of Thee, and Thou reignest over all, and in thine
 “ Hand is Power and Might; and in thine Hand
 “ it is to make Great, and to give Strength to all:
 “ Now therefore OUR GOD, we thank Thee, and
 “ praise thy glorious Name. Give Thanks to the
 “ LORD, call on his Name, make known his Deeds
 “ among the People: Sing unto Him, sing Psalms
 “ unto Him, talk ye of all his wondrous Works:
 “ Declare his Glory among the Heathen, his mar-
 “ vellous Works among all Nations.”

O that when we have *sung his Praise*, we may not ungratefully *forget his Works*, or return to *Sin*, which is to rob Him of his deserved Glory, and fly in the Face of our great Preserver and Benefactor: It is the vilest Degree of Ingratitude and provoking Baseness: It is to fight against HIM, who has been marvellously fighting for *us*, and given us a wondrous Series of great Salvations. Yea, this will be the dangerous Way to move HIM to turn *our Enemy*; to change the Course of his slighted Dispensations,
 and

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and give *the Place* into our Adverſaries Hands again, with a more dreadful and miſchievous Increase of Power than ever, to puniſh us. And the Sins of *Drunkenneſs, Profanation of the Name and Day of GOD, Uncleannels, Injuſtice, Oppreſſion, Contempt of CHRIST, and Oppoſition to the Purity, Power and Practice of his holy Religion,* are ſome of the higheſt and moſt dangerous Provocations and Preparatives to ruinous Judgments.

Yea, *distinguishing Appearances of God* to ſave and proſper us, are *distinguishing Obligations,* not only to *distinguishing Degrees of Joy and Praise,* but alſo to *distinguishing Degrees of Piety;* i. e. of active Gratitude and Love to GOD, of perpetual Contrivances and Labours to promote his Glory and holy Kingdom in Ourſelves and Others, and to a conſtant Life of Service to His Cauſe and People. And as the Failure of this will not be a rendering to Him according to his ſignal Benefits, but a moſt ungrateful Treatment of Him; his Eyes are always on us, to obſerve us *now,* and to judge and recompence us *here or hereafter.*


But let us rejoice, not only in *our own Salvation,* the Salvation of *all our Colonies,* and ſome of the moſt important Branches of the *Britiſh Trade;* -- But let our Joy riſe higher, that hereby a *great Support of Antichriſtian Power* is taken away, and the *viſible Kingdom of CHRIST* enlarged. Methinks, when the ſouthern Gates of *Louiſbourg* were opened, and our Army with their Banners were marching in, *the Gates were liſted up--the Gates were liſted up, and the KING of GLORY* went in with them. Even the SON of GOD, the LORD of Hoſts, the LORD ſtrong and mighty in Battle--having gained the Conqueſt, he rode in in Triumph and took Poſſeſſion. He ſet up his Standard, proclaimed his Goſpel of Peace, the
glad

38. *A THANKSGIVING SERMON, &c.*

glad Tidings of Salvation, opened the Prisons, redeemed his Captives, and began to receive his grateful Incense of pure Adorations. O that There, in Purity of Worship, Doctrine and Conversation, in the Power of his Grace, and in the Glory of his Holiness, He may reign and shine to all the Islands round about, as long as the Sun and Moon endure.

And as 'twas one of the chief Disgraces of Queen ANNE'S Reign, to resign *this Island* to the French, it is happily one of the Glories of King GEORGE the Second's, to recover it to the *British Empire*. O that it may remain united thereto for ever, and so perpetuate the Glory. O that under the Influence of *British Liberties*, in a *happy Constitution of Civil Government*, and the DIVINE Care and Blessing, even *Louisbourg* itself, with *Cape-Breton*, and all *Nova Scotia*, may revive and flourish. May they have religious, wise and generous *Governours*, that may be as *nursing Fathers* to them; encourage them in Piety, Virtue and good Order, promote their Trade, and protect them in their Properties and Liberties.

Lastly, May this happy Conquest be the *dawning Earnest* of our DIVINE REDEEMER'S carrying on his Triumphs thro' the *Northern Regions*, till He extends his Empire from the *Eastern* to the *Western Sea*, and from the River of *Canada* to the Ends of *America*.---THEN from the uttermost Parts of the Earth shall be heard *Songs*, even Glory to the righteous GOD: They shall lift up their Voice, they shall sing for the Majesty of the LORD, they shall cry aloud from the Sea; they shall glorify the LORD in the Woods and Valleys, on the Lakes and Rivers, in the Mountains, in the Islands: And the Heavens and the Earth shall be filled with his Glory, and eccho with his Praise.

them. But I insist, That no Exception of PART
 this kind has been made to any of those II.
 Books of the *Old Testament*, from whence 
 these Prophecies are cited, nor to any of
 the Passages I have cited from them.

2. THAT some are so obscure, as not to have their literal Meaning determined with Certainty. The contrary to this is most manifestly true of the Prophecies now under Consideration. For if one were now to chuse Words, whereby to express that Event, to which they are applied, it would be difficult to invent a plainer and more intelligible Way of expressing it, than in the very Words of those Prophecies.

3. THAT some have most apparently another literal Meaning, if considered in the Context from whence they are taken. But we appeal to the Context, and to the Occasion upon which these Prophecies were delivered as a farther Confirmation of the Sense and Construction we put upon them? and I may venture to say, Let them be considered with, or without their Context, they will not bear any other tolerable Construction.

4. THAT some are general and indeterminate in Circumstances, and relate to such common Events, as must some Time or other, and some of them often, come to pass. Nothing like this can be said of the Prophecies before us. For considering the Circumstan-

PART II. ces of the World at the Time of their Delivery, nothing could be less expected, than the Accomplishment thereof. There never had been any Instance thereof: The Appearances of Things had a quite contrary Aspect, and humanly speaking, the Probability was much greater, that a single People, of themselves prone to Idolatry, and beset with idolatrous Neighbours, should at length be swallowed up in their prevailing Superstitions, than that all the Nations round them should forsake the Gods they had served for Ages immemorial, and devote themselves to the God of *Israel*.

I HAVE insisted the longer upon these Prophecies, (longer than may seem needful, considering how clearly they are expressed) not only because they give us a general Draught of the *Messias-Scheme*, which extends itself to all Mankind without Respect to Persons or Nation, in Opposition to the *Mosaic-Scheme*, which respected the *Israelites* only as a peculiar People; but also because they may serve as a Foundation for the sure Interpretation of several Passages of the *Old Testament*, which some Men have imagined were accomplished in *David*, *Solomon*, *Hezekiah*, or *Zorobabel*, in which they were no more concerned, than *Moses* was in the Conversion of the *Gentile World* to Christianity. I must desire the Reader therefore, if he be satisfied these Prophecies suit the Purpose to which they are

are applied, to keep them in Mind, and look upon it henceforward as an established Point, That the Scriptures of the *Old Testament* had in View a general Conversion of the *Gentile World* from their idolatrous State, to the *Worship of the One True God*. For it will serve as a Confutation of that groundless Notion, That all the Prophecies contained therein, relate immediately and literally to the *Jewish Nation and their Affairs, in or near the Times when these Prophecies were delivered*; and also as a Key to explain several other Prophecies, which bespeak the same Event, but are yet more particular as to the Person and Time, when and by whom it was to be accomplished.

SECT. II.

HAVING proved, that the great Conversion wrought among the *Gentiles*, by Means of *CHRIST* and his Doctrine, was clearly and expressly revealed by the Prophets under the *Old Testament*: I shall now proceed to the Consideration of some other Prophecies; which bespeak the same Event, but with the Addition of several Circumstances relating to the Accomplishment of it. And because *Isaiab* seems to me to be more particular, than any of the other Prophets, in specifying the *Circumstances* of that great Event, I propose to consider next the Prophecies cited from him

PART in the preceding Chapter, and to justify the
 II. Use I have made of them.

BUT before I speak to the particular Prophecies referred to, it may not be amiss to make some Reflections upon the whole Prophecy, and the Occasion of it. The Tribes of *Israel* in the Time of *Isaiah* were frequently attacked, and often very grievously oppressed by their *Heathen* Neighbours. GOD thought fit therefore to acquaint them by his Prophet, That their great Iniquities, their Ingratitude to him, and their unconquerable Propensity to Idolatry, were the Causes of it. Therefore *thou hast forsaken thy People, the House of Jacob, because they be replenished from the East, and are Soothsayers like the Philistines, and they please themselves in the Children of Strangers* (u). And we find the Prophet from Time to Time adding, to his Re-proofs of them for their Iniquities, severer Threatnings still of Invasions, and Oppressions, and Ravages and Devastations to be expected from the *Heathen* round about them, till their Country should be quite laid waste, and their whole Nation carried into Captivity.

BUT lest this miserable Prospect of Things set before them by the Prophet, and confirmed by the growing Greatness of their neighbour States, should quite di-

(u) *Isaiah* ii. 6.

spirit the Sincere and Well-disposed among them, and tempt them to say in their Hearts, "To what Purpose do we stand out, and strive in vain to preserve a Religion, the Reverse of that which is practiced by all the Nations round us, and by Reason whereof we are envied, and continually oppressed by them? We are but a Handful of Men, in Comparison with the idolatrous States and Nations, which look upon us with an invidious Eye, and continually lie in wait for our Ruin. First or last therefore, we must submit, or be totally extirpated. Why then should we draw upon ourselves, and entail upon our Posterity, such a Scene of Miseries, for the Sake of a Religion, which we can never be able to maintain against such potent Adversaries? We must either quit our Religion, or utterly perish in our Attempts to defend it." I say, Lest this sad Prospect should tempt the Sincere and Well-disposed to renounce their Religion in utter Despair of preserving it; GOD was pleased to soften his Threatnings with comfortable Assurances of his Protection, and Support of the Upright in their greatest Extremities; that, notwithstanding Idolatry had overspread the Earth, and the Worshipers of the One True GOD, were but few in Number, yet they should never be swallowed up in the overspreading of Idolatry; but Idolatry itself, should in time give Way to the Worship of the GOD of

PART II. *Israel.* Nay, though GOD did intend for a Time to give up his People into the Hands of their Enemies, who should lay all their Country waste, and carry them away Captives into a strange Land; yet he would not only restore them again to their Country, and to the quiet Enjoyment of their Religion in their own Land, but would also make himself known among the *Heathen*, who should be converted from dumb Idols to serve Him the Living and True GOD: So that contrary to their Expectation, instead of Idolatry prevailing against his Worship, his Worship should prevail and spread itself over all the idolatrous Nations round about them.

THIS is the Substance of the whole Prophecy. And I think it cannot but be observed from thence, That this Prospect of the MESSIAS'S Days, (wherein that great Conversion, spoken of by the Prophet, was wrought among the *Gentiles*) though a very distant one, was yet very well suited to his Purpose, and was very proper to support the sinking Spirits of GOD'S People at that Time; who might otherwise very justly have conceived, from what they had suffered, and were like to suffer through the overspreading of Idolatry, that their Religion must quickly have sunk under the Weight of it, and that it would be next to impossible for them to maintain it against a World

of Idolaters, that seemed bent upon its Ruin. PART II.

AND this Observation may serve effectually to remove a Difficulty, the Appearance whereof seems to have misled the great *Grotius* in interpreting several Parts of this Prophecy, and put him upon looking out for Events in or near the Time of the Prophet, answering to those Passages, which in the clearest, fullest Manner bespeak the Conversion of the *Gentile* World. But his Attempt manifestly failed of Success: For if we compare those Passages with the Events to which he has applied them, there is scarcely any Resemblance to be found between them. Nay, sometimes, we are obliged to depend upon his mere Imagination only, that there were such Events, there being not the least Intimation given of them in History. And it appears in several Instances (*x*), that *Grotius* himself was sensible, that *Isaiah's* Words could not without Impropriety and Constraint, be made to answer the Purposes to which he has applied them, acknowledging, that they do more *plainly, simply,*

I 4

and

(*x*) Sed in Christo hæc & quæ præcedunt habent significationem multo ut augustiorem ita & *plantiorem*, *Grot. in Isa. ix. 7.* --- verbis à Deo sic directis, ut *simplicius, limpidiusque* in res Christi, quam in illas quas primo significare *Esaias* voluit, convenirent. *Id. in Isa. xl. See also his Notes on Chap. liii.*

PART and clearly answer Events which were accomplished through CHRIST.

III

To what Purpose then are those Endeavours, to find out Events nearer the Prophet's Time, which yet, without great Violence used, will not tally with the Prophet's Words? Is the Connection of the Prophecy rendred more easy and natural thereby? No: For supposing the Prophet to have had Respect to Events, which were not to be accomplished till the Times of the MESSIAS, it would notwithstanding effectually have served his Purpose; which was to support the sinking Spirits of the true *Israelites*, who had great Reason to apprehend, that their Religion would be swallowed up by Idolatry: And in such Circumstances nothing could be a greater Comfort and Encouragement to them to persevere in the Worship of the True GOD, than an Assurance by his Prophet, that he would not only protect them therein, but in process of Time, would cause that Worship to prevail among those very idolatrous Nations, who then seemed bent upon the Extirpation of it?

THE two first Chapters of *Isaiab*, I do not doubt, will confirm this Observation. The Prophet in the beginning of the first Chapter having drawn up a heavy Charge against his People of Ingratitude, and the vilest Iniquity, subjoyns a very heavy Threatning thereto, *ver. 7, 8. Your Country*

is desolate, your Cities are burnt with Fire, your Land Strangers devour it in your Presence, and it is desolate as overthrown by Strangers: And the Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City. Suppose now a true Israelite reflecting seriously upon this State of Things, considering on the one Hand the very great Corruption of the Generality of his Brethren in Principles and Morals, on the other Hand God highly incensed therewith, and threatening to give them over to the Will of their Enemies, and withal the Nations round about them ready at all Times, as Opportunity served, to make a Prey of them; what less could he conceive from this View of Things, but that his Religion must quickly have an End, and that all Hopes of maintaining it long in such Circumstances were groundless? How seasonably therefore to dispell this melancholy Apprehension, does the Prophet in the Beginning of the *second Chapter* foretell the future great Encrease of the Worshippers of the true God, by the Conversion of the *Gentile Nations!* As if he had said, “ Be
 “ not afraid of the utter Extirpation of
 “ your Religion; for though Idolatry does
 “ greatly prevail and is yet like to pre-
 “vail, and though many of your Brethren
 “ have been foolishly deceived thereby;
 “ yet in Times to come your God shall
 “ so manifest himself by Revelation to the
 “ World, that those very Nations that are
 “ now

PART
II.

“ now wholly given to Idolatry, and are
 “ zealous to propagate it, shall forsake
 “ it and be turned unto the LORD, and
 “ voluntarily devote themselves to his Wor-
 “ ship and Service ”. The Prophet’s
 Words are, *It shall come to pass in the last
 Days, that the Mountain of the LORD’s
 House shall be established in the Top of the
 Mountains, and shall be exalted above the
 Hills, and all Nations shall flow unto it.
 And many People shall go and say, Come ye
 and let us go up to the Mountain of the
 LORD, to the House of the God of Jacob,
 and he will teach us of his Ways and we
 will walk in his Paths; for out of Zion shall
 go forth the Law, and the Word of the LORD
 from Jerufalem.*

THE Note of *Grotius* upon this Place
 will not, I believe, be of any great Weight
 against us, when it is well considered. He
 says, (y) “ This Prophecy has Respect to
 “ that Time, when the City of *Jerusalem*
 “ was delivered from the Siege laid against
 “ it by *Rezin* King of *Syria* and *Pekab*
 “ King of *Israel* ”. I think he could
 not have fixed upon a more unlucky Point
 of Time, wherein to have sought for an
 Event, in any wise agreeable to the Pro-
 phet’s Words. It was in that very wick-
 ed Reign of *Abaz*, that idolatrous Prince,
 who absolutely rejected the God of *Israel*,
 and gave himself up to the worst Abomi-
 nations

(y) *Grotius* in locum.

nations of the *Heathen* Nations round him, and continued therein to the Day of his Death. It is very likely that in such a Reign as this, the Worship of God at *Jerusalem* appeared to the neighbouring States in such an amiable Light, as to engage them to forsake their own Religions to joyn with the *Jews* in theirs!

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By what Event then does *Grotius* say this Prophecy was fulfilled? “ Many of the People (says he) who were Enemies to the *Syrians*, betook themselves to *Jerusalem*, as the safest Place of Refuge, and there worshipped God in the Court of the *Gentiles* ” (z). Is there any History for this? In *Josephus*, in the *Books of Kings and Chronicles* there is not any distant Intimation of it, not any Ground to suspect, that any People out of neighbouring States fled for Refuge to *Jerusalem* at that Time.

BUT admit they did; what is this to the Purpose? The Prophet does not speak of a few Refugees out of adjacent Nations, but of the Nations themselves, *i. e.* the Generality of the People belonging to them: He does not speak of Persons acted by any civil or temporal Motives, or upon a View of Self-preservation; but upon a religious View, joyning themselves to the Worshippers of the true God for the

(z) *Grotius* in locum.

PART the Sake of their GOD and their Religion.
 II. The Prophet expresses the Motive upon
 which they should act, thus: *And he shall
 teach us of his Ways, and we will walk in
 his Paths.*

BUT suppose there were no Difficulty
 about the Motive upon which they acted,
 I will be bold to say, That it is utterly
 groundless and contrary to History to sup-
 pose, that there were any Profelytes, made
 in the Reign of *Abaz*, who came and set-
 tled at *Jerusalem*, and worshipped GOD
 in the *Court of the Gentiles*. *Abaz* reigned
 many Years after the Siege was raised; but
 it appears (a), that he was not the least
 reformed thereby. He devoted himself ra-
 ther more to Idolatry than before; For he
cut in Pieces the Vessels of the House of GOD;
and shut up the Doors of the House of the
LORD, and he made him Altars in every
Corner of Jerusalem: And in every several
City of Judah he made high Places to burn
Incense to other Gods (b). *Grotius* sure did
 not consider this, or otherwise he would
 never imagined a great Number of Profe-
 lytes coming over to *Jerusalem*, and wor-
 shipping GOD in the *Court of the Gentiles*,
 at a Time, when the Temple was pillaged,
 the Service thereof totally discontinued, and
 the Place itself, seemed wholly to be given
 to Idolatry. I am far from suspecting

Grotius

(a) 2 Kings xvi. 2. 2 Chron. xxviii.

(b) Ib. ver. 24, 25.

Grotius of any ill Intention in any of his Writings: Yet from this and several other Instances of like Kind, he seems to me to have been very WILLING to invent double Meanings of the Prophecies, having in this Place, for the Sake of two, made one the most unaccountable that ever was invented.

HAVING sufficiently refuted the supposed primary Sense of this Prophecy given by Grotius, I might infer from thence, that the Application of it to the MESSIAH'S Days (whereto Grotius himself allows it does agree) is not typical or secondary, but conformable to the proper Sense and intended Meaning of the Prophet. Nevertheless, because a Part of it is figuratively expressed, it may be proper to explain it according to the common Method of interpreting Books (c), and to shew the exact Accomplishment of it through CHRIST.

WHEN the Prophet says, *The Mountain of the LORD'S House shall be established on the Top of the Mountains, and exalted above the Hills,* every body I believe will acknowledge, that he speaks by a Figure, that he never meant, That the very Mountain upon which the Temple stood, should be moved out of its Place, and raised to such an Eminence, by being placed upon the Top of other

(c) Scheme, &c. p. 389.

“ other high Mountains, as to become
 “ visible to distant People and Nations.”
 The *Figure* is a common one, and easy of
 Solution: the *Place* usually frequented by
 the Worshippers of the True God, is put
 for the *People frequenting* it. And then the
 Meaning of the Prophecy will be this:
 “ The Church, or People of God, in the
 “ last Days shall be so remarkably distin-
 “ guished by Divine Favour, that distant
 “ Nations shall hear of it, and be engaged
 “ thereby to quit their former Superstiti-
 “ ons, and voluntarily devote themselves
 “ to the Worship of the God of *Israel*,
 “ desiring to be taught his Ways, and to
 “ walk in his Paths.” Nay, the Prophet
 declared in plain Words, what that extra-
 ordinary Favour was, which God intended
 his People, and by Means whereof the *Gen-
 tiles* should be converted unto him: *For*,
 saith he, *out of Zion shall go forth the Law,*
and the Word of the LORD from Jeru-
salem.

THIS to me seems the plainest and most
 natural Construction we can put upon the
 Prophet's Words in this Place, neither am
 I aware that they are capable of any other
 tolerable Construction: The grand Event
 foretold thereby, is no other, than what I
 have already proved the Prophets under the
Old Testament had certainly in their View;
 I have also observed, how, and for what
 End, the Prophet *Isaiah* in particular might
 rationally be supposed to have Respect to
 that

that Event: So that I cannot conceive any one possible Exception to be made, either to our Interpretation of the Prophecy, or to the Application of it to the Times of the MESSIAS. For then a Law did go forth out of Zion, and the Word of the LORD from Jerusalem, i. e. GOD did at that Time reveal himself to his People in so remarkable a Manner, that distant Nations and Countries soon became acquainted with it, and were engaged thereby to change their Way of Worship, and to adore the GOD of Israel.

WE find the same Event largely insisted on in the 19th Chapter of this Prophecy. It abounds with poetical Figures in describing the several Nations to be converted, and the Manner of their Conversion: Yet I think it very plain and determinate as to the main Point, and should judge it hardly possible to be suspected, but that the Prophet must have had in View a general Conversion of the Gentile World to be wrought by some extraordinary Means, which should arise out of the Jewish Nation.

THE Prophecy is addressed to the Jews, foretelling some extraordinary Light, which should arise among them, whilst all the Nations round them were in Darkness. Arise, shine, for thy Light is come, and the Glory of the LORD is risen upon thee. For behold, the Darkness shall cover the Earth, and gross Darkness the People: but the LORD shall

PART shall arise upon thee, and his Glory shall be
 II. seen upon thee. The Words *Light* and *Darkness*, are without doubt *figuratively* used in this Place; and they are known *Metaphors*, signifying, sometimes *Prosperity* and *Adversity*, but more frequently *Knowledge* and *Ignorance*. Now *Grotius* is of Opinion, that the *Light* here promised to the *Jews*, is that of *Prosperity*: (d) Consequently, the *Darkness*, which is said to cover the Earth, must mean *Adversity* and great Affliction. We are to enquire therefore, whether (according to this Opinion of *Grotius*) the Affairs of the *Jews* were ever in such a flourishing Condition, as to have all the Nations round them at their Beck: For admitting his Interpretation of the *first Part*, that must be the Construction of the *Sequel*, where it is said, *The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. The Abundance of the Sea shall be converted unto thee, the Forces of the Gentiles shall come unto thee. Therefore thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought.* *Grotius* in interpreting these Passages, has confined himself to no one Period of Time, nor to any Series of Events, to prove the Accomplishment of the Prophecy according to his own Scheme; but reels from one End of the *Jewish* History to another to pick up similar
 similar

(d) *Grotius* in locum.

similar Events, pretending one Verse has Respect to the Time of *Zorobabel*, and the next to the Times of the *Maccabees*.

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II.



AND then to what insignificant Events, compared with the Words of the Prophecy, does he refer them? *Ver. 3. Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*, does not signify any Benefit the *Gentiles* should receive by their *Light*, according to his Interpretation; but the Congratulations only of some neighbouring States, upon their Restoration from Captivity. *Ver. 5. The Abundance of the Sea shall be converted unto thee, the Forces of the Gentiles shall come unto thee*, is interpreted of the Trade the *Jews* had with the *Tyrians* after their Restoration, in which the *Tyrians* shewed them no more Favour, than they were willing to shew to all People that would trade with them. *Ver. 5, 6.* which speak of several Nations coming to them, bringing Gold and Incense, shewing forth the Praises of the LORD, and ministering to them and their GOD, he refers to a defensive Alliance with the *Nabathites* and some other *Arabians*, in the Time of *Judas Maccabeus*. *Ver. 1, 9, 10.* he refers back again to their Restoration from Captivity. And in the next Verse, he descends again to *Judas Maccabeus*. *Ver. 11, 14.* which plainly speak (as the whole Chapter, nay; and the whole Prophecy does) of a voluntary Submission of the *Gentiles*, he interprets of *Edom* and *Moab*, who were compelled to

K

submit,

PART *submit*, being worsted in Battel, by Judas
II. *Maccabeus.*



IN short, this whole Prophecy, which plainly bespeaks some extraordinary Favour of GOD towards his peculiar People, which should have a remarkable Influence upon all the States and Nations round them, is explained away upon a few trifling, independent Incidents, the like whereof may well be supposed to have happened, within the same Compass of Time, to them, or any other People whatsoever. I will not deny but that the Prophets do frequently bring together very distant Events, and speak of them in the same Prophecy without Distinction of Time: But then you may observe, that the Matters treated of are of a very extraordinary or important Nature; and such Prophecies are to be considered as an *Epitome*, or short Collection of the most remarkable Events, which should befall them in the latter Days; whereas common Occurrences will not bear to be so treated, either in Way of History, or Prediction.

THERE being therefore such good Reason to reject the Interpretation of *Grotius*, let us examine this Prophecy with a View to the MESSIAS's Days, and consider, whether according to *rational Construction*, and the *common Method of interpreting Books*, it will bear to be so applied.

LIGHT being a known and common *Metaphor*, signifying *Knowledge* or *Illumination* of the Understanding, it cannot be thought an improper or strained Construction of the Prophet's Words, speaking to a People who had frequently been *enlightened* by Divine Revelation, to interpret them thus: *Viz.*

ISAIAH IX.

1 *Arise, shine, for thy Light is come, and the Glory of the LORD is risen upon thee.*

Exert thyself, let the World see thy Light; for GOD has enlightened thee, and in a glorious manner revealed himself to thee.

2 *For behold, the Darkness shall cover the Earth, and gross Darkness the People: but the LORD shall arise upon thee, and his Glory shall be seen upon thee.*

For Ignorance shall prevail over all the Earth, and the gross Folly of Idolatry and Superstition shall overwhelm the People thereof: But the LORD shall teach thee better, and in a miraculous manner reveal himself to thee.

3 *And the Gentiles shall come to thy Light, and Kings to*

So that idolatrous Nations shall hear thereof and be converted

PART the Brightness of thy
II. Rising.



4 Lift up thine Eyes
round about, and see:
all they gather them-
selves together, they
come to thee, thy Sons
shall come from far,
and thy Daughters
shall be nursed at thy
Side.

verted thereby; e-
ven their Kings as
well as People shall
embrace that heaven-
ly Doctrine revealed
unto thee.

The Influence
thereof shall not ex-
tend itself to one or
another Nation only,
but to all the Nations
round thee; even di-
stant Nations shall
become as thou art,
worship the same
GOD with thee, and
be accounted as thy
Sons and thy Daugh-
ters.

HITHERTO the Prophet speaks of the
Conversion of the Nations in general. In
the following *Verses* particular Nations are
specified, Maritime Places being described
by their Shipping and Merchandizes, o-
ther People by the Cattel and Product
peculiar to their Country, others again are
distinguished by their Enmity to GOD's
People; and all are supposed, by Means
of that *Light* or Revelation to be commu-
nicated to GOD's People, to be converted,
and to *shew forth the Praises of the LORD*,
Ver. 6.

IT may be objected, That *v. 10. The Sons of Strangers shall build up thy Walls, &c.* plainly, respects the Return of the *Jews* from Captivity, and the Rebuilding of their City. But I answer, That the Building here spoken of does signify the Church or People of GOD, *They shall call thee, The City of the LORD, the Zion of the Holy One of Israel,* ver. 14. We have already observed a like Instance in this Prophecy (*e*), where *the Mountain of the LORD's House*, evidently signifies the Church or People of GOD. And according to the same *Figure* must those Words of the Prophet be interpreted, (*f*) *Behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires, and I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones.* For had the Prophet been speaking of a material Building, he would hardly have represented the most precious Stones as laid in the Foundation. And this Sense of the Passage in Dispute is yet farther confirmed by what immediately follows, *Therefore thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought;* which has no manner of Resemblance to the State of the *Jews* upon the Rebuilding of their City (*g*): But is
K 3 exactly

(*e*) *Isaiah* ii. 2.(*f*) *Ibid.* liv. 11, 12.(*g*) *Nehem.* vi. 16. vii. 3.

PART exactly true of the Church of GOD, when
 II. miraculously enlightened by the Revelation
 of the Gospel.

BUT the main Hinge, upon which the Interpretation of this Prophecy depends, is a right understanding of that extraordinary *Light* promised to GOD'S People, which should influence the Nations of the Earth. For if it means enlightening of them by Revelation; then it will follow, that the Influence thereof upon the *Gentile* World must mean their Conversion thereby. And in Confirmation hereof I cannot but observe, that this Construction does but render the Prophecy agreeable to, and of the same Import with, several other Prophecies of the *Old Testament* already cited, and proved to have Respect to the same Event. I add further, that the self-same Event, which is here attributed to the Influence of some extraordinary *Light* to be communicated to the *Jews*, is by this very Prophet in another place spoken of and attributed (as I have already proved, (b) to the *Going forth of a Law out of Zion, and the Word of the LORD from Jerusalem*. Nothing therefore can be more reasonable, more agreeable to the common Method of interpreting Books, than to suppose the *Light* spoken of in the one place to signify the same with the *Word of the LORD* in the other; especially when we consider that

(b) Upon Isa. ii. 3.

Light is not only a common *Metaphor* signifying *Knowledge* or better Information, but also that the *Law* or *Word* of GOD is in the *Old Testament* (i) frequently called a *Light*, and said to *enlighten* Men. But as an irrefragable Argument confirming the Sense of the *Word* in this disputed Place, let it be observed, that wherever this Prophet speaks of a *Light*, which should influence the *Gentiles*, he means some Revelation by which they should be converted, as will appear from other Passages of this Prophecy yet to be considered.

FROM these Prophecies it does appear, That the *Means* of that great Conversion to be wrought among the *Gentiles*, so clearly foretold by most of the Prophets under the *Old Testament*, was to arise out of the *Jewish* Nation. I shall now proceed to other parts of this Prophecy, which still keep the same Event in View, which further discover GOD's Intention of sending a special Messenger for that Purpose; where we shall also find a Character and Description of the Person to be employed therein:

GOD, having expressly foretold the Captivity of his People in the latter part of the xxxixth Chapter, proceeds in the following Chapters to comfort them with graci-

K 4


ous

(i) Psal. xix. 8. cxix. 105, 130. Prov. vi. 23.

PART II. *ous* Assurances of Restoration from that Captivity, and with a glorious Prospect of future great Mercies they should receive upon their Resettlement in their own Land. *Grotius* himself acknowledges, that those Prophecies relate to Events at so great a Distance, that the Generation to whom they were delivered could not be supposed to be personally concerned therein. It cannot therefore seem strange, in a prophetic Account of things at so great a Distance, to find some Notice taken of an Event the most remarkable in all the *Jewish* History, *viz.* the Coming of the MESSIAS and the Consequences of it. There are Passages in the latter part of this Prophecy which by the Confession of *Grotius* do more plainly and clearly agree thereto, than to any other Event; though he has endeavoured, (but I am persuaded without Reason) to explain them otherwise.

CHAP. xli. 27. GOD tells his People, *I will give to Jerusalem one that bringeth good Tidings,* and in the Beginning of the next Chapter adds this Character of him, *He shall bring forth Judgment to the Gentiles, --- and the Isles shall wait for his Law.* I need not say how easy and obvious the Application of this Character is to CHRIST: Yet we are told (k) “That there is not the least Colour to understand [it of him], but quite another Person whom *Grotius* under-

(k) Scheme, p. 137 col. iii. ubi ad (l).

“ understands to be the *Jewish People*, and P A R T
 “ our judicious Commentator *White* to be II.
 “ *Cyrus.* ” A notable Confutation this! 

We must not understand it of CHRIST, because there are two Commentators, who have endeavoured to explain it otherwise, but cannot agree on whom to fix it! My Reply therefore is, Just as *Grotius* and *White* confute us, so *Grotius* confutes *White* and *White* *Grotius*: And what are we the wiser for this fine Chain of Reasoning!

BUT after all our Adversary grossly mistakes one of his *Authorities*: For *Grotius* does not understand this Prophecy of the *Jewish People*, but of *Isaiab* himself (1): So very willing is he to take any thing for Truth, upon any Authority, even without Examination; provided it gives no Countenance to the Christian Scheme: He is forward enough to tell us on other Occasions, that the Appeal does not lie to *this* or *that*, or any *Commentator*; but to the Prophets themselves, and to that Meaning of their Words, which is to be found out by the *common Method of interpreting Books*, viz. *the Rules of Grammar and Criticism.*

I APPEAL therefore to the Prophecy itself against both his *Commentators*. That it is not to be understood of *Cyrus* or of any other warlike Prince, appears plainly from this Character in it, *He shall not cry, nor lift*

(1) *Grotius in locum.*

PART II. *lift up, nor cause his Voice to be heard in the Street. A bruised Reed shall be not break, and the smoking Flax shall be not quench.* Besides it is the Character of one inspired by GOD to teach his Ways unto the Gentiles; *I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles:* For the Word *Judgment* in this Prophecy usually signifies *Knowledge*, or true Discretion. By his Means this *Judgment* should be established in the Earth; even very distant Nations should embrace it, Countries divided by Sea from that Continent to which *Judea* belonged should comply with it: For so we are to understand the Word *Isle*, according to the Language of the *Old Testament*, (m) when it is said, *The Isles shall wait for his Law.* This is the principal distinguishing Character of the whole Prophecy, and the Person signified thereby is therefore called, ver. 6. *A Light to the Gentiles.*

THIS Character will no more fit *Isaiab* than it does *Cyrus*. For *Isaiab's* Commission extended to the *Jewish* People only: His Doctrine was delivered to them, without any Measures taken, or Instructions given to publish it among the *Gentiles*. It does not appear, neither is there the least Reason to suspect, that any *Heathen* Nation was enlightened or converted by Means thereof; but the same gross Ignorance and Super-

(m) See Gen. x. 5. Jer. ii. 10. 1 Mac. i. 1.

Superstition in religious Matters, which P A R T
 prevailed among the *Gentiles* in this Pro- II.
 phet's Time, continued to prevail among
 them for many Ages afterwards. It is cer-
 tain, that the Event foretold in this, and
 several other parts of this Prophecy, did
 not take Effect till the Publication of the
 Christian Doctrine: Consequently the Per-
 son here represented, as principal Actor
 therein, must mean the Author of that
 Doctrine, to whom every Character of the
 Prophecy does exactly agree, which there-
 fore renders the Application of it to him
 every way just and reasonable.

BUT it will appear to be yet more ne-
 cessary, if you add to it another Prophecy
 (*Chap. xlix.*) which speaks to the same Ef-
 fect, and gives you the Character of a Pro-
 phet, who should be remarkably instru-
 mental in the Conversion of the *Gentiles*;
 but a Character which will in no wise fit
Isaiab, or any other Prophet before
 CHRIST. The Person spoken of is intro-
 duced *ver. 1*, calling upon the *Isles* and
 the People at a great Distance to hearken
 to him, and urging the Unsuccessfulness of
 his Endeavours towards his own People, as
 the Reason for it, *ver. 4. I have laboured*
in vain, I have spent my Strength for nought
and in vain, yet surely my Judgment is with
the LORD, and my Work with my GOD.
 But he is comforted with the Resolution
 GOD takes thereupon, which is recited,
ver. 5, 6. And now saith the LORD that
formed

PART II. formed me from the Womb to be his Servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the Eyes of the LORD, and my GOD shall be my Strength. And he said, It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth.

How can these Words with any Colour or Shadow of Reason be understood as spoken of *Isaiab*? who, neither by himself, nor by any subordinate Minister appointed by him, ever attempted the Conversion of the *Gentile* World? It is true (as *Grotius* observes (n), that *Isaiab* had many Revelations communicated to him concerning the *Gentiles*, and what should be wrought among them in future Times: But he had no Revelation directed to them, neither can it be supposed that his Doctrine had any Influence upon them, like that which is here spoken of. For admit that a considerable Number of Profelytes were made to the *Jewish* Religion from among the *Gentiles*, and many of them by Means of *Isaiab*'s Prophecies; yet it must be supposed, when this happened, that the State of Religion among the *Jews* was in a flourishing Condition, and the People generally very careful and zealous in observing it: So that

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(n) *Grotius* in locum.

the Influence thereof upon the *Gentiles*, must have been at best, but inconsiderable, in Comparison with the Influence it had upon the *Jews*. But in this Prophecy the Supposition is quite reversed; the Prophet signified thereby is represented as complaining of a great Failure and Ill-success among his own People, and makes the extensive Influence of his Doctrine among the *Gentiles* his greatest Glory. This was in Fact the Case, when CHRIST appeared. Though his Doctrine met with great Opposition from the *Jews*, and was embraced but by Few among them; yet among the *Gentiles* it prevailed and spread itself in a most surprizing Manner, and not till then was there any Prophet, who might with any Propriety of Speech be said, to be *a Light to the Gentiles, and for Salvation to the End of the Earth.*

THE Sequel of the Prophecy is a noble Description of that great Conversion to be wrought among the *Gentiles*. All Obstacles to their Conversion are said to be removed, *ver. 11. I will make all my Mountains a Way, and my high Ways shall be exalted.* In Consequence whereof, it is added, *ver. 12. Behold, these shall come from far, and lo these from the North and the West, and these from the Land of Sinim.* Grotius would understand these and the like Passages of the *Jews* returning from their Captivity. But how inconsistently with the former Part of the Prophecy, which speaks of the *Jews* as restored,

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restored, *ver.* 6. and speaks of them as an inconsiderable Part of GOD'S People compared with those who should be converted to him from among the *Gentiles*? The Supposition of *Grotius*, is no less inconsistent with what follows, *ver.* 19, 20. *Thy waste and thy desolate Places, and the Land of thy Destruction, shall even now be too narrow by Reason of the Inhabitants.---- The Children which thou shalt have after thou hast lost the other, shall say again in thine Ears, The Place is too strait for me, give Place to me that I may dwell.* How can this be applied to the Circumstances of the *Jews* upon their Restoration? Was the Land of *Canaan* then, or at any Time afterwards, till the Times of the *MESSIAS*, too strait and narrow for GOD'S People? Does not the Question, *ver.* 21. *Who hath begotten me these?* plainly suggest a great Addition of Strangers, not of the natural Seed of *Abraham*? And does not the Answer given, *ver.* 22. *Thus saith the LORD GOD, Behold, I will lift up mine Hand to the Gentiles, and set up my Standard to the People: and they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders,* as plainly declare, that this great Increase of GOD'S People should be owing to the Conversion of the *Gentiles*, who upon that Account, should be reckoned as *Sons and Daughters*, i. e. the true Seed of *Abraham*?

THIS Prediction of the wonderful Increase of GOD'S Church by the Conversion of the *Gentiles*, immediately following, and indeed depending upon the Promise of a Person to be a Light to the *Gentiles*, plainly proves that *Isaiab*, who had no Concern in the Event, could not be the Person intended, and that we ought first to find out the Event, before we can fix upon the Person by whose Influence, it should be accomplished.

BUT there is another Character in this Prophecy, which will in no wise fit *Isaiab*, ver. 7. *Thus saith the LORD, To him whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings shall see and arise, Princes also shall worship.* How far the abject part of the Character may suit *Isaiab*, I will not dispute: But I am sure there is no Foundation for applying the latter part to him, nor can any thing be more unreasonable than to suppose, as *Grotius* does, that nothing was intended thereby, but the Respect shewed to *Isaiab* by King *Hezekiab*, and *Eliakim* who was over his Household. That a *Jewish* Prophet should be well treated by a *Jewish* King and his first Minister was nothing strange, though it had sometimes happened otherwise. Besides it is to be supposed, that *Isaiab* had experienced, and been well assured of, the Favour of *Hezekiab* and *Eliakim*, at the Time when this Prophecy was

was

PART was delivered. How ridiculous therefore it is to suppose, that a Thing so well known II. should be made the Subject of divine Revelation, and be introduced in that pompous Manner, *Thus saith the LORD, the Redeemer of Israel?* But if we consider the Words as a Continuation of that Person's Character promised in the *preceding Verse* to be *a Light to the Gentiles and for Salvation to the End of the Earth*, we shall naturally be lead to understand the *Kings and Princes* here spoken of, as signifying *Gentile Kings and Rulers*, who by the Influence of that Light and Knowledge communicated to them by this extraordinary Messenger of GOD, should be engaged to reverence him, and submit themselves to the Doctrine revealed by him.

THIS seemingly inconsistent Character of one greatly despised and humbled, and yet held in great Esteem and Reverence by Kings and Potentates of the Earth, as it cannot but be applied (considered with the rest of the Prophecy) to CHRIST the Author of our Religion; so it will serve as a Key to explain another Prophecy at no great Distance from it, where we have exactly the same Character enlarged upon and more fully expressed. Chap. lii. 13, 14, 15. *Behold my Servant shall deal prudently, he shall be exalted and extolled and be very high. As many were astonished at thee (his Visage was so marred more than any Man, and his Form more than the Sons of Men)*

Men) so shall be sprinkle many Nations, the Kings shall shut their Mouths at him: For that which had not been told them shall they see, and that which they had not heard shall they consider. Here you have plainly (as in the former Prophecy) a Servant of the LORD, represented in a very low and abject State, and yet by his Ministration influencing the Nations of the Earth, and commanding the Attention and Regard of the Rulers thereof. If therefore Unity of Character and Circumstances be a rational Ground for applying divers Prophecies to the same Person or Event, there is the greatest Reason for doing it in this Case; because the Prophecies in Comparison, convey the very *same Ideas*, with only *different Words*: And this admitted, I am sure they cannot be so properly applied to any one as to CHRIST our LORD.

NEVERTHELESS, *Grotius* has thought fit to divide these two Prophecies, wherein there is such an exact Uniformity of Character, between two different Persons, applying the *former* to *Isaiab*, *this* to *Jeremiab*. But the *former* Application, I have already proved to be unreasonable and groundless, and *this* will appear to be more so.


FOR *Grotius* is inconsistent with himself in supposing any thing to be said of *Jeremiab* in this Place; having told us in his *Prefatory Note* to the xl and following *Chapters* of this Prophecy, That the “ Predictions.

PART “ contained therein, look forward to a
 II. “ great Distance of Time, speaking of
 “ Events which should happen from the
 “ Time of the Captivity, for a long Time
 “ afterwards.” And accordingly he him-
 self interprets what goes before, and what
 immediately follows, this supposed Prophecy
 concerning *Jeremiah*, of Events subsequent
 to the Restoration of the *Jews* from their
 Captivity. Nay, he allows (o), the Begin-
 ning of *Chap.* liv. to be a Continuation of
 the same Subject the Prophet had been
 speaking to in the Beginning of *Chap.* lii,
 the Connection whereof he would suppose
 to be broken by the Interposition of a Pro-
 phesy concerning *Jeremiah*, whose Charac-
 ter had no manner of Relation to the Pro-
 phet’s Subject, even according to his own
 Interpretation thereof. Can any thing be
 more unreasonable than such a Supposition !

BUT farther, as the *Context* has confessed-
 ly nothing in it to countenance the Applica-
 tion of this Prophecy to *Jeremiah* ; so the
 Prophecy itself totally discountenances it, as
 will appear by that violent Abuse of Words
 and Language committed by *Grotius* to
 make it fit him. Some Parts of the Pro-
 phesy we allow will fit *Jeremiah*, or any
 other suffering Prophet : But the principal
 Characters will in no wise fit him ; and
 therefore *Grotius* himself acknowledges,
 “ That in many Instances they are ac-
 “ cording

(o) *Grotius* in *Locum*.

“ according to the Letter more applicable
 “ to CHRIST. and rather belong to him
 “ than *Jeremiab* ” (p).

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How can it be imagined, that a Prophecy concerning *Jeremiab* should be introduced in this pompous Manner, *Chap. lii. 7. How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that saith unto Zion, Thy GOD reigneth!* If there was ever a Prophet among the *Jews*, who might more properly than another be called a Messenger of *bad Tidings*, it was *Jeremiab*. The whole Course of his Ministry, was almost one continued Denunciation of Vengeance, and a Threatning of the greatest Evils that ever had befallen them. It is true, as *Grotius* observes, he did foretell that after Seventy Years those Evils should have an End. What then? Did this intitle him to be called in such a peculiar Manner the Publisher of *Peace* and of *good Tidings*? To tell a Man he must undergo a long and grievous Fit of Sickness, of which at length he should recover, would hardly be thought an agreeable Message, or serve to make the Messenger welcome.

BUT to leave the Introduction and proceed to the Character and Circumstances

L 2

of

(p) *Grotius* in locum.

PART of the Messenger, ver. 13. *Behold my Servant shall deal prudently, he shall be exalted and extolled and be very high.* This was never true of *Jeremiah*, nor any thing like it. For till the Captivity, he was continually opposed and oppressed, and a great part of that Time he spent in a Prison and a Dungeon. When the City was taken, the Captain of the *Chaldean* Guards set him at Liberty, and gave him his Choice, whether he would go to *Babylon*, or remain in *Judea*. He chose the latter, where he lived some Time privately, without having any Power over the poor Remains of the People that were left there, till he was carried by Force into *Egypt*: Where, as *Historians* conjecture, he was ill-used till the Day of his Death. And is this the Man, that was to be *exalted and extolled and made very high*? Is it thus that *Grotius* makes *Isaiab* speak of Persons about his own Time, with a perfect historical Conformity? (q) Take this Liberty, and you may make any Prophecy serve any Purpose.

AFTER the same Manner, *ver. 16.* is explained away upon the same Person. *He shall sprinkle (or purify) many Nations, Kings shall shut their Mouths at him.* I attend, and pay Regard to the Doctrine delivered by him. The Conversion of the Nations is a Subject frequently insisted upon by *Isaiab*; and no doubt the several parts

(q) *Soheme, &c.* p. 389.

parts of this Prophecy, which speak thereof, have Respect to the same Event: But we must not look for an Accomplishment of it in, or about, the Time of *Jeremiah*; for never was there less Appearance of Reformation, either in *Judea*, or in other Countries. Nor is there any Room to imagine, (as *Grotius* pretends) that *Nebuchadonosor* or *Necho* paid any Regard to the Words of *Jeremiah*. *Nebuchadonosor* had not the Curiosity to see him when he was at *Jerusalem*. He ordered him indeed to be treated civilly, because he had not been in the rebellious Scheme of his Brethren: But that he paid any Regard to him, as a Prophet of God, can hardly be suspected. As for *Necho*, it is more than probable, if ever he heard his Prophecies, that he despised them; and Historians are inclined to think, that he used him ill upon that Account, because he foretold the Destruction of *Egypt*. So far was it from being true, that Kings and Nations were particularly attentive to what was spoken by *Jeremiah*, that it seems to have been in a peculiar manner his Fate, to be neglected by all to whom he prophesied.

But *Grotius* has taken the most intolerable Liberty with one of the plainest Passages in all the Prophecy, Chap. liii. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed.* It is certain, that

PART II. the *Jews* in *Jeremiah's* Time suffered all the Evil GOD had threatned them with in the greatest Extremity. Neither his Admonitions, nor his Sufferings, nor Perseverance in admonishing them notwithstanding his Sufferings, could engage them to flee from the Wrath that was coming, but it came upon them to the uttermost. How then could his Sufferings be called *the Chastisement of their Peace*; when their Peace depended upon their hearkening to, and treating him respectfully as a Prophet; when by his Chastisement their Crimes were aggravated, and the Punishment thereof became greater and more inevitable? Could they be said to be *healed by his Stripes*, whose Wounds by that very Means became more incurable? They *might* have been healed thereby, says *Grotius*! But I say they might rather have been healed without them: Forasmuch as he who embraces the Means of his Recovery is more likely to do well, than he who spurns at and abuses them. In short, if to *make his Soul an Offering for Sin*, ver. 10. to be *stricken for the Transgression* of others, ver. 8. if to *bear the Sin of many*, ver. 12. *the Chastisement of their Peace*, the LORD *having laid on him the Iniquity of us all*, ver. 6; all which Expressions have a plain Allusion to the Manner of making Atonement for Sins by Sacrifice; if these must be explained away upon a Person suffering by the ill Usage of others, without any good Effect in reconciling Men to GOD, which was the very

very Case of *Jeremiab*; then *the Rules of Grammar and Criticism* have nothing to do in determining the Sense of Scripture; but we are to prefer the most arbitrary Meaning, that any Commentator can put upon it.

ANOTHER Circumstance in this Prophecy grossly abused by *Grotius*, is *ver. 8.* *He was cut off out of the Land of the Living.* The obvious Sence of these Words, which are commonly understood to signify a *violent Death*, did not please *Grotius* upon a double Account; because it does not appear that *Jeremiab* met with a violent Death; and because the Sufferings of the Person spoken of, and even his Death, (if that be foretold) must be supposed according to the Scope of the Prophecy to precede his Exaltation and the Success of his Ministry. How therefore to dispose of these Words, which in all Languages signify *Death*, is the Difficulty. To remove it he observes, that *Jeremiab* was cast into Prison, and afterwards into the Dungeon, where perhaps there was no *living Soul* besides himself. And thus *he was cut off out of the Land of the Living!* But *to be in the Land of the Living* is a Phrase which frequently occurs in Scripture, and always signifies the State of the *Living* in Opposition to that of the *Dead*. *Hezekiab*, speaking his Sentiments upon that Sentence of Death sent to him by the Prophet *Isaiab*,

PART II. expresses himself thus (r), *I shall not see the LORD, in the Land of the Living, I shall see Man no more with the Inhabitants thereof.* The Conspiracy of the Men of *Anathoth* against *Jeremiah*, to take away his Life by Violence, is expressed in these Words (s), *Let us destroy the Tree with the Fruit thereof, and let us cut him off from the Land of the Living.* Where the very self-same Words with those we have now under Examination, are used to express the Murther of a Person by Violence.

HITHERTO therefore you have the Sufferings and Death of the Person, who is the Subject of the Prophecy, and the End of both plainly revealed in Terms by no Means applicable to *Jeremiah*. And in Consequence thereof, even of his Death, you have an Account of his Exaltation, and the Success of his Ministry, which cannot therefore belong to *Jeremiah*. Ver. 10, 11, 12. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the LORD shall prosper in his Hands. He shall see of the Travail of his Soul, and shall be satisfied. Therefore will I divide him a Portion with the great, and he shall divide the Spoil with the strong, because he hath poured out his Soul unto Death. If this Success and Satisfaction in his Ministry had not been so often*

(r) *Isaiah xxxviii. 11.* (s) *Jer. xi. 19, 21.*

often and plainly mentioned as the Consequence of his Death: Yet *Jeremiah* must have been out of the Question. For he never lived to see the least Success of his Labours; the People in the very Teeth of Ruin were always averse to his salutary Counsels; even when the City was taken, and all the Evils he had been for a long Time pronouncing against it had taken Effect; still they would not hearken to him, but rushed violently into Measures, which he told them would be attended with the worst Consequences. And then, where was his *Portion with the great*, and how did he divide the Spoil with the strong? *Grotius* most ridiculously supposes this was fulfilled, when the Captain of the Guard gave him *Victuals and a Reward, and let him go* (t). Thus every Beggar may be said to have his Portion with the great; and the Captive, that is spoiled, may be said to divide the Spoil with the strong, when relieved by the Bounty of his Conqueror. But sure this is not interpreting Scripture according to the Rules of common Sense, nor the obvious Meaning of Words, nor the Connection of the Discourse, nor yet according to Scripture itself; where the obvious Meaning of the Phrase is (u) to be great, to be successful, to prevail over Enemies.

Do

(t) Jer. xl. 5.
Isaiah ix. 3.

(u) Exod. xv. 9. Prov. xvi. 19.

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Do I need to say more to prove the Impropriety, the Unreasonableness, and the utter Absurdity of applying this Prophecy to *Jeremiah*? Having been so long in confuting this groundless Application of the Prophecy, and having upon another Occasion (x) urged the *Necessity*, as well as the *Propriety*, of applying it to CHRIST our LORD; I shall not detain my Reader any longer, but while I take Notice of a few peculiar Exceptions made by the Author of *Scheme*, &c. which have not been already considered.

UPON Chap. lii. 13, he says (y) “ The “ Words, *exalted and extolled very high*, “ speak only of an earthly Exaltation, “ which does not agree to JESUS”. But it will easily be observed, that no Reason can be given from the *Text* to confine the Words to an *earthly Exaltation*. A *real Exaltation* certainly was intended; and if he can prove, as he formerly hinted (z), that none can be *real*, but an *earthly* or *temporal* one, we are answered. I think it a *real Exaltation* that the Nations of the Earth submitted to him, acknowledged him for their LORD, professing the highest Reverence and Obedience to be due to him.

UPON

(x) Serm. VI. . (y) *Scheme*, &c. p. 209.

(z) *Grounds*, &c. p. 33.

UPON these Words, *He made his Grave with the Wicked and with the Rich in his Death*, he observes, that *White* has discovered some Difficulty in the Construction thereof. From whence he concludes, (a) That it is “ an obscure Place, on which “ nothing ought to be built, while it is so “ obscure.” Let this be granted, I desire to build nothing upon it, the rest of the Prophecy is sufficient for our Purpose without it. But I can see no Difficulty in it, nor any Occasion for such a *Transposition of Words*, as *White* speaks of. For it is true of JESUS, that *he made his Grave with the Wicked* (respecting the Circumstance which brought him to his Grave) *and with the Rich* (respecting the Place of his Burial).

THERE are several other Exceptions made by our Adversary, taken from the Notes of *Grotius* upon this Prophecy, whose Interpretation thereof I have already confuted, and thereby obviated the Objections borrowed from thence. I shall therefore leave the Reader to reflect upon the different Interpretations of the Prophecy in Dispute, and to judge, which seems most “ calculated to subvert the clear and un- “ doubted Meaning of the Prophecy flow- “ ing from the Terms and Connexion, and “ to introduce the most chimerical Mean- “ ing,

(a) Scheme, p. 218.

PART II. “ ing, contrary to the common Sense of
 “ the Words and the Connexion of the
 “ Discourse (b). ”

THE Prophecies cited hitherto, speak of a general Conversion of the *Gentiles*, of an extraordinary Messenger to be employed by GOD for that Purpose, in which we have several Accounts of his Character and Circumstances. To which therefore I shall add others, which speak of his *Family*, Thus *Chap. xi. 10.* *In that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his Rest shall be glorious.* As in the second Chapter it was figuratively said, that the *Mountain of the LORD's House* should be so exalted, as to draw all Nations to it: so here it is said, that a Person of *David's* Line should become so conspicuous in the Earth, that as an *Ensign* set up to gather Men together, so should he be to the Nations of the Earth: To him they should seek and have Recourse, acknowledge him for their Ruler and Governor, and submit themselves to be guided by his Directions: This Prophecy therefore does not so plainly mean, as our Adversary would suggest (c) upon the Authority of *Grotius*, “ That
 “ many of the *Gentiles* being converted to
 “ the true GOD shall seek and have Re-
 “ course to *Hezekiah* ”. For there is nothing in the Prophecy, or the Context, to

(b) Scheme, p. 119.

(c) To. p. 137.

limit the Event to *Hezekiah's Days*; nor is there any thing in the History of his Reign, that can tempt one to suspect an Accomplishment thereof in him.

IN this Prophecy there is an evident Agreement, in Character, with several others cited from this Prophet: Where there is a Person spoken of, whose Mission should have a very remarkable Influence upon the *Gentile World*, to whom Kings and Nations should attend and pay Homage, and *whose Law the Isles* (very distant Parts of the World) *should wait for*. Such agreeing Characters to be met with in the same Author, ought in Equity to be brought together, and diligently compared; and if no Inconsistency can be found between the one and the other, it is but reasonable to suppose they were delivered upon the same View; especially when the Truth of them cannot be so well accounted for upon any other Scheme, which is the very Case in the Instance now before us.

AND in Confirmation hereof, I shall add another Prophecy, containing the same Character, which must also be applied, as the former was, to one of *David's Line*, *Chap. lv. 3, 4, 5. I will make an everlasting Covenant with you, even the sure Mercies of David. Behold, I have given him for a Witness to the People, a Leader and Commander to the People. Behold, thou shalt call a Nation that thou knowest not, and Nations that know*

PART know not thee, shall run unto thee, because of
 II. the LORD thy GOD, and for the Holy One
 of Israel; for he hath glorified thee. How it
 could ever enter into the Head of Grotius
 to interpret this Place of *Jeremiah*, is to me
 inconceiveable. There is not in the *Con-*
text a Syllable relating to the Times of *Je-*
remiah, nor in the *Text* any the least Resem-
 blance of his Character. For how was he
 a Witness to, a Leader and Commander
 of the Nations? The Influence he had over
 his own People was inconsiderable, no Pro-
 phet ever had less, his Instructions were as
 constantly disobeyed, as they were given.
 But the Prophecy speaks of One who should
 be acknowledged by other Nations for their
 Ruler and Commander, which no body can
 suspect to have been the Case of *Jeremiah*.
 Admit the Character would fit him: Yet
 it should seem to me, that the *Text* very
 plainly fixes it upon a Person of a quite
 different Family. Behold, *I have given him*
for a Witness, &c. Here is a plain *Reference*
 to some *Antecedent*; and upon examining
 the *Context*, that *Antecedent* must be allowed
 to be contained in these Words, *The sure*
Mercies of David. Whether therefore the
Reference be to a Person called by the Name
 of *David*, or to one signified by that Cha-
 racter, *The sure Mercies of David*; either
 Way, according to rational Construction;
 we must suppose one of *David's* Line was in-
 tended, and consequently *Jeremiah* must be
 excluded. And I hope to make it appear
 in the Sequel of this Discourse, that *the*
sure

sure Mercies of David, spoken of in this Place, have Respect to some Covenant made with *David* concerning his Seed (d). From whence it will be rational to conclude, That the *Root of Jesse*, promised *Chap. xi. 10.* which should stand for an *Ensign of the People*, to whom the *Gentiles* should seek, and the Person here promised to be a *Witness to, a Leader and Commander of the Gentiles*, must mean the same Person: Because the Characters of both Prophecies exactly agree in Substance and Circumstances with one another.

THESE Characters are applicable to none of the Seed of *David* but JESUS CHRIST; for the *Gentiles* had Recourse to none but Him, Him only did they acknowledge for their *Leader and Commander*. And this will yet more certainly appear, if we consider the Consequence of his being appointed their *Leader*, mentioned, *ver. 5.* of this Prophecy: *Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall run unto thee, because of the LORD thy GOD, and for the Holy One of Israel? for he hath glorified thee.* This must be understood of very distant Nations, People that were not known to, that knew nothing of, the People of GOD in the Prophet's Time; that they should joyn themselves to the Worshipers of the True GOD, and worship the same GOD with them. Now it is utterly
groundless

(d) Psalm lxxxix

PART groundless to suppose, that this Event had
 II. any Accomplishment, till the *Christian-*
 ~~~~~ *Scheme* took Effect; and therefore it is  
 equally groundless to suppose, that this *Lea-*  
*der* and *Commander* of the *Gentiles* could be  
 any other Person, than JESUS the Author  
 of that *Scheme*.

I HAVE now done with the Prophecies  
 cited from *Isaiab*, and my Vindication of  
 them. Wherein I have been careful to ob-  
 serve, that the Passages referred to are not  
 only properly applicable to CHRIST, and  
 the Events of his Doctrine; but also that  
 they cannot properly be applied to any  
 other Person or Event whatsoever. And I  
 hope I have also given a rational Account,  
 How it came to pass that Events at so great  
 a Distance should be foretold by *Isaiab*:  
 Observing, that the distant Prospect of  
 those Events, was just Matter of Encou-  
 ragement to the true *Israelites*, to persevere  
 in their Religion, notwithstanding the un-  
 happy Circumstances they were then fallen  
 into, and the much greater Evils which were  
 like to befall them upon that account.

### SECT. III.

FROM *Isaiab*, I shall proceed to the  
*Psalms*, and the Prophecies cited from  
 thence: There being, as I think, not on-  
 ly express mention made of the same Cha-  
 racters and Events, but also an evident  
 Con-

Connexion between the Prophecies of the PART  
II.  
one and the other.

WHEN *Isaiab* spake of the *sure Mercies* of *David*, without mentioning the particular Mercies referred to, it is natural to suppose, that he had Respect to some known Promise, or Assurance made to *David* of future Mercies still to be looked for, even in *Isaiab's* Time. It is therefore reasonable to have Recourse to the Book of *Psalms* for a more full and determinate Description of those *sure Mercies*. Accordingly we find in *Psalms* lxxxix, a particular Account of Mercies engaged for to *David* in the strongest and most solemn manner. Where the Faithfulness of GOD in the Performance is so frequently repeated, that the *Psalms* is made remarkable by that very Circumstance. It is called, *ver. 2. Mercy to be built up for ever, Faithfulness established in the very Heavens*: A Covenant, upon which GOD says, *I have sworn unto David my Servant, ver. 3. My Faithfulness and Mercy shall be with him, ver. 24. My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him, ver. 28. My Covenant will I not break, nor alter the thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not fail David, ver. 34, 35.* And what is the Subject, upon which all these repeated, strong Assurances were given to *David*? *To establish his Seed for ever, and to build up his Throne to all Generations, v. 4.*

PART II. *To make his Seed to endure for ever, and his Throne as the Days of Heaven, ver. 29. And again, ver. 36, 37. His Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as the faithful Witness in Heaven.*

MAY not this then very properly be called, *the sure Mercies of David*; where the Oath and Faithfulness of GOD are so frequently repeated to confirm the Mercy promised? Can there be a plainer Reference in the Words of one Prophet, to a Promise made to another than this is? Can there be a surer Comment therefore upon *Isaiab's* Words, than that which this *Psalms* affords us?---- But what do we infer from this? The Inference is plain; since it appears from this *Psalms*, that *David's* Seed is the Subject of *the sure Mercies* engaged for to David; therefore when GOD, speaking afterwards by his Prophet of *the sure Mercies* of David, adds, *I have given him for a Witness to, a Leader and Commander of the Gentiles.* He must be understood to speak of a Seed of *David*, that he should be *a Witness to, a Leader and Commander of the Gentiles.* Which not only confirms the Interpretation I had given of that Place in *Isaiab*; but also discovers an indisputable Relation between these two Prophecies, and proves them to have Respect to the same Person.

AND this will be the more readily granted, when it is observed, That the principal  
Facts

Facts insisted on in both these Prophecies had, and still appear to have, their Accomplishment in CHRIST; that these *sure Mercies of David*, were fulfilled in him only. For according to *Isaiab*, the *Gentiles* have acknowledged Him for their *Leader*, even distant Nations, formerly unknown to GOD's peculiar People; and they still continue to profess Obedience and Subjection to him as their Lord and Governor. According to the *Psalmist*, the Throne of *David*, the Government of GOD's People, is devolved upon this Seed of *David*: In Him it has remained for many Ages, and is continued *as the Days of Heaven*; and we have no Reason to doubt, but it *shall endure for ever as the Sun, be established for ever as the Moon, and as the faithful Witnesses in Heaven.*

THERE is, I remember, a smart Remark upon this Way of explaining one Prophet by another, upon which it has been asked (e), "How comes *Isaiab's* supposed Explanation of *David*, to be an Argument against our Adversaries? They very probably think *David's* Sense ought to be determined by *David's* own Words, and not by the Interpretation of an Author, to whom they pay no Regard, and who, if he intends to interpret *David*, they think, mistakes him." To which I answer, That I am not arguing

M 2

ad

(e) Scheme, &c. p. 137.

PART *ad hominem*, but *ad rem*. There may be a

II. Sett of Men, who think differently from the rest of Mankind, and may value themselves for so doing: But I am not obliged to admit all their Notions as true, nor to argue always from their Principles. I think I may reasonably suppose two Authors of the same Nation, Language and Religion, to have in many Respects the same Views and Sentiments of Things; and when they treat of the same Subject, I may expect some Light from the one, for the better understanding of the other: And if the *sacred Writers* may be allowed the same Quarter, that *profane Authors* meet with, I would suppose *Isaiab* to understand *David* better, than any of our *Modern Wits*, as I would suppose *Quintilian* to understand the Language and Sentiments of *Cicero* better than *Toland*. But if I should consider the two Prophets I have appealed to, as *inspired Writers*, and upon that Account capable of understanding, the one the other, more certainly than other Authors, I should think myself excusable; because the different Facts foretold by them, speaking of the same Subject, were exactly accomplished in the same Person.

TURN to another *Psalms* (lxxii.) and we shall find both these Circumstances of the *Extensiveness* and *Perpetuity* of his Dominion, which I have collected from two different Prophets, united, and foretold by *David* of the same Person, even one of his own Seed. The Perpetuity of his Dominion is expressed,



expressed, *ver. 5. They shall fear thee as long as the Sun and Moon endure, throughout all Generations. The Extent of it, ver. 8. He shall have Dominion also from Sea to Sea, and from the River unto the Ends of the Earth, i. e. His Dominion should be not only over that Continent where Judea stood, but also from the Waters bounding that Continent to the Ends of the Earth. It is added therefore, ver. 9. They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the Dust, ver. 10. The Kings of Tarshish and of the Isles (Places divided from that Continent by Sea) shall bring Presents, the Kings of Sheba and Seba shall offer Gifts, ver. 11. Yea, all Kings shall fall down before him, all Nations shall serve him.* And it is not said, that his Dominion should be thus extended by Conquest, but by reason of the good Influences of his Government, as appears from the following Verses. Upon which it is said, *ver. 17. All Nations shall be blessed in him, and shall call him blessed.* Is it not therefore most ridiculous to suppose, “ that the Words “ signify manifestly, what *Grotius* says, that “ it shall be a Saying among all Nations, “ *Let your Reign be like his (f)* ;” when the whole *Context* plainly fixes and confirms the *obvious Meaning*, to be the true Meaning of the Place, by representing the Nations of the Earth, not only as submitting to, but also partaking of the good Influences of his

M 3                      Govern-

(f) *Scheme*, p. 136, 137.

PART II. Government, and upon that Account shewing forth his Praises, *ver.* 15.



HERE then let me re-assume the Consideration of the Promise made to *Abraham* (g), *In thy Seed shall all the Nations of the Earth be blessed*, which was renewed to *Isaac* (b), and repeated again to *Jacob* (i), and is in this *Psalms* limited to one of *David's* Seed. Is there any one parallel Place of Scripture, which countenances the Interpretation of our Adversaries, That it should be made a proverbial Form of Blessing among the *Gentiles*, “ GOD bless you, as he did the Seed of *Abraham, Isaac, Jacob, or David?* ” Do the Prophets any where suggest, that the *Jews*, as a *peculiar People*, should ever be so remarkably happy and successful, that the Nations of the Earth should make *their* Happiness the Object of their Wishes, and the Measure of that Happiness which they wished might be bestowed on those they loved? Why then must Words so plain, be wrested to a Sense, which has no other Place of Scripture to confirm it, and in which Sense they never were accomplished?

TAKE them in their obvious Meaning, and you may find frequent Instances of Scripture speaking to the same Purpose. All the Prophecies hitherto produced, signify

(g) Gen. xxii. 18.  
(i) Ibid. xxviii. 14.

(b) Ibid. xxvi. 4.

nify GOD's gracious Intentions towards the PART  
*Gentile* World, of revealing himself to them, II.  
of recovering them out of a State of Ignorance and Superstition, and taking them  
into Covenant with him. This was the *Blessing* intended them, and I am not ashamed to call it a *real Blessing*. Then most of those Prophecies prove, that this *Blessing* was to be conveyed to them by Means of the Seed of *Abraham*; that out of the People descended from him should arise a Prophet to be a Light to the *Gentiles*, and for Salvation to the Ends of the Earth; and that this Person to whom *the Gentiles should seek*, for whose *Law the Isles should wait*, should be of the House and Lineage of *David*. What need I say more to justify the obvious Meaning of a Passage, which is confirmed by so many parallel Places of Scripture, that bespeak the same Thing, which we suppose intended by that plain Promise made to *Abraham*.

BUT to proceed: The *second Psalm* must be understood of the same Seed of *David* with the *Psalm* last-cited. Where GOD promises to the Person who is the Subject of it, *Ask of me and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*. It has been thought, but very absurdly, that *the uttermost Parts of the Earth* may mean the utmost Bounds of the promised Land, and so the *Psalm* may be

PART applied to *David*. But it ought to be observed; that when the uttermost Parts of the Earth are spoken of, in Consequence of something said concerning the Heathen, the Words will not (according to rational or scriptural Construction) bear that Limitation. The same Words have occurred in some of the Places already cited, and they are likewise to be met with in several Places in the Book of *Psalms*, but in none of those Places will they admit of that limited Construction. All Attempts therefore to apply them to *David*, or *Solomon*, or any one of the Seed of *David*, but CHRIST our LORD, must be fruitless.

I WOULD observe farther, That the Character of the Person spoken of in this Psalm, taken all together, entirely agrees with the Character of the Servant of the LORD given by *Isaiab*, chap. lii, liii. It is the Character of a Person greatly despised and oppressed, yet rising out of that abject State into a State of Glory and Greatness, Kings and Nations being made subject to, and obeying him.

AND as *Isaiab* in that Prophecy foretells the End of his Sufferings, that he should make his Soul an Offering for Sin, and justify many by bearing their Iniquities, and make Intercession for Transgressors, which are Characters belonging to the Priestly Office: So *David*, *Psalms* cx, speaks of a Person highly favoured of God, appointed by him

him to be a *Priest for ever after the Order* PART  
*of Melchizedeck.* And there is good Reason II.  
 for applying both these Prophecies to the same Person and Event; because they both speak of an extraordinary Priest, peculiar in his Character, and different from those of *Aaron's* Order. *Isaiab's* Priest is not supposed to offer Gifts and Sacrifices according to the Law, but to offer himself to GOD for us: *David's* Priest could not be supposed to offer those Sacrifices, because he was of a different Order from that of *Aaron*, to whom the Offering of those Sacrifices was expressly limited by the Law. And since the Priesthood was to be changed, according to *David*, it was reasonable to think that the Method of Atonement should be changed likewise; and the rather, because it seemed improbable that *the Blood of Bulls and of Goats should take away Sins.* The Prophecy of *Isaiab* therefore might be looked upon, as an additional Discovery made to what had been foretold before by *David*; as it relates the Manner in which that extraordinary Priest should make Atonement for Sins. I shall only add, that this Prophecy has escaped the Attacks of our Adversary, and is, I think allowed by all Commentators to relate only to JESUS the Author of our Religion.


I HAVE now finished my Vindication of the Prophecies cited from the *Psalms*; which I shall conclude with observing,  
 That

PART II. That there appears to be a great Harmony between the Prophecies of *David* and *Isaiab* relating to the MESSIAS. And there are very plain Indications, that *Isaiab* was sensible his Prophecies related to the same Person, who had been prophesied of before by *David*. The only Difference in their Characters, seems to me to be this, That *David* insists chiefly on the Character of the MESSIAS as King, *Isaiab* on his Character as Prophet: And as the MESSIAS was to sustain both Characters, this Difference is easily accounted for.

#### SECT. IV.

THERE is another Circumstance relating to the MESSIAS, revealed in the *Old Testament* which very well agrees with the Circumstance of his *Family* just now insisted on, *That is the Place of his Birth*, which is foretold by the Prophet *Micah*. This Prophet prophesied in the same Reigns that *Isaiab* did; and his Prophecy is in Substance much the same with that of *Isaiab*, only shorter, and consequently less particular. He also reproves the People for their Iniquities, foretells the Desolation of their Country, and the Captivity of the People: But to comfort them under that sad Prospect, he foretells their Return from that Captivity, adding likewise some of the most remarkable Events, which should befall them after their Restoration. Among which

we

we find the general Conversion of the Gentile PART  
 World spoken of, in the very Words of a II.  
 Prophecy cited from *Isaiab*, which I have   
 already considered; Chap. iv. 1, 2. *In the last Days it shall come to pass, that the Mountain of the House of the LORD, shall be established in the Top of the Mountains, and it shall be exalted above the Hills, and People shall flow unto it. And many Nations shall come and say, Come, and let us go up to the Mountain of the LORD, and to the House of the GOD of Jacob, and he will teach us his Ways, and we will walk in his Paths: For the Law shall go forth out of Zion, and the Word of the LORD from Jerusalem.* Soon after we have a Character of the Person, by whose Means and Influence this Effect should be wrought among the Gentiles, Chap. v. 2. *But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose Goings forth have been from of Old, from everlasting.--- ver. 4. For now shall he be great unto the Ends of the Earth. Ver. 5. And this Man shall be the Peace.*

THIS Prophecy, it is said, was intended of *Zorobabel*; but in my Opinion there is not one Character in it that fits him. *Bethlehem* is there fixed to be the Place of his Birth, as *Grotius* proves from parallel Places of Scripture, where the Word, rendered *come forth*, signifies *to be born*: Consequently, *to come forth out of Bethlehem*, signifies

PART II. *to be born at Bethlehem; which was confessedly not the Case of Zorobabel.* Besides, is it not a gross Abuse of the Prophecy to make it say, that *Bethlehem* should become famous through a Person, who was neither born there, nor (as far as we are able to judge) ever resided there? And then, how is the next Character applied to *Zorobabel*, *Whose Goings forth have been from of Old, from everlasting?* “Because, say they (k), he “had his Origin from an illustrious House “of old, and a royal Family of Five hundred Years standing.” This Interpretation is a very strained one, and I think must disappoint the Reader, instead of satisfying him. They may call it an “Ori- “ential swelling Expression, signifying a “common Matter:” But I am sure they can find no parallel Instance in the *Old Testament* to justify it.

BUT I do not urge the Prophecy upon this Account. I insist chiefly upon that peculiar Character in it, which runs through, and distinguishes most of the Prophecies already considered, *ver. 4. He shall be great unto the Ends of the Earth.* To apply this Character to one, who was no otherwise remarkable, than as he was chosen Leader of a Captive People, upon their Return to their own Land, who having put their Affairs in some Order returned, and died in the Place of his Captivity, is utterly unjustifiable.

(k) Scheme, &c. p. 201.



justifiable. And indeed our Adversary has wisely declined meddling with this Character, having no Pretence for applying it to *Zorobabel*.

IT is added, *ver. 5. And he shall be the Peace.* Of what? Of the Earth; for that is the proper *Antecedent*. And accordingly the *Septuagint* renders the Place, *Καὶ ἔσται αὐτῇ εἰρήνη.* And thus interpreted the Prophecy is exactly parallel to, and expresses the same thing with, another Prediction of a later Prophet concerning the MESSIAS (l). *He shall speak Peace unto the Heathen: And his Dominion shall be from Sea to Sea, and from the River to the Ends of the Earth.*

BUT our Adversary objects (and it is his only Objection against the Application of this Prophecy to JESUS) saying (m), This “ Application of it is in the fullest Manner confuted by the *Context*, which describes the Ruler in Terms perfectly inconsistent with the Character of JESUS, and particularly when it says, *He shall be the Peace, when the Assyrian shall come into our Land, &c.* — Which Words are so plain as not to need the least Comment, to shew them to be inapplicable to the peaceable Times, and to the Person of JESUS”. Upon which I observe, that this seemingly strong Objection

(l) Zech. ix. 10.

(m) Scheme, p. 201.

PART  
II.

jection is founded upon a manifestly wrong Pointing of the Place, whereby two Characters are confounded and blended together. The Character of the Ruler to be born at *Bethlehem* ends with these Words, *And he shall be the Peace.* The Words which follow will appear, by barely reading them, to belong to other Persons; *When the Assyrian shall come into our Land, and when he shall tread in our Palaces, then shall we raise against him seven Shepherds and eight principal Men. And they shall waste the Land of Assyria with the Sword, and the Land of Nimrod in the Entrances thereof.* Can these Words be disjoyned, *When the Assyrian shall come into our Land, and when he shall tread in our Palaces?* Would you, upon due Reflection, tack part to one Sentence, and part to another? Is there not evident Reason for keeping them together? If so, then let the Text say what was to be the Consequence, when that should happen, *Then shall we raise against him seven Shepherds, and eight principal Men;* and they should be avenged upon him, as the next *Verse* declares, for that Invasion of the Land. A plainer Case I think there cannot be. Let the Reader consult the Prophet himself; and let him observe likewise, that this must be the Case, even upon Supposition the Ruler to be born at *Bethlehem* signified *Zorobabel*.

HAVING removed this only Objection against applying *Micah's* Prophecy to  
CHRIST,

CHRIST, I shall endeavour to defend a-  
 PART  
 another parallel Prophecy, which I alledg-  
 ed in Confirmation of it, *Zech. ix. 9, &c.* II.

*Rejoyce greatly O Daughter of Zion, shout O Daughter of Jerusalem: Behold thy King cometh unto thee; he is just and having Salvation, lowly and riding upon an Ass, and upon a Colt the Foal of an Ass. And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem, and the Battle-bow shall be cut off; and he shall speak Peace to the Heathen, and his Dominion shall be from Sea to Sea, and from the River to the Ends of the Earth.*

“ THESE Personal Characters (says our Adversary (n), Righteous One, Saviour, lowly, and riding upon an Ass, seem too general and indeterminate to ground our Interpretation upon.” Admit they are: Why then has he taken Notice of them, (since they do not exclude JESUS) and overlooked that very distinguishing Character of the MESSIAS, that peculiar Mark, so constantly fixed upon him by almost all the Prophets, than which, none could more effectually distinguish him from any Jewish King or Ruler, His Rule and Influence over the Gentile World? If he thought this Character applicable to Zorobabel, why has he not told us, when, and how, and by what Authority he *spake Peace to the Heathen*; what Sort of Dominion that was, which

(n) Scheme, &c. p. 144.

PART which he had over so great a Part of the  
 II. Earth, and by what Means it was acquired?  
 This Task is so ill performed by *Grotius*,  
 that he might justly think it better omitted,  
 than repeated.

BUT it is said (o), “ That the Words  
 “ of *Zechary* related originally to *Zorobabel*;  
 “ or some Person who came from *Babylon* ; ”  
 because the Word, which in our Transla-  
 tion is rendered *having Salvation*, signifies  
 in the *Hebrew*, *saved*. This Objection had  
 been obviated, Men of the best Skill in the  
 Original having observed, That *passive Par-*  
*ticles, when used as Nouns, have an active*  
*Signification*. In Consequence whereof the  
*Chaldee*, the *Septuagint*, the *Vulgate* and all  
*Versions* have rendered the Word *actively*.  
 But still it ought to be rendered *passively* !  
 And why ? Because Mr. S--- says so ; whose  
 Authority *sufficiently destroys the Foundati-*  
*on on which the Bishop*, and all other Tran-  
 slators have *proceeded* (p). Was there ever  
 such an Answer ! Could a Man, that in al-  
 most every Page decries Authority, and  
 calls aloud for observing the Rules of *Gram-*  
*mar* and *Criticism*, write thus without  
 Blushing to himself ! But this was all he  
 had to urge against the Application of this  
 Prophecy to CHRIST : And in my Opi-  
 nion, such Objections as these help to con-  
 firm it.

SECT.

(o) Scheme, &c. p. 145.

(p) Ib.

## SECT. V.

I HAVE now done with those Prophecies, which relate chiefly to the Character and Circumstances of the MESSIAS, and to the great Event to be accomplished through him. I shall therefore now proceed to other Prophecies, which relate more immediately to the *Time* of his Appearance. Many of the Prophecies already produced, which were delivered long before the Captivity, plainly signify, that it should not happen till after their Restoration; but how soon, or how long after, they do not determine. The Prophets after the Captivity, circumscribe the Time a little more, and by Circumstances fix a Period, within which Men might expect his Coming.

THUS the Prophet *Haggai* speaks (*Chap. ii. 6, 7, 8, 9*) in the Words of GOD: *Yet once, it is a little while,--- and I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory--; The Silver is mine, and the Gold is mine--- The Glory of this latter House shall be greater than of the former,--- and in this Place will I give Peace, saith the LORD of Hosts.* The Christian Interpretation of this Place, is very well known, *viz.* That during the Continuance of the second Temple, which was then building, GOD would send the MESSIAS, called in the *Text*, the  
N... Desire

PART II. *Desire of all Nations*, who by his Presence should fill that House with Glory, by which it should exceed in Glory the former House built by *Solomon*.

IT is worth observing, with how much Art and Sophistry, our Adversary has stretched his Dissertation on this Place to a very great Length, without ever attempting to give us a different Interpretation of it, or offering any Objection against the Interpretation which had been given, except one already obviated, contained within the *Five last Lines* of his Remarks (q). A very Learned and Judicious Writer upon this Subject, besides several critical Observations upon the *Text*, proving it to be properly applicable to the MESSIAS, had urged in Confirmation of it, many parallel Places of Scripture, speaking of a Person, whose Ministry should have a very beneficial Influence upon the *Gentile World*, one to whom *the Gentiles should seek*, whose *Law the Isles should wait for*, and who should be a *Blessing to the Nations of the Earth*; concluding (as he very justly might) that such a Person might very properly be called, by a subsequent Prophet, *the Desire of all Nations*. This gave our Adversary a Handle to leave the *Text* in Dispute, which he knew not how to dispose of, and to amuse his Reader with a great many little Cavils at those parallel Places, which were but barely hinted at, till

(q) Scheme, &c. p. 142.

till he should be imperceptibly diverted P A R T  
 from attending to a *Text*, which carries II.  
 more Weight with it, than the Author of  
*Scheme*, &c. will ever be able to remove.

BUT to bring this Dispute to a short Issue, and if possible, to confine our Adversary to the Question in hand, I would ask him a few Questions: Whether a Person intended to be a *Benefit*, or *Blessing* to the Nations of the Earth, by converting them from dumb Idols to serve the Living and True GOD, may not very properly be signified by this Expression, *The Desire of all Nations*? Whether that *Expression*, considered either in Comparison with other Places of Scripture, or in Comparison with any subsequent Event, can otherwise be so properly applied? Whether the Coming of such a Person during the Continuance of the second Temple, his being presented in it, and frequently honouring it with his Presence, may not as properly be said, to fill that House with Glory, with greater Glory than the former, as *Betlehem Ephrath*, the least among the Thousands of *Judab*, is said to be glorified above the other Cities of *Judab*, by being the Birth-place of a Ruler, who should *be great unto the Ends of the Earth* (r)? If therefore JESUS was a Person, whose Ministry and Doctrine had such Beneficial Influence upon the Nations of the Earth; if he did appear in the

(r) Micah v. 2-----

PART World during the Continuance of the second Temple, and did frequently honour it with his Presence; whether the Prophecy in Dispute, be not fairly and strictly applicable to him; so strictly, that it cannot properly be applied to any other Person or Event whatsoever?

THERE is one Objection, as I observed before, made against it, which is this: (s) "That this Prophecy was to be accomplished in a *little while* after it was delivered, which seems a Phrase not very applicable to a Fact *Four hundred Years* after." To which I answer, That the Phrase *a little while*, does not relate to the Coming of *the Desire of all Nations*: For there were first to be great intermediate Events, great Revolutions and Changes in the States and Kingdoms of the Earth; and after this *shaking of all Nations*, then *the Desire of all Nations* should come. Accordingly, there did happen very great Revolutions of States and Empires; and soon after the full Settlement of the last great Empire in *Augustus Cæsar*, CHRIST was born.

ANOTHER Prophecy which signifies a Time, within which the MESSIAS should appear, in much the same manner with the former, is, *Mal. iii. 1. Behold, I will send my Messenger, and he shall prepare the Way before*

(s) Scheme, &c. p. 142.



fore me: and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in: Behold, he shall come, saith the LORD of Hosts.

PART II.

In this, as in the former Prophecy, the Advent of an extraordinary Person is promised during the Continuance of the second Temple; as in the former, he is called, *the Desire of all Nations*, in this, he is called *the Messenger of the Covenant, whom ye delight in*. And no doubt the Jews, who had long groaned under the Oppressions of the Heathen, had great Delight in the Expectation of a Person to arise among them, who should have Rule and Influence over the Heathen World; Which gave Occasion to that great Exultation in Zechary, *Rejoyce greatly, O Daughter of Zion; shout O Daughter of Jerusalem: behold, thy King cometh,--- and he shall speak Peace to the Heathen, and his Dominion shall be from Sea to Sea, &c.*

(t):

OUR Adversary nevertheless, after some Cavils about Jews and their Opinions in this Case, and after having put in his Claim of Rights on Behalf of Deists, &c. That they are not obliged to find out the Meaning of the Prophets, or Completions for their Prophecies, or to embrace Meanings and Completions found out to their Hands (u), yet, out of his great Condescension and Goodness, “ being inclined to do Ju-

N 3

“ stice

(t) Zech. ix. 9.

(u) Scheme, &c. p. 116.

PART II. “stice to the *Jewish* Writings (x),” has thought fit in the present Case to waive his Privilege, and undertakes to prove, “That the whole *Context* of *Malachy* is inconsistent with our Explication, and also to assign the true Meaning of *Malachy* (y). Which true Meaning of *Malachy*, as he calls it, is one gross Heap of Sophistry and Forgery.

“THE Second *Messenger* in *Malachy*, is to come to his Temple as Lord and Proprietor thereof.” True. “That is, to dwell and preside there, to give Oracles, and to set up the *Jewish* Forms of Worship” (z).--- All Invention! The *Text* says nothing like it.--- “Is to come suddenly or immediately,”--- But in Respect to what? To the *Messenger sent to prepare the Way before him*; so CHRIST immediately succeeded *John Baptist*. --- “Is styled the *Messenger of the Covenant*.” --- Allowed. But of what Covenant? --- “The *Jewish Covenant*, the Covenant made with *Levi*, the Covenant made with the *Fathers*.” --- Mere Fiction against all Probability! For *Moses* was the *Messenger of that Covenant*, whom the *Jews* never expected again. --- “And is to purify the Sons of *Levi*.” --- This was the Result of the Covenant made by CHRIST: for it is said (a), That a great Company of the *Priests were obedient to the Faith*.

(x) Scheme, p. 119.

(y) Ibid. p. 120.

(z) Ibid. (a) Acts vi. 7.

*Faith.* But the Addition of our Author,— P A R T  
 “ That they may duly perform the *Jewish* II.  
 “ Ceremonies *as of old,* ”— is an Inter-  
 polation of his own, which has nothing in  
 the Prophecy to support it. — “ And  
 “ for a farther Description of this *Messen-*  
 “ *ger,* we have GOD’s Threatning, that  
 “ when this *Messenger* comes, he will ex-  
 “ act Obedience to his Ordinances, from  
 “ which the *Jews* had swerved. ”— Down-  
 right Equivocation ! For by *Ordinances,* he  
 would have you understand the *Ceremonial*  
 Part of the *Jewish* Law. Whereas the  
 Place referred to to, *ver. 5.* exacts Obe-  
 dience to Laws purely *Moral,* to which  
 Obedience is strictly required by the Go-  
 spel. — “ GOD also says on this Occasion,  
 “ that he *changes not.* ” — A Continuation  
 of the same Cheat ! Whereby he would re-  
 present GOD purposing never to *change* the  
 Ceremonial Law. — “ And he promises  
 “ that they [the *Jews*] shall live in their  
 “ own Land.” True: Upon Condition,  
 that they keep his Statutes, and observe  
 his Laws. “ And he afterwards bids them,  
 “ *remember* or keep *the Law of Moses.* ”—  
 And who doubts, but they were obliged to  
 keep the Law of *Moses,* till some other Law  
 or Covenant should be substituted in its  
 Room ?

THUS ends this famous Comment ! A  
 Comment purely his own ; which discovers  
 itself not to have been borrowed from *Grotius,*  
 or any other serious Writer ! But after all

PART this Descant to assign the true Meaning of  
 II. Malachi, he seems to have failed us in two  
 material Points, Who was the *First*, Who  
 was the *Second* Messenger promised. Of  
 the *First* he says nothing. And he is not  
 clear as to the *Second*; unless by these  
 Words, "All which plainly relates to  
 "GOD," (c) he means GOD was that  
*Second* Messenger. And, if this be (his  
 Meaning, I shall not endeavour to confute  
 him, till he has told us, (upon Supposition  
 GOD was that Messenger) Who it was that  
 sent him.

## S E C T. VI.

I AM now come to that famous Pro-  
 phesy of the *Seventy Weeks* in the Book  
 of *Daniel*; "which, says our Adversary,  
 " (d) seems to be the Sheet-Anchor of the  
 " Cause, and therefore merits a very par-  
 " ticular Examination." And for this  
 Reason he has doubled his Endeavours. (I  
 might add his dishonest Tricks and Shifts  
 in Controversy too) to wrest it from us:  
 For not content with giving us a new and  
 whimsical Interpretation of the Prophecy,  
 new even to himself (having in the *Discourse*  
 of the *Grounds*, &c. laid hold on another,) he  
 endeavours here to represent the *Book*  
 itself, from whence it is taken, as spurious,  
 and forged by some *Jews* long after the  
 Time

(c) Scheme, &c. p. 171. (d) p. 173.

Time of *Daniel*. I must confess I am not P A R T  
 at all concern'd at this; because it will II.  
 serve to discover the Folly of such At-  
 tempts, and the Wickedness of them that  
 attempt it.

OUR Adversary begins his Dissertation  
 with this Remark (e), “ That the famous  
 “ *Daniel*, mentioned by *Ezekiel*, could not  
 “ be the Author of the Book of *Daniel*,  
 “ ——— For *Ezekiel*, who prophesied in the  
 “ *fifth* Year of *Jeboiakim* King of *Judah*,  
 “ implies *Daniel* at that Time to be a  
 “ Person in Years. Whereas the Book of  
 “ *Daniel* speaks of *Daniel* at that Time  
 “ as a Youth”. Here is a Falsification  
 of History, in which every Reader is able  
 to confront him. *Daniel* was carried cap-  
 tive to *Babylon* about the fourth Year of  
*Jeboiakim*. He was then a Youth, not  
 much less than twenty Years old, accord-  
 ing to the Representation of the Book of  
*Daniel*. For he was then chosen by *Ass-*  
*penaz* out of the Children of *Israel*, as one  
 skilful in all Wisdom, and cunning in Know-  
 ledge, and understanding Science (f), and  
 he gave upon that Occasion a very notable  
 Instance of his Integrity, Piety and Dis-  
 cretion. When then does *Ezekiel* speak of  
*Daniel*? In the very next Year, according  
 to *Scheme*, &c. in the *fifth* Year of *Jeboia-*  
*kim*, in the *fourth* of whose Reign *Daniel*  
 was carried Captive. But if you will be-  
 lieve

(e) *Scheme*; &c. p. 149.

(f) *Dan.* i. 4, &c.

PART lieve *Ezekiel* himself, if you will believe  
 II. *Usher* and *Grotius* (whose Authority this  
 Author has the Confidence to appeal to  
 on this Occasion) and all that have wrote  
 upon this Subject, it was at least *Twelve*  
*Years* afterwards, when *Ezekiel* spoke of  
*Daniel*. For *Jeboiakim*, in the *fourth* of  
 whose Reign *Daniel* was carried to *Babylon*,  
 reigned *Seven Years* afterwards (g). He was  
 succeeded by *Jeboiakim*; in the *fifth* Year  
 of whose Captivity *Ezekiel* began to pro-  
 phesy (h). *Ezekiel* had prophesied for some  
 Time, before he mentioned *Daniel*; so that  
*Daniel* must have been upwards of *Thirty*,  
 when *Ezekiel* spake of him.

NOR does *Ezekiel* say any thing of him,  
 but what was very consistent with his Cha-  
 racter at those Years. For he was particu-  
 larly famous for an early Piety, great Sted-  
 fastness in Religion, and an immoveable  
 Adherence to the Law of his GOD. And  
 this rendered him the more acceptable to  
 GOD; because even in his younger Years,  
 the Temptations of a Court could not di-  
 vert him from it. And for that Reason he  
 is reckoned a Third with *Noah* and *Job*,  
 whose Intercession was of great Avail in the  
 Sight of GOD (i). He was likewise be-  
 fore that Time by Divine Assistance become  
 famous for Wisdom, above all the wise Men  
 of *Babylon*, and by the King preferred be-  
 fore

(g) 2 Chron. xxxvi. 5.  
 (h) Ezek. xiv. 14, 20.

(b) Ezek. i. 2.

fore them (*k*). Upon which Account he is reckoned by *Ezekiel* (*l*) as famous for his Wisdom, to a Proverb. There is therefore a perfect Agreement between the Book of *Daniel*, and the Prophecy of *Ezekiel* in this Matter: Consequently the Objection founded upon a supposed Disagreement is groundless; groundless even in the Opinion of the Objector, who to give some Colour to it, found it necessary to have Recourse to a most notorious Falshood.

WHAT is said of *Daniel* by *Ezekiel*, may serve to take off the Force of another Objection, That “*Daniel* is omitted among “ the *Prophets* recited in *Ecclesiasticus* ;” which our Author thinks would not have been (*m*) “ had the Book under his Name “ been received as a Canonical Book by the “ *Jews*, when *Ecclesiasticus* was published. ” To which I answer, That the Author of *Ecclesiasticus* did not intend to give a List of Canonical Books or their Writers; and therefore there is no mention of the Book of *Job* or its Author. His Design was to praise famous Men, that excelled in any Kind (*n*) among their Fathers, Rulers as well as Prophets. And this appears to have been done with no great Exactness; but as they occurred to Memory; some being mentioned in improper Places, and

(*k*) Dan. ii. 48.

(*l*) Ezek. xxviii. 3. (*m*) Scheme, &c. p. 152.

(*n*) Ecclef. xlv. 1, &c.

PART II. the particular Praises of some that were very famous being omitted. The Objection therefore, if it proves any Thing, proves too much, and particularly that there was no such famous Man as *Daniel* among their Tribes: Whereas it appears from *Ezekiel*, that there was such a Person, exceedingly famous in his Generation.

ANOTHER Objection is, That “ by the unanimous Consent of the *Jews* the Book of *Daniel* was reckoned among their *Hagiographa*, and not among the Writings of their Prophets.” (o) This I allow, and from thence I argue the *Genuineness* of it: Because their *Hagiographa* were not a Collection of Books spurious or doubtful; but were always reckoned a Part of their genuine Canonical Scriptures, which they divided into three Branches, the *Law*, the *Prophets*, and the *Hagiographa*. I allow also with the Learned *Reland* (p), that the Reason of their placing him among the *Hagiographers*, was not because he foretold so clearly the Coming of the *MESSIAS*. But then I insist likewise, that it was not because they looked upon him as an uninspired Writer: For they have put the *Psalms* of *David* likewise in the same Class. And the Reason they give for it is, That neither *David* nor *Daniel* lead a prophetic Life, both of them having spent the greatest Part of their

(o) Scheme, &c. p. 153.

(p) p. 154.



their Time in Courts. They allow in particular, that *Daniel* had divine Revelations communicated to him, but not in the prophetic Way, reckoning Revelations by Dreams and Visions to be more imperfect, and below the prophetic Manner: That is, they allow him to have foretold Things to come, and they allow the Predictions attributed to him to be genuine; this is as much as we desire, we are not concerned about the whimsical Distinction they have made between a Prophet, and one that spake by Revelation from God.

WHAT then can our Author gather from his Observation, (q) “ That *Jonathan*, who made the *Chaldee Paraphrases* we now have on the *Books of the Prophets*, has omitted *Daniel*?” Is there not a Sort of Equivocation in saying, *he has omitted Daniel*, when *Daniel* was not reckoned among the Prophets, but the *Hagiographers*? Had *Jonathan* made his *Paraphrases* upon the *Hagiographa*, and omitted *Daniel*, there had been some Weight in the Objection: But as the Case stands, it is like saying, A certain Commentator, who has wrote upon the *Gospels*, has omitted *St. Paul’s Epistle to the Romans*!

OUR Author says farther, (r) “ It does not appear, that the Book of *Daniel* was translated into *Greek*, when the other  
“ Books

(q) Scheme, &c. p. 153. (r) p. 151.

PART II. “ Books of the *Old Testament* were, which  
 “ are attributed to the *Seventy*; the pre-  
 “ sent *Greek Version* --- being taken from  
 “ *Theodotion's Translation.*” But it does  
 appear, that there was a *Greek Version* of  
 the Book of *Daniel* according to the *Sep-  
 tuagint (s)*, but that it was become faulty  
 and imperfect; for which Reason the Church  
 took *Theodotion's Version* into their *Greek*  
 Bibles instead of it.

IT is added, (t) That “ the *Jews* were  
 “ great Composers of Books under the  
 “ Names of their renowned *Prophets*, to  
 “ do themselves Honour, and particularly  
 “ under the Name of *Daniel*; to whom  
 “ there are several Pieces falsely attributed.”  
 And what then? Will it follow, that there  
 can be no *genuine* Writings of an Author,  
 to whom any Thing *supposititious* has been  
 attributed? Are there no Rules to distin-  
 guish between Books *spurious* and *genuine*?  
 If there are, let the Book before us be try-  
 ed by those Rules, and not condemned by  
 an Argument, which admitted, in the Man-  
 ner is here urged, would prove even *ge-  
 nuerine* Books to be *spurious*.

OUR Author has attempted something  
 in this critical Way; and says, (u) “ That  
 “ Part of *Daniel* which is written in *Chal-  
 “ dee*, is near the *Style* of the old *Chaldee*  
 Para-

(s) Hieron. Præf. ad Dan. (t) Scheme, p. 154.  
 (u) Ibid.

“ *Paraphrases*— composed many Hundred  
 “ Years after *Daniel’s* Time.— And there-  
 “ fore that Part could not be written at a  
 “ Time very remote from the Date of the  
 “ eldest of those *Chaldee Paraphrases.*” In  
 Confirmation of this Criticism he alledges  
 the Authority of *Prideaux*, who says no such  
 thing. That learned Author, in examining  
 which of the two *Targums* is oldest, that  
 of *Jonathan*, or that of *Onkelos*, argues for  
 the greater Antiquity of the latter in this  
 Manner (x): “ That Part of *Daniel* and  
 “ *Ezra* which is in *Chaldee*, is the truest  
 “ Standard, whereby to try the Purity of  
 “ the *Chaldee* Language. Adding, that the  
 “ farther any *Chaldee* Writing differs from  
 “ that ancient Standard, the later certainly  
 “ it is; and the nearer it comes to it, the  
 “ ancients it is. But, no *Chaldee* Writing  
 “ now extant comes nearer to the Style of  
 “ what is written in that Language by  
 “ *Daniel* and *Ezra*, than the *Targum* of  
 “ *Onkelos.*” Is it not therefore a great  
 Abuse both of *Prideaux* and his Reader,  
 to infer from hence, that the *Chaldee* Part  
 of *Daniel* is near the Style of the old *Chal-*  
*dee Paraphrases*? There may be a prodig-  
 ious Difference in Style, and yet the *Tar-*  
*gum* of *Onkelos* be nearer *Daniel’s* Style,  
 than any other *Chaldee* Writing.

ANOTHER critical Remark, is (y),  
 “ That *Daniel* lived chiefly at the Courts  
 “ of

(x) Prid. Con. Vol. II. p. 535. (y) Sch. p. 150.

PART II. “ of the Kings of *Babylon* and *Persia* : —  
 “ And yet the Names of the several Kings  
 “ of his Time, are all mistaken in the *Book*  
 “ of *Daniel* ; and particularly the *Darius*  
 “ so often mentioned, is supposed by some  
 “ to be *Cyaxares II*, King of *Persia*, and  
 “ by others to be *Nabonidus*, King of *Chal-*  
 “ *dea*.” We allow that the *Darius* spoken  
 of by *Daniel* was the same with *Cyaxares II*  
 of *Media*. But how does it follow, that  
*Daniel* therefore mistook his Name? Might  
 he not be called *Darius* too? Is it not  
 very probable, that it was a Name of Di-  
 stinction he had upon his Conquest of *Ba-*  
*bylon*? For it well suited that great Action  
 of his Life, signifying (as *Herodotus* ex-  
 plains it) *The Compeller*. And then it was  
 very proper for *Daniel* to call him by that  
 Name, who first came acquainted with him  
 through that remarkable Circumstance of  
 his Life. I take no Notice of that confi-  
 dent Expression, *The Names of the several*  
*Kings of his Time are ALL mistaken* : The *Hy-*  
*perbole* is a *Figure*, which our Author makes  
 frequent Use of.

HIS next Objection will afford us ano-  
 ther Instance of the same *Figure* ; where he  
 he says (z), “ That *Daniel*—— cannot be  
 “ supposed to be the Author of this *Book* ;  
 “ which ABOUND with *Derivations* from  
 “ the *Greek* ; which was a Language un-  
 “ known to the *Jews* for a long while af-  
 “ ter

“ter the Captivity.” This *abounding with* PART  
*Greek Derivations*, amounts to no more II.  
 than Five Instances according to his own  
 Way of Reckoning; and one of them *He-*  
*rodotus*, that great Master of the *Greek*  
*Language*, disowns, thinking it to be of  
*Persian* Extract: The other Four are Names  
 of Musical Instruments, which Instruments  
 might very probably have been first invent-  
 ed in *Greece*, and afterward carry their  
 Names along with them into *Chaldea*.

THIS Objection, if it has any Weight,  
 must be founded upon a Supposition, That  
 the *Chaldee* Language in the Time of *Daniel*  
 was so pure, that it had no Words origi-  
 nally *Greek* intermixed along with it: For  
 if it had, which *Grotius* proves to be not  
 only possible, but very probable; then the  
 Author of the Book of *Daniel* writing in  
*Chaldee*, might use Words derived from the  
*Greek*, and yet have known nothing of the  
*Greek* Language, much less have lived till  
 the *Grecian Empire* prevailed.

BUT the shrewdest Objection of all is,  
 (a) “The Author of the Book of *Daniel*  
 “ appears plainly, from the *last Chapter* of  
 “ his Book, to be a Writer of Things past  
 “ after a propheticall Manner. — There,  
 “ after he has most clearly spoken of the  
 “ miserable Times of the *Jews* under *An-*  
 “ *tiochus-Epiphanes*, adds, *But go thou thy*  
 “ Way,

O

“ Way,

(a) Scheme, p. 155, 156.

PART II. “*Way, till the End be, for thou shalt rest  
 and stand in thy Lot at the End of the  
 Days: [that is, thou thyself shalt live  
 and be an Eye-witness, and see an End  
 of these things.] Egregious Blunder!*  
 Can any one imagine, if this Book had  
 been forged in *Daniel’s* Name, by a Person  
 living after the Time of *Antiochus Epiphanes*,  
 that the Forger of it would have made his  
*Daniel* promise himself in a prophetic Man-  
 ner to live till that Time, whom he knew  
 to have been dead Three hundred and fifty  
 Years before? A strange Way of *writing of  
 things past after a prophetical Manner*, to make  
 the supposed Prophet survive the whole Scene,  
 who died before it began! Methinks our  
 Author has not done the most credulous Part  
 of his Readers Justice, in offering such  
 crude indigested Stuff by Way of Argu-  
 ment, which in Spite of Prejudice and Pre-  
 possession, cannot but appear to every Man  
 in a most ridiculous Light.

THERE are two more Arguments, urged  
 against the Genuineness of the Book of *Da-  
 niel*, which being brought together will pull  
 one another to Pieces, and therefore need  
 no other Confutation. He says (b), “*Di-  
 vers Matters of Fact are spoken of in the  
 Book of Daniel, in the Way of Prophē-  
 cy, with the Clearness of History, from  
 Daniel’s Time to the Times of Antiochus  
 Epiphanes.*” And he supposes the Pro-  
 phecies

(b) Scheme, p. 151.

phesies contained in it to look no farther: P A R T  
 Yet tells you in another Place (c), “ That II.  
 “ the whole Book is written in a *dark em-  
 “ blematical, enigmatical, symbolical, parabo-  
 “ lical and figurative Style*; which has thrown  
 “ *Jews and Christians* into the greatest Va-  
 “ riety of Interpretations.” And yet *it  
 relates Facts with the Clearness of History!*

HE adds (d), “ That the Way of re-  
 “ presenting large Scenes of Affairs, by  
 “ such *Images and Symbols* as are used  
 “ therein, is entirely unlike the Books of  
 “ the other Prophets, and is agreeable to  
 “ the Turn of Writing the *Jews* took up  
 “ with, when they had been new formed  
 “ in the *Schools of the Greeks.*” To which  
 I answer, That the Way of representing  
 Things by *Images and Symbols*, is frequent-  
 ly to be met with in the Prophecies of  
*Ezekiel and Zechariah*, two Prophets co-  
 temporary with *Daniel*; and therefore this  
 Argument, if it proves any thing, proves  
 the Book of *Daniel* to have been wrote a-  
 bout the Times of *Ezekiel and Zechariah*,  
 in whose Times *Daniel* lived; whom we  
 may now conclude, notwithstanding all the  
 Objections of our Adversary, to have been  
 the real undoubted Author of those pro-  
 phetic Writings, which we receive under  
 his Name.

(c) Scheme, p. 157.

(d) Ibid.

## PART

## II.

HAVING discovered the Falshood, the Sophistry, the Inconclusiveness of the Arguments alledged to prove, that the Book of *Daniel* was forged about the Times of *Antiochus Epiphanes*, by one that wrote of Things past in a prophetic Manner: I shall now proceed to consider the Prophecy of the *Seventy Weeks* cited from it, and to justify the Application of it according to the Christian Scheme. From whence also I hope it will appear to have been wrote by a Person divinely inspired: For it is out of Dispute, that it was penned long before the Time of CHRIST; if therefore it speaks of his Coming and the Consequences of it properly and truly, we are sure it must be by a Spirit of Prophecy, and therefore it was not forged by any one about the Times of *Antiochus Epiphanes* with a View to those Times.

To do this the more clearly and distinctly, I shall *first* give the Reader their Interpretation of the Prophecy, who would make it terminate with the Times of *Antiochus Epiphanes*, and prove it to be utterly inconsistent with all tolerable Sense and just Construction of the Prophecy. 2. I shall consider the Objections made against the Christian Interpretation of it, and prove it to be fairly and strictly applicable to the Coming and Death of CHRIST, and to the Destruction of *Jerusalem*, which followed afterwards.



THEIR Interpretation, who would make the Prophecy terminate with the Times of *Antiochus Epiphanes*, is this (e). “ *Seventy Weeks of [or Four hundred and ninety] Years are determined upon [that is, are shortened to an indefinite Number with Respect to] thy People, and thy holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy. Know therefore and understand, that from the Going forth of the Commandment to restore and to build Jerusalem [that is, the Word of GOD to Jeremiah declaring and promising a Return from Captivity and a Rebuilding of Jerusalem] unto MESSIAS the Prince [Cyrus] shall be seven Weeks, and [from the same Word of GOD to Jeremiah, to MESSIAS the Prince Judas Maccabeus] threescore and two Weeks the Street shall be built again, and the Wall even in troublous Times. And after threescore and two Weeks shall MESSIAS [or Priest-Messias, that is Omias the High Priest] be cut off, but not for himself [he shall have no one to help him.] And the People of the Prince that shall come [that is the Army of Antiochus Epiphanes] shall destroy the City and the Sanctuary; and*

O 3

(e) Scheme, p. 175, &c.

PART II. *“ the End thereof shall be with a Flood, and  
 “ unto the End of the War Desolations are  
 “ determined. And he [Antiochus Epipha-  
 “ nes] shall confirm the Covenant with many  
 “ for one Week ; and in the midst of the Week  
 “ he shall cause the Sacrifice and the Oblation  
 “ to cease, and for the overspreading of Abomi-  
 “ nations shall make it desolate, and that deter-  
 “ mined shall be poured upon the Desolate.”*

THIS is their Interpretation, which will appear to be exceedingly arbitrary, inconsistent with the Text, and founded upon a great many unreasonable Suppositions. For first according to them, *Seventy Weeks* do not mean *Seventy Weeks* of [or Four hundred and ninety] Years, but some indefinite Number less than *Seventy*; which they would contract arbitrarily without any Rule to go by, and without any Instance of a like Way of Computation. They say that *Seventy Weeks abbreviated* (for so they will understand the Place) must mean a Number less than *Seventy*. But then I say the Place has no Meaning at all; you may reduce them to what Number you please: There being no more Reason to suppose that they signify *Sixty three*, than that they signify *Sixty*, or any Number less than that. This renders the Computation of the Weeks utterly precarious, and gives every Man a Liberty to compute as he pleases.

BESIDES there is no Manner of Grounds for this whimsical Imagination. For suppose (the

the *Word* in the Original, which we render *to determine*, signifies *scindere*, *considerere*, that is, *to cut off*; yet *Seventy Weeks cut off* will not signify a less Term than *Seventy Weeks*, but a Term contracted or limited to that certain Compass. For Measure of *Time* is often expressed in the same Manner with Measure of *local Distance*; and therefore Time, like a corporeal extended Substance is said to be *cut off* at such a certain Length. And thus if you read the Prophecy, *Seventy Weeks are cut off* with Respect to thy People for the Performance of GOD's Purposes there mentioned, it will plainly signify no more than this, That GOD had limited the Time for the Performance of those Purposes to *Seventy Weeks*, the Term for their Performance was *cut off* at that certain Length, and should not be extended any farther.

THIS will appear yet more plainly by observing, That the Prophet, going on to explain himself in the Sequel of the Prophecy, does actually account for the whole Term by dividing it into three several Portions of *Seven Weeks*, *Threescore and two Weeks*, and *one Week*, which added together make the exact Number at first defined. And when the Division so punctually agrees with the whole Sum at first proposed, can it with any Probability be supposed, that the Parts thereof are co-incident Terms and not different Portions of the same whole Term? When it is plainly said, that from

PART one Event to another shall be *Seven Weeks,*  
 II. *and Threescore and two Weeks,* how can I  
 suppose the *Seven Weeks* to be included in  
 the *Threescore and two Weeks*? Or, how can  
 I suppose *Seven* and *Sixty-two*, to signify but  
*Sixty-two*, those two Sums to be equal to  
 the latter only, the Whole to one Part?

To get over this Difficulty, observe another most unreasonable Abuse of the *Text*. Where one *Messias-Prince* is promised, and One only, they would suppose Two to be promised without the least Intimation given of it. The Words are, *From the going forth of the Commandment, unto the MESSIAS the Prince shall be Seven Weeks, and Threescore and two Weeks.* It is not said, *unto the Messias-Princes shall be Seven and Threescore and two*; it is not said, *unto [a Messias-Prince shall be Seven Weeks, and unto another Messias-Prince shall be Threescore and two Weeks*: Upon what then can this most arbitrary Notion be founded? They say we cannot account for the Use of Two Numbers to express the Time of his Coming, if only one Person were intended. Suppose we could not. Will a Division of Time infer a Multiplication of Persons? One Person promised, will signify but one Person, tho' the Time assigned for his Coming should be divided into Fifty Parts.

As their Computaion of the *Weeks* is altogether chimerical and groundless; so the Beginning they assign to them; is inconsistent

consistent with the Prophecy, and all rational Construction of it. The Prophet reckons *from the going forth of a Commandment to restore and to build Jerusalem.* This Commandment, they say, was the Word of GOD to *Jeremiah* signifying (Seventy Years before-hand) the Return of the *Jews* from Captivity, and the Building of the City. Upon which I observe, That the Commandment here spoken of, signifies a Word or Command *causing to return and rebuild the City, Sermo ad reverti faciendum,* as *Pagninus* renders it from the *Original.* There is a good deal of Difference between a *Prophecy concerning a Thing to be done,* and a *Word causing it to be done.* A Word *causing* it to be done, must signify an Order or Decree for the doing of it: And then I am sure the Prophecy of *Jeremiah* concerning it, Seventy Years before it was attempted, could not be intended in this Place.

BESIDES, Can it be supposed when a Prophet says, *Seventy Weeks* are limited or defined upon a People, that he should mean a Term whereof a considerable Part was then expired? Or, could Seventy Weeks be said to be defined upon a City, which City for a great Part of that Time was not in Being? Or, How can we account for that prophetic Direction, Compute from the going forth of the Commandment — *Seven Weeks,* if those *Seven Weeks* had been elapsed long before the Direction was given!

Or,

PART II. Or, What Reason can be given for dating a Prophecy concerning Events to come, almost Seventy Years before the Time it was delivered?

IT is said, that the Word rendered *Commandment*, always signifies a *divine Prediction* or *Promise* (f). Than which nothing could be said more notoriously false; it being used in Scripture in the utmost Latitude, signifying any thing that is spoken, either by way of Petition, Reply, Advice, Declaration, or Decree: And that it is used there to signify a *Royal Decree*, does appear from what *Joab* said, upon *David's* Decree to have the People numbred (g), *Why doth my Lord the King delight in this Thing*, or *Commandment*; for *this Thing*, plainly refers to *David's* Decree, and it is expressed in the *Original* by the same Word, which in *Daniel's* Prophecy is rendered *Commandment*: And it is repeated again in the next Verse, *Notwithstanding, the King's Word* [ *Commandment* ] *prevailed against Joab*. There is nothing therefore in this Criticism to prove, that *the Commandment to restore*, and to rebuild *Jerusalem*, signifies a *divine Prediction* or *Promise*.

BUT it is urged (b), That if *the Commandment to restore*, &c. signified some Royal Decree to be granted afterwards, then  
Daniel

(f) Scheme, &c. p. 177. (g) 2-Sam. xxiv. 3, 4.  
(b) Scheme, &c. p. 178.

Daniel *himself knew not the Beginning nor the* P A R T  
*End of the Weeks.* And what if he did II.  
 not? Might not GOD be supposed without  
 any Absurdity to reveal to him, what Term  
 he had allotted for the Performance of his  
 good Purposes towards his People, after  
 they should be restored to their pristine  
 State, without discovering to him the pre-  
 cise Time when that Term should com-  
 mence? Though the Prophecy was no Rule  
 to *Daniel*, who did not live to see an E-  
 dict, reinstating the *Jews*, established; yet  
 it was a Rule to them that did, who were  
 chiefly concerned in it, to judge pretty  
 nearly when to expect a Performance of  
 GOD's good Purposes concerning them, and  
 when to look for a greater and more last-  
 ing Desolation than the former.

ANOTHER inexcusable Abuse of the  
 Prophecy is in feigning Three *Messiahs*  
 spoken of, when it is as evident as Words  
 can make it; that the Prophecy speaks but  
 of One. They would make *Two*, where  
 the Name *Messias* is but *once* mentioned,  
*unto the Messias the Prince shall be Seven*  
*Weeks and Threescore and two Weeks.* If there  
 be more than one Person spoken of here, I  
 despair of understanding one of the plainest  
 Things in the World, a *singular* from a  
*plural*. And when it is added in the next  
*Verse, And after Threescore and two Weeks*  
*shall Messias be cut off,* they would suppose  
 a *third* intended, though there be as plain  
 a Reference as can be to the *Messias* spo-  
 ken

PART II. ken of in the preceding *Verse*: And yet this is done with all the Confidence in the World, without pretending the least Mark or Shadow of a Distinction, which can lead one to suspect, that *Messias* in the one Place does not mean the same Person with *Messias* in the other.

BESIDES, *Ver.* 24. “ Which, says our Author (*i*), seems to be the general introductory Proposition, wherein the Angel gives the Substance of the whole Prophecy,” had effectually guarded against the Supposition of more than one *Messias*, or anointed Person, to be spoken of afterwards, by saying, *Seventy Weeks are determined upon thy People* (among other good Purposes) *to anoint the most Holy*. It is evident therefore, that there was but One anointed Person to be spoken of, and what is said afterwards of a *Messias*, or anointed Person, must be understood of this most Holy Person, who was to be anointed.

AND it will appear farther from this single Title, given to the Anointed Person here spoken of, *Most Holy*, or *Holy of Holies*, that neither *Cyrus*, nor *Judas Maccabeus*, nor *Onias* could be the Anointed Person intended in this Prophecy. For though our Adversary tells us upon his own Authority, which is not to be trusted (*k*), That “ the *Hebrew* Words translated in our Bible

(i) *Scheme*, &c. p. 176.

(k) *Ibid.*



“ *Most Holy*, are the common Appellation  
 “ for the *High Priest* among the *Jews*; ”  
 yet I must tell him, that the Title is never  
 once given in Scripture to the *High Priest*,  
 or to any anointed Person whatsoever. The  
*Jews* had their *most holy* Place, and other  
*most holy* Things: But most holy Persons  
 they had none; no Place or Dignity inti-  
 tled Men to this Appellation; it is denied  
 to all G.O.D.’s Anointed but one, the Person  
 spoken of in this Prophecy, who in Respect  
 to all holy Persons separated for the Ser-  
 vice of G.O.D., is called by Way of pecu-  
 liar Eminence the *Most Holy*. This single  
 Consideration I think sufficient to overthrow  
 all Attempts to explain this Prophecy of  
 any other Person, than THE MESSIAS pe-  
 culiarly so called.

I HAVE said enough already to convince  
 any reasonable Person, that an Interpreta-  
 tion of a Prophecy which requires so many  
 scandalous Suppositions; so much gross Mis-  
 construction of Words and Phrases to sup-  
 port it, ought not to be admitted. And yet,  
 allowing them all their Suppositions, even  
 then the Prophecy, thus mangled and abu-  
 sed to serve a Turn, will not answer the  
 Events to which they have applied it.

FOR if we suppose *Cyrus* to be the a-  
 nointed Prince promised at the End of *Se-  
 ven Weeks*, from the Prophecy of *Jeremiah*  
 in the Fourth Year of *Jehoiakim*; then rec-  
 koning *Seven Weeks* from that Prophecy  
 will

PART  
II.

will bring us either to the Birth of *Cyrus*, or to his Coming into a Capacity to act as GOD'S Anointed on Behalf of his People the *Jews*, when the Empire of the *Chaldeans* to whom the *Jews* were Captives fell into his Hands. But the Calculation will greatly fail us both Ways: For from the Prophecy of *Jeremiah* to the Birth of *Cyrus* was not above *one Week*, and from thence till he had it in his Power to relieve the *Jews* was *Ten Weeks*; and to reckon to any other intermediate Circumstance of the Life of *Cyrus* is arbitrary and unjustifiable. Had any *Jew* been to make a Reckoning of Time, from the Prophecy of *Jeremiah* to *Cyrus* as their *Messias* (which is the only Capacity he could be considered in, if this Prophecy concerns him) he would certainly have reckon'd *Ten Weeks* of [or *Seventy*] Years; it being the most noted and indisputed Period in all their Accounts of Time. And therefore to suppose a *Jew* forging this Prophecy of *Cyrus* after so noted an Event, and yet so inconsistently with it, is exceedingly ridiculous.

AND as their own Calculation will not justify their Supposition, that *Cyrus* was the anointed Prince to be looked for at the End of *Seven Weeks*; so neither will it agree to their second *Messias*, *Judas Macca-beus*, supposed to be promised at the End of *Threescore and two Weeks* from the Prophecy of *Jeremiah*. For if you reckon *Threescore and two Weeks* of [or *Four hundred*

dred and thirty four] Years from the Date of *Jeremiab's* Prophecy, it will not bring you so low as the high Priesthood of *Judas Maccabeus* by several Years. Till he was High Priest he could not be called *Messias*, or the Anointed of the LORD: And our Adversary allows (1) the *Threescore and two Weeks* ought to be reckoned to *Judas Maccabeus*, when he was "supposed to have flourished in the Office of *High Priest.*" Now according to *Harduin*, who is the Patron of this Hypothesis, from the Fourth Year of *Jehoiakim* to the high Priesthood of *Judas Maccabeus*, were *Sixty three Weeks* of [or Four hundred forty one] Years. This then is a palpable Inconsistency with the Prophecy, according to their own Interpretation of it; and therefore it ought to be rejected.

BESIDES it is evident past all Contradiction, that if a *Messias* was to be expected at the End of *Threescore and two Weeks*, he was to appear in that Character before the *Cutting off* of the *Messias* and the Destruction of *Jerusalem* mentioned in the following Verse: For it is said, *Unto the Messias the Prince shall be Seven Weeks and Threescore and two Weeks. And AFTER Threescore and two Weeks shall Messias be cut off. And the People of the Prince that shall come, shall destroy the City and Sanctuary. But after Judas Maccabeus was come* in

(1) Scheme, p. 180.

PART II. in the Character of *Messias*, or Anointed, there was no *Messias* cut off, no Destruction of the City and Sanctuary, but all this had happened before, and *Judas* being made *High Priest* restored Things to their former State.

ON the other Hand, if you admit *Judas Maccabeus* to be the *Messias* promised at the End of *Sixty two Weeks*, then *Onias* could not be the *Messias* to be cut off afterwards; because it is notorious and indisputable, that *Onias* was cut off long before *Judas Maccabeus* was anointed, and appeared in the Character of a *Messias*.

AND for the self-same evident Reason the Ravages committed by *Antiochus Epiphanes* at *Jerusalem*, could not be the Destruction threatened in this Prophecy: For that also was to happen after the Coming of the *Messias* supposed to be promised at the End of *Sixty two Weeks*. But if *Judas Maccabeus* was the Person there intended, the Ravages made by *Antiochus* at *Jerusalem* did not happen after, but before, he was anointed; and therefore this could not be the Destruction spoken of in the Prophecy.

IT is also evident from the Prophecy, that the Destruction threatened was not to happen within the *Seventy Weeks*, or Term fixt by GOD upon his People. That Term was fixt (as appears v. 24.) for the Performance

formance of GOD'S good Purposes concerning them, *To finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.* But our Adversaries have directly inverted this Order of Things, have brought the Destruction threatned within the Compass of Time limited for the Performance of GOD'S good Purposes, and then pretend to tell you, how his good Purposes were performed afterwards. Whereas it is palpably evident from the Prophecy, that their Destruction concludes the Scene, and there is not the least Intimation given of any farther good Purpose or Design concerning them.

PART  
II.

I THINK I have said more than enough to expose the ridiculous Application of this Prophecy to the Times of *Antiochus Epiphanes*; which of itself may serve to confute itself, so inconsistent are the several Parts of it, that to suppose the Truth of one Part, necessarily infers the Falsity of another. I shall now endeavour to justify the Application of it to JESUS and his Times against the Objections of our Adversary; who says (*m*), "JESUS cannot be found here, without doing the utmost Violence to the *Text* in every Part." I suppose he means the *utmost Violence* to

P

F.

(*m*) Scheme, &c. p. 189.

PART II. *F. Harduin's* Interpretation of it. For his two first Objections are founded upon that *Jesuit's* chimerical Notion of *Seventy Weeks* enigmatically curtailed, and dated Seventy Years before the Prophecy was delivered. And if these may be called Objections they are already answered.

HE adds (*n*), “ Thirdly, the Matters “ to be accomplished within the Compass “ of the *Seventy Weeks*, viz. *to finish the “ Transgression, &c.* visibly relate to the “ setting up and Continuance of the *Jewish “ State and Polity*”. This is said *gratis*, and upon so little Grounds, that I believe he will be obliged to enlarge upon it and make it a little more *visible*, before his Readers will be able to see it. In my Opinion, these *Matters to be accomplished* do so exactly agree with those good Purposes, which CHRIST undertook to execute, and this has been so often proved already, that it would be impertinent to say more, till our Adversary has attempted to confute what has been already said, upon that Occasion.

HE urges (*o*), “ Fourthly, the *City and “ Sanctuary* were not *destroyed* by any Army under JESUS.” True: And he knows very well, that according to his own Way of interpreting the Prophecy, there is no Occasion to suppose it; and therefore the

(*n*) Scheme. &c. p. 189.

(*o*) p. 190.

the Inference he draws from it is a Self-contradiction. He adds (p), “ Nor can it relate to the *Destruction* of the City *and Sanctuary* by the Romans, Seven and thirty Years after JESUS’S Death ; because the *Seventy Weeks* must have been expired eight and twenty Years before that Time.” How does this follow ? It is very plain from the Prophecy, that the *Seventy Weeks* were not fixed for the Ruin of the *Jews*, but for the Performance of GOD’S gracious Purposes concerning them. He had himself mentioned, but a little before, “ the Matters to be accomplished within the Compass of the *Seventy Weeks*”, among which there is nothing like *Destruction* hinted at : It is certain therefore the *Destruction* threatned was not to be expected, till the *Seventy Weeks* were expired. The Prophecy therefore does not fix a certain Time for it any otherwise, than by speaking of it as a Consequence of Cutting off the MESSIAS, it being intended as a Punishment of the *Jews* for that grievous Crime. And it happened Time enough for that Purpose ; Time enough to fulfil that heavy Curse, which his Murderers called upon themselves, *His Blood be upon us and upon our Children*. This, instead of being an Objection, I look upon as a great Confirmation to our Application of the Prophecy.

## PART

## II.


NEVERTHELESS he will persist (q),  
 “ This Destruction in the Prophecy cannot  
 “ be that *Destruction* by the *Romans*; be-  
 “ cause the *Destruction* mentioned in the  
 “ Prophecy was to be followed with *Ven-*  
 “ *geance* on the *Destroyers* or *Desolators*,  
 “ and a *Restoration* of the *Jewish* Affairs.”  
 To which I can only say, That the Pro-  
 phesy speaks, neither of *Vengeance* on the  
 one, nor of *Restoration* to the other. Nor  
 does it say the *Destroyers* should *fix an Idol*  
*on the Battlement of the Temple*; upon which  
 Supposition he has raised another Objection.  
 But why he should be offended, *because the*  
*Romans levelled the Temple to the Ground*,  
 I know not; since by that Act they did  
 most punctually fulfill that part of the Pro-  
 phesy, which says, *They shall destroy the*  
*City and Sanctuary, and the End thereof shall*  
*be with a Flood.* Perhaps the true Reason  
 of the Offence may be, That he would not  
 this part of the Prophecy should be more  
 properly fulfilled by the *Romans*, than it was  
 by *Antiochus Epiphanes*.

HIS *Fifth* and *Sixth* Objections are (r),  
 That *JESUS cannot be said to have con-*  
*firmed the Covenant for one Week*; and  
*did not* cause the Sacrifice and Oblation to  
 cease. To which I answer, That *JESUS*  
 did confirm the Covenant, that Covenant he  
 came to establish, in that *one* or last *Week*  
 of

(q) Scheme, &amp;c. p. 190.

(r) p. 191.



of the *Seventy*: And in the *half* of that PART  
*Week* (for so it should be rendered) mean- II.  
 ing the latter part of it, he did by his   
 Death annul and cause to cease the Ob-  
 ligation to *Sacrifice* and other legal Ob-  
 lations; as appears from *St. Paul*, who  
 says, he *blotted out the Hand-writing of Or-*  
*dinances, that was against us, which was con-*  
*trary to us, and took it out of the Way, nail-*  
*ing it to his Cross* (s). Nor does *St. Paul's*  
*Adherence to the Jewish Ceremonies* prove the  
 contrary, as our Adversary would suggest;  
 for he did it to avoid giving Offence to  
 the *Jews*, and not as one obliged to ob-  
 serve them; of which he makes a plain  
 Declaration to the *Corinthians*, saying (t),  
*To the Jews, I became as a Jew, that I*  
*might gain the Jews.* Causing a Law to  
 cease does not infer an intire Discontinuance  
 of the Action required by it. Thus much  
 we know by frequent Experience, that a  
 Practice may lawfully be continued, after  
 the Law requiring it is repealed.

It is objected (u), Seventhly, “ Those  
 “ who begin the *Weeks*, either from the  
 “ *Seventh* or the *Twentieth* of *Artaxerxes*  
 “ *Longimanus*, are obliged to understand  
 “ the *restoring and building of Jerusalem*  
 “ figuratively. For if these Words are to  
 “ be understood *literally* they can be appli-  
 “ cable to no other *restoring and building of*

P 3

Jeru-

(s) Colof. ii. 4.

(t) 1 Cor. ix. 20.

(u) Scheme, &amp;c. p. 191.

PART II. “ Jerusalem than that which was decreed and commanded by *Cyrus*. But (x) a Computation of the *Seventy Weeks*, or Four hundred and ninety Years, cannot begin from the Date of *Cyrus’s* Decree.” Suppose the *Restoring and Building* Jerusalem be understood *figuratively*. It may be notwithstanding, according to his own Construction, *the Literal Sense*; (y) “ Which *literal* Sense may be signified as well, and as obviously, by a figurative, as by the most simple or *literal* Expression.” But I do not insist upon this. I say that all the *four* Decrees, that granted by *Cyrus*, that of *Darius*, and the *two* of *Artaxerxes Longimanus*, did relate to the *Restoring and Building* Jerusalem in the *strictly literal* Sense. The Decree of *Cyrus* related more immediately to the Return of the People into their own Land, and to the Rebuilding of the Temple. The Decree of *Darius* confirmed the Decree of *Cyrus*, and consequently related to the same Thing. The Decree granted in the *Seventh* Year of *Artaxerxes* gave further Power to the People to return, as appears from the Copy of it, (z) *I make a Decree, that all they of the People of Israel, and of his Priests and Levites in my Realm, which are minded of their own free Will to go up to Jerusalem, go with thee.* This Decree likewise restored them to their ancient Constitution and Polity (a); which

(x) Scheme, p. 193.

(z) Ezra vii. 13.

(y) p. 251.

(a) ver. 25.


which is in the most proper Sense a Re-  
 storing of a People and City. By Vertue  
 of all these Decrees it must be supposed  
 they went on rebuilding *Jerusalem*; for sending  
 a People back to their own Habitation,  
 is allowing them to rebuild it; and this  
 Work we know was finished by Vertue of  
 the last Decree, granted in the *Twentieth*  
 Year of *Artaxerxes*. Therefore every one  
 of the *Four* Decrees may very strictly and  
 properly be called a *Commandment to restore*  
*and rebuild Jerusalem*: Consequently, if the  
 Computation will hold good from any one  
 of these Decrees; (for the Prophecy itself  
 does not determine which of the *Four* was  
 intended;) then our Application of this  
 Prophecy will be *literal*, just and proper.  
 And I say it does hold good, reckoning  
 from that granted in the *Seventh* Year of  
*Artaxerxes Longimanus*.

BUT it is objected *Tenthly* (c), That the  
*Artaxerxes* who granted this Decree was not  
*Artaxerxes Longimanus*, but another *Artax-*  
*erxes*, Cotemporary with *Darius*, who grant-  
 ed the second Decree. This is another Chi-  
 mera of *F. Harduin*; who supposes, purely  
 upon the Strength of his own Imagination,  
 That the Empire of the East, upon the  
 Death of *Cyrus* was divided; of which he  
 pretends *Darius* had *Media* only, and at the  
 same Time one *Artaxerxes* had *Persia* and  
*Chaldea*; and that this *Artaxerxes* granted

(c) Scheme, p. 193.

PART II. the Decree to *Ezra*. I could load this Hypothesis with Absurdities; but I do not think it worth while. He that believes it,—  
 Let him believe it.

THE *Eighth*, *Ninth*, and *Eleventh* Objections, affect only a particular Hypothesis, which I do not think myself obliged to defend: And the *Twelfth* has been already answered in the Remarks upon the *Fourth*. I have therefore nothing more to do, than to obviate an Objection, which may arise from a Concession I have made, That the Prophecy itself did not strictly determine which of the *Four* Decrees was intended; because they all tended to serve the Purpose mentioned in it, of *Restoring and Building* Jerusalem. From whence it may be argued, That a Person, living before the Completion of the Prophecy, must have been under great Uncertainty in his Computation of the *Seventy Weeks* not knowing which of the four Decrees to reckon from. But allowing the greatest Uncertainty imaginable in this Respect; yet thus much was certain, That the *Seventy Weeks* could not commence *before the first*, nor *after the last* Decree. It was also certain, That the *Jews* were to reckon *Seven and Sixty-two Weeks* of [or *Four-hundred eighty-three*] Years from the Decree intended, to the Coming of the MESSIAS. In Consequence whereof it was also certain, reckoning even from the *first* Decree granted by *Cyrus* in the Year of the *Julian Period 4178*, That the MESSIAS could

could not be expected before the Year of PART  
 the *Julian Period* 4661. And so likewise II.  
 reckoning from the *last* Decree, granted   
 by *Artaxerxes* in the Year of the *Julian*  
*Period* 4269, it was certain, That the  
 MESSIAS was to come, and to be cut off  
 within *Seventy Weeks* of [or *Four hundred*  
*and ninety*] Years, which must be before the  
 Year of the *Julian Period* 4759.

ALLOWING therefore, That they who  
 lived before the Completion of the Prophe-  
 cy, were under the greatest Uncertainty  
 imaginable in determining, which of the *Four*  
 Decrees was intended by it; yet this they  
 might certainly have gathered from it, That  
 MESSIAS should come and be cut off, be-  
 tween the Year ———— 4661  
 and the Year ———— 4759.  
 So that the Prophecy evidently limited his  
 Coming, and being cut off to the Compass  
 of Ninety-eight Years. In which Compass  
 of Time, there did arise among the *Jews*  
 a *most Holy Person*, under the Character of  
 their MESSIAS, who was also cut off by  
 Violence. The professed Design of his Ap-  
 pearance was, *To make Reconciliation for Ini-*  
*quity, and to bring in everlasting Righteous-*  
*ness*: And to justify himself in this Under-  
 taking, he gave them all (and more than)  
 the usual Signs of a Divine Commission.  
 So that the *Jews* must be inexcusable in re-  
 jecting a Person, so extraordinary and un-  
 exceptionable, who came to them within a  
 certain Compass of Time, fixed upon by an  
 ancient

PART ancient Prophecy delivered above Five hundred Years before.

II.

AND if this Matter be considered attentively, it will appear, that the Prophecy need not have been more determinate in Point of Time, to satisfy any reasonable Person. For in this latitude of Construction, which is not subject to any Cavil or Exception, it would necessarily have led him to fix upon CHRIST and him only, as the promised MESSIAS. Indeed, had there been nothing extraordinary in the Person, who claimed the Character; had Two or more appeared within that Compass of Time, with Pretensions equal, or very near alike, to the same Character; then a more strict Limitation of Time would have been necessary. But the Prophecy having clearly pointed out a certain Period of Time, wherein a Person of unsuspected Character did appear, countenanced by extraordinary Means, and taking the proper Methods to accomplish the Purposes of the Prophecy, and no Pretence being made of any other Person appearing in that Time for those Purposes; upon these Considerations I say, The Prophecy taken in the Latitude I have mentioned (and in a greater Latitude it could not be taken) was determinate enough to convince Men, that JESUS must, and that no one else could be, the MESSIAS signified by it.

SECT.

## SECT. VII.

THERE yet remains one Circumstance to be considered, relating to the grand Affair, the Conversion of the *Gentile* World ; whether it was to be brought about upon the Foot of the *Mosaic* Institution ; or whether a *new* Law and Institution of Religion was to be expected for that Purpose. The latter, if it had never been revealed, should have seemed most probable : Because the *Mosaic* Law was adapted to the particular Circumstances of the *Israelites*, considered as a separate People, and was given with Design to keep them separate from the *Gentile* World, during their corrupt, idolatrous State ; the Continuance therefore of such a Law should seem unreasonable, when the *Gentiles* also were to be taken into Covenant with GOD, and made Partakers with them of the same common Blessings. This is also confirmed by several of the Prophecies already considered, which speak of that great Event, as the Effect of a Law to go forth out of Zion, and say, that the Person to be employed for that Purpose, should be for a Covenant of the People, that GOD would make an everlasting Covenant by him, and that the *Isles* should wait for his Law.

BUT the Prophecy of *Jeremiah* (Chap. xxxi. 31, 32.) determines this Matter beyond

PART yond Dispute, declaring in this clear positive manner: *Behold the Days come, saith the LORD, that I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the LORD.* The Application of this Prophecy to our Purpose is so very obvious and intelligible, and I have already said so much in Defence of it (c) in a Discourse on this Subject, which has yet met with no Reply, that I need say no more at present, either to explain it, or to justify the Use we make of it.

ANOTHER Prophecy to the same Effect is that of *Deut. xviii. 15, &c.* Where *Moses saith, The LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the LORD thy GOD in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the LORD my GOD; neither let me see this great Fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto*

(c) Serm. V.



*unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my Words which he shall speak in my Name, I will require it of him.*

PART  
II.

These Words were understood by St. Peter (*d*) as a Prophecy concerning CHRIST our Lord; and this Application of them I endeavoured to justify (*e*), as founded upon the true Sense and Interpretation of the Place. Others however have understood them, as spoken and intended of a *Succession of Prophets*, to be raised up among the *Jews* after *Moses*. This Sense has been insisted on by the Author of *Grounds*, &c. and is still insisted on in *Scheme*, and with much greater Shew of Argument and Reasoning, than he has bestowed upon any one Prophecy besides. I must therefore beg the Reader's Patience, while I examine his Arguments distinctly, and endeavour to confute them.

I WAS very sensible, when I first wrote on this Subject, that a great deal of Trash had been raked together, to expose, rather than to explain, the Passage in Dispute. But I was not willing to re-publish it to the World, partly from a Persuasion that it did not need a Confutation; and partly with Hopes, that a solid Defence of the true Meaning of the Passage would suffice to discountenance all that idle Stuff, which I thought had been intended for Snear, rather than

(*d*) Acts iii. 22.

(*e*) Sermon at *Norwich*.

PART  
II.

than for Argument. But seeing it still insisted on as material, pressed again and again with a great deal of Confidence, as expressing the true Intent of the Prophecy; I will lay it before my Reader, as it is urged by the Author of *Grounds and Scheme*: Not doubting but I shall make it appear, that this Gentleman has overshot the Mark, and exposed that Sense of the Passage, which he contends for, to such a Degree, that the *literal* Interpretation of it will appear to be, not only more eligible, but also unquestionable.

THE Author of *Scheme*, in Case the Application of *this Prophecy* to a *Succession of Prophets* should fail, hath it seems made a prudent Reserve of another, which will equally serve his Purpose. Thus he begins his Dissertation upon the Passage in Dispute, (f) “ These Words are supposed by many “ Learned Men, *Jews* and *Christians*, to “ be spoken of *Joshua*: — Others under- “ stand them to be a Promise of a Suc- “ cession of Prophets. — And one or o- “ ther of these seems plain to me to be “ the certain Meaning of the Place.” An odd Expression from one that seems divided between two inconsistent Interpretations: For to the Degree that *one* is *probable* or *certain*, the *other* must be *uncertain* and *improbable*. But why one of these two Interpretations rather than any other? “ From “ this

(f) *Scheme*, p. 238.

“ this Consideration, that *Moses* is giving  
 “ the *Jews* Directions of immediate Use, —  
 “ and therefore — must intend an imme-  
 “ diate Prophet.” I refer the Reader to  
 the last Direction given by *Moses* in the  
*preceding Chapter, ver. 14, &c.* concerning  
 a King, and leave him to judge of the  
 Weight of this Argument.

PART  
 II.

HOWEVER he is not so equally divided  
 between those two *plain, certain* Interpretations,  
 but that he is able to make a Choice,  
 and has offered his Reasons for applying it  
 to a *Succession of Prophets* (g). Where, he  
 takes it for granted, That there is a *Con-*  
*nexion* between the *Prophecy* in Dispute, and  
 a preceding *Prohibition* against hearkening  
 to *Diviners* and *Enchanters*, &c; and that  
 “ the raising up a Prophet, to whom the  
 “ *Jews* should hearken, is the Reason gi-  
 “ ven, why the *Jews* should not hearken  
 “ to Diviners” (b). From whence he ar-  
 gues, That not only an *immediate Prophet*,  
 but also a *Succession of Prophets*, was in-  
 tended; (i) because “ one single Prophet  
 “ to be raised up immediately who might  
 “ soon die, could not be a Reason, why  
 “ the *Jews* should not hearken to Divi-  
 “ ners.” Upon this Supposition much is  
 said to shew the Clearness of his Interpretation,  
 and the Absurdity of the contrary:  
 But not a Word to prove this *supposed Con-*  
*nexion,*

(g) Scheme, p. 241.

(b) p. 242.

(i) p. 243.

PART *nexion*, as if it were indisputable. Where-  
 II. as he could not be ignorant, that they,  
 who *urge this Prophecy, as relating literally*  
 to JESUS, allow of no such Connexion,  
 and would expect some Proof before they  
 admitted it. I say therefore, the Supposi-  
 tion, upon which this Argument is found-  
 ed, not only wants to be proved, but far-  
 ther it is intirely groundless. Is there any  
*connecting Particle*, which might lead a Man  
 to expect, or look for some Connexion be-  
 tween the *Prohibition* and the *Prophecy*? as  
 our Author would insinuate by his Expla-  
 nation, (k) “ Do not hearken to a Divi-  
 “ ner: FOR the LORD will give you a  
 “ Prophet.” Where of his own Head he  
 has thrust in a connecting Particle, and  
 then laughs at the Absurdity of their In-  
 terpretation, who allow of no such Con-  
 nexion, nor can find any Shadow of a Rea-  
 son for supposing any. Is the whole Book  
 of *Deuteronomy* such a continued Discourse,  
 that no one Passage besides this can be  
 found, which has not some Relation to,  
 or Connexion with what goes before it? So  
 far from it, that Transitions from one Sub-  
 ject to another are most frequent. Is the  
*Prohibition* relating to *Diviners* imperfect,  
 taken separately from the Prophecy in Dis-  
 pute? No. You find the same Prohibition,  
*Lev. xix. 26.* and again, *ver. 31.* without  
 any Mention or Intimation given of any  
 Prophet to supply their Place. Lastly, if

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(k) Scheme, p. 242.

a Reason were necessary to inforce the *Prohibition*, there are the strongest Reasons imaginable to inforce it, taken seperately from the subsequent Prophecy, *viz.* That the *Thing prohibited* was notoriously wicked in itself, *an Abomination to the LORD*; that for such *Abominations he drove out the Canaanites before them*, and would *not suffer them so to do.* After such Reasons as these, need we to look for more? Or does it become a fair Interpreter, where both Passages are perfect and intire taken seperately, to screw them together by forceably applying a connecting Particle, in such a needless Case?

BUT this is not all. The Text itself must be tortured to countenance this supposed Connexion. Take the Words in their plain and obvious Sense, they will not admit of such a Connexion; and you must admit their Interpretation to be true, before there will be any Colour for it. The *Scheme* shews you the Absurdity over and over again of reading them in Connexion, if you put any Sense upon them different from his own; consequently nothing but his Interpretation will support the Supposition of a Connexion. And is not this a monstrous Way of Reasoning, to prove an Interpretation by a supposed Connexion, which Connexion has nothing to support it, but the Supposition of the Truth of that Interpretation? See now, in what this mighty Argument, upon which there is so much Triumph, upon which we

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are

PART II. are ridiculed, as taking independent Passages for Sound-sake without Regard to the Context, ends! Why truly, if his Interpretation be just there is a Connexion; and if there be a Connexion his Interpretation must be true. If he would first shew me the Necessity of such Connexion and from thence infer the Truth of his Interpretation; or if he would shew me the Necessity of his Interpretation and from thence infer a Connexion, I should hearken to him. Till one of these be proved independently of the other, the Passages must stand, in the Condition the Writer has left them, unconnected; it is not in the Breast of every Interpreter to thrust in a *connecting Particle*, as he pleases. The Connexion must first be proved, to make the one Passage a Guide to us in the Interpretation of the other. Nothing like this has been attempted; and therefore we look upon all Arguments drawn from thence as frivolous and impertinent.

I PROCEED therefore to the Arguments drawn from the subsequent Context, to prove that the *Prophet to be raised up* must be understood of a *Succession of Prophets*. There we allow a *Connexion*, the proper *connecting Particles* are to be met with, and a Reader of an ordinary Capacity may perceive, that from *ver. 15.* to the *End* is a Continuation of the same Subject. Whereupon our Author observes, That “the Rule laid down for the Tryal of the *promised Prophet is such*, as implies a  
“ Succession

“ Succession of Prophets was intended ” (l). P A R T II.  
 He does not go about to prove this himself, but refers you to *Stillingfleet*: who says, (m) “ The Charge which follows against false Prophets, and the Rules to discover them — had not been so pertinent and coherent, if the Opposition did not lie between the Order of true Prophets, and the false Prophets which should rise up amongst them. ” It is past my Reach to find out this Incoherence. The subsequent Words are a Caution against false Prophets, and there is a Rule given for the Discovery of them. What then? If only one Prophet had been promised, might not many false Prophets arise notwithstanding? And if so, was not a Caution to guard against them necessary? And was it not very proper to give Rules for the Discovery of them? Where then is the Incoherence?

QUESTIONING the Strength of this Argument, to prove, that a Succession of Prophets was intended, the Author of *Scheme* urges, (n) That “ still JESUS will be excluded by [the subsequent Words] from being the Prophet intended. ” Why? “ Because he could not possibly be subject to Death for speaking in the Name of GOD what GOD had not commanded him to speak, or for speaking in the  
 Q 2 “ Name

(l) *Scheme*, p. 243.  
 Sacrae, l. 2. c. 4.

(m) *Stillingfleet's Orig.*  
*Scheme*, p. 244.

PART “ Name of other Gods, and consequently,  
 II. “ could not have this Rule laid down for  
 “ him.” It is true, He could not possibly  
 be subject to Death for the beforementioned  
 Reasons, neither could the *Prophet promised*,  
 nor any Prophet, who, having *Words put  
 into his Mouth by GOD, speaks all that  
 GOD commanded him.* But false Prophets  
 might arise, speaking what GOD had not  
 commanded, and speaking in the Name of  
 other Gods; and a Caution to guard a-  
 gainst; and a Rule to discover such, might  
 be very requisite. What then could the  
 Author mean by this Objection? What no  
 body else, I believe, ever meant or thought  
 of besides himself; That the Caution giv-  
 en at the 20th *Verse*, is not against a *false*  
*Prophet* in Contradistinction to the *true*, spo-  
 ken of in the *preceding Verses*, (upon which  
 Supposition his last-cited Objection from  
*Stillfleet* is founded) but that it respects  
 the same true Prophet promised, whom he  
 supposes capable of speaking in GOD’s  
 Name what GOD had not commanded;  
 nay, and of speaking in the Name of other  
 Gods. As fond as our Author seems to  
 be of this Argument, which he has thrice  
 repeated, I should think it an Affront to  
 my Reader to offer him a Confutation of  
 it; I will therefore leave it, as I found it,  
 to convince whom it can.

HAVING cleared the *Context* from fa-  
 vouring their Interpretation, who maintain,  
 That by the *Prophet to be raised up*, is  
 meant



meant a *Succession of Prophets*; I shall proceed to the Consideration of some other Arguments (o); the Substance whereof, I think, may be comprized under these two Propositions: That *it was requisite the Jews should have a Succession of Prophets to supply the Place of, and to answer the Purposes for which Application was usually made to, Diviners, &c. among the Heathen.* And, That *they actually had a Succession of such Prophets.* To which I answer, That if both these Allegations were true, it would not follow, that the Passage in Dispute was a Promise thereof. For Passages of Scripture must be explained by themselves and their *Context*, and not by what Men think GOD should, or might truly, have said instead thereof.

HOWEVER, upon Inquiry it will appear, that neither of these Allegations are true in the Sense intended. It was not *proper* or *necessary* that GOD should raise up a *Succession of Prophets* to serve those Purposes, for which *Diviners* were applied to. Allow, *the Jews by living among the Egyptians, extremely addicted to Enchantments, &c. were grown fond of these sublime Sciences:* Was it proper or fit they should be indulged in every Thing they grew fond of? They were notoriously fond of visible Gods, and of having the Object of their Worship represented by Idols; and for the same Reason

Q 3

(o) Scheme, p. 244.

PART II. son GOD should have prevented *Jeroboam's* Scheme, and allowed them some Idol-representation of himself, before that wicked King set up Calves at *Bethel*. The consulting Wizards and Inchanters, was a Thing wicked in itself, an *Abomination to the LORD*, who to discourage them from doing the like, told them, *For these Abominations the LORD thy GOD doth drive the Canaanites out before thee*, adding, *The LORD thy GOD hath not suffered thee so to do*. This was Reason sufficient, why they should not hearken to Diviners; “It is an Abomination to the LORD; do it at your peril of suffering in the same manner as the *Canaanites* did, whom GOD drove out before you because of such Abominations.” And yet, as if the going to Enchanters were lawful in itself, as if GOD in prohibiting it had debarred the *Jews* of some innocent Privilege, for which it was proper and equitable to make them Satisfaction in some other Way; a farther Reason must be squeezed out of the following Words, and a Promise wrested from them, That GOD, in Recompence, would raise them up a *Succession of Prophets*, with full Power to do from him, what *Heathen Diviners* pretended to do by *Art Magick*.

I SHOULD not have thought an Argument of this Kind worth Notice, if it had not been first used by *Origen*, and afterwards cited by *Stillingfleet* out of *Origen*, for  
the

the same Purpose. *If, says he (p), while other Nations had Persons among them, who foretold what was to come by the Flight and Singing of Birds, &c. the Jews, (who had in common with others a Curiosity to know future Matters) had been forbid to take the beforementioned Methods, and had no Methods of their own, to be acquainted with Matters to come, they would immediately have entertained mean Thoughts of their own Religion, &c.* I will not dispute the Curiosity of the Jews, nor disallow the ill Consequences that Curiosity tended to, mentioned by *Origen*. Nay, I acknowledge it to be Fact, That their extravagant Curiosity did actually betray them into those very Consequences, To prefer *Pagan*, to their own Religion, to have Recourse to *Heathen* Oracles, to endeavour to establish such Oracles among themselves, and to slight the Prophets after *Moses*, because they did not undertake to satisfy their Curiosity in the same manner that *Heathen* Oracles and Diviners did. But will any one therefore dare to assert, That such Curiosity ought to be satisfied; that Men, who have not Persons among them inspired by GOD for that Purpose, may go to Wizards; that, if the Jews had not a constant Succession of such Men, *their own Law warranted the Violation of its own Ordinances; and the abandoning the Service of GOD, for the Worship of the Deities of foreign Nations?* Where does it warrant them? In

Q 4

the

PART II. the disputed Passage before us? That is begging the Question, and for a Purpose, which will convince any rational Man, that their Interpretation of it is not a true one. But if it be not so, *How*, says *Origen*, could any that were zealous for the Jewish Law, reprove those that consulted Heathen Oracles; as we read *Elijah* did *Abaziah*, saying, *Is it because there is not a GOD in Israel, that ye go to enquire of Baal-Zebub the God of Ekron?* How? Monstrous Question! Do I need to answer it? Because it was abominably wicked in itself; because it had been as plainly and peremptorily forbidden by GOD, as any thing possibly could be upon peril of utter Extirpation; because it was a notorious Contradiction to the *first Commandment*, subverted the very Foundation of the the Jewish Religion, and could not be committed by one, that had any Regard to the GOD of *Israel*.

THE Author of *Scheme*, urges on this Head (q), That *Elijah* voluntarily took upon himself the very Business of telling the Fate or Fortune of *Ahaziah*, in order, as it seems, to prevent Application to foreign Deities or Diviners about such Matters. True: He did tell *Abaziah's* Fate, and did it to prevent Application to foreign Deities and Diviners; but not by Way of Encouragement to expect, that every Inquirer might have such Questions answered by him, or succeeding Prophets,

Prophets ; but by way of absolute Discouragement from applying to *Heathen Oracles* on any Pretence whatsoever. *Abaziab's* Fate is told, as the Consequence of his Sin in making such Application ; he is threatned with Death by way of Punishment for it, *Therefore thou shalt not come down from that Bed on which thou art gone up, but shalt surely die,* 2 Kings i. 6, 16. There is nothing in all this, but what agrees with the *Prohibition* given by *Moses* against hearkening to Diviners, &c. *Deut.* xviii. 9—14. taken separately from the subsequent Prophecy. Upon the Whole, you may as well argue, That it was *proper* and *necessary*, GOD should allow the *Jews* some Emblematical Representation of himself, as that he should raise up a *Succession of Prophets* to supply the Place of, and serve the Purposes for which Application was made to, *Heathen Diviners.*

BUT it is alledged, That the *Jews* actually had “ a Succession of Prophets in  
 “ Analogy to Heathen Diviners, who shew-  
 “ ed their Inspiration in the Discovery of  
 “ lost Goods, and in telling Fortunes,  
 “ whereby the meanest Person in *Judea* had  
 “ the Opportunity of having this Miracle  
 “ wrought for him, whenever he had Occa-  
 “ sion (r). The Difference between a Jewish  
 “ Prophet and a Diviner *consisting in this.*  
 “ The one supposed to be inspired, or to have  
 “ Words

(r) *Grounds, &c.* p. 28.

PART II. “ Words put into his Mouth by GOD, the  
 II. “ other to speak without Inspiration, either  
 “ by some Dealings with familiar Spirits, or  
 “ by magick Art (s).” I hope the Reader  
 will keep in mind this Explanation of the  
 Word *Prophet*: For our Inquiry now is,  
 Whether the *Jews* had a *Succession of Pro-*  
*phets*, according to this Explanation of the  
 Word; and nothing but a *Succession of*  
*such Prophets*, will give any Countenance to  
 the Supposition of a *Connexion* between the  
*Prophecy* in dispute, and the preceding *Pro-*  
*hibition* against hearkening to Diviners. Now  
 in this Sense of the Word, I say, they were  
 so far from having a *Succession of Prophets*,  
 that they had no *such* Prophet. Where is  
 that credulous Unbeliever, that will assert,  
 that *Moses* served the Children of *Israel* in  
 this Capacity of satisfying the Curiosity of  
 every idle Inquirer, where he might find  
 his *lost Goods*, or what remarkable Turns  
 he should meet with, as a private Man, in  
 future Life? All the Days of *Joshua*, who  
 succeeded *Moses* as Governor and Leader of  
 the Children of *Israel*, we read of no Prophet.  
 And if he be reckoned first in the *Succe-*  
*ssion of Prophets*, what Man of any Can-  
 dour or Ingenuity can find the least Grounds  
 to suspect, that he ever *told* any Person his  
*Fortune*? Till a Hundred Years after his  
 Death we read of no Prophet. About  
 which Time *Deborah* arose, who foretold  
 the Victory of the Children of *Israel* over  
*Jabin's*

(s) Scheme, &c. p. 253.

*Jabin's Army.* But who ever imagined, PART II.  
 that *the Children of Israel*, who *came up to her for Judgment*, consulted her at any time about *lost Goods*, and where they should find them? After her, we read of a Prophet sent to reprove the People for their Backsliding and Ingratitude to GOD: And on this Account he has the Title of a Prophet, though his Message had no Relation to Things future. In short, from *Moses* down to *Samuel*, you have not a single Instance, which gives the least Colour to suspect, that the *Jews* had any Prophet, much less a *Succession of Prophets*, who undertook to answer Questions relating to the private Circumstances and Fortunes of Men.

AND indeed, the first Instance alledged for this Purpose, is that of *Saul* applying himself to *Samuel* about his Father's Asses that were lost; which you may plainly see was ordered by Providence to forward an Event of great Importance to the whole Nation, *1 Sam. ix. 16.* The LORD told *Samuel*, *To Morrow about this Time I WILL SEND thee a Man out of the Land of Benjamin, and thou shalt anoint him to be Captain over my People Israel.* Both the other Instances, *1 Kings xiv. 2,* &c. *2 Kings viii. 8,* &c. appear to be of the same Kind, ordered by Providence to give his Prophets an Opportunity of foretelling to proper Persons Things of much higher Importance, than what the Messengers came to the Prophets about. So that in about Six hundred

PART II. hundred Years, you have three single Instances, not of Prophets who made it their Business, as *Wizards* and *Fortune-tellers* did, to tell every idle Inquirer what should befall him in private Life; but one single Instance of each of those Prophets speaking to a Question of private Concern, when Purposes of a much more important Nature were evidently intended by Providence to be served thereby. And from these it is inferr'd, "That the *Jews* had a *continued Succession of Prophets* in Analogy to *Heathen Diviners*, who shew'd their Inspiration in the Discovery of *lost Goods*, and in *telling Fortunes*: Whereby the meanest Person in *Judea* had the Opportunity of having this Miracle wrought for him, whenever he had Occasion." This is Matter of Fact, the Proof whereof lies upon him that has asserted it. The Reader sees the Proof that is offered: If he think those three Instances are sufficient to prove, That the *Jews* had a *Succession of Prophets* in Analogy to *Heathen Diviners*; that Persons of all Ranks had thereby an Opportunity of having their *Fortunes told*, or *lost Goods discovered*; and that this Practice was so common among them, as to become an *undisputed Matter of Fact*; he has my free Leave to think with our Author, I will not pretend to dispute with, or to convince him.

I HAD almost overlooked one Argument, to prove a constant Succession of *inspired*



*spired Fortune-tellers among the Jews.* But I could not have failed my Reader in a Case, where he has less Occasion of Assistance, unless it be to understand upon what Grounds the Argument is framed. GOD in reprov- ing the idolatrous Disposition of his People by the Prophet *Isaiab*, puts them in Mind of the great Things he had done for them; with this Circumstance, to convince them they were done by him, and not by any strange Gods, because he had foretold them, and they came to pass accordingly: (*t*) *I have even from the Beginning declared it to thee; before it came to pass I shewed it thee: Lest thou shouldst say, Mine Idol hath done them, and my graven Image and my molten Image hath commanded them.* “Which “ Words (*u*), says our Author, not only “ imply, that the Business of the *Diviners* “ among the *Heathen* and of the *Prophets* “ among the *Jews* was much the same; “ but also that the *Prophets* were raised up “ in *Israel* to supply the Place of *Diviners.*” Now he that can find any thing relating to *Diviners*, or their Office in this Passage, has a Skill in discovering Scripture-mean- ings, which I cannot envy, because I do not understand it.

THE judicious Reader perhaps will ask, Why in this Case the Author of *Grounds and Scheme* has so far out-stretched his Authorities? For not content to hold with *Stillingfleet*

(*t*) Isa. xlvi. 5.(*u*) *Scheme*, p. 259.

PART II.

*Stillingfleet* and *Grotius*, that the *Jews* had a constant Succession of Prophets, he ventures to take a large Step, and roundly asserts, That the great Employment of these Prophets was, to serve all those Purposes, for which Application was usually made to *Wizards* and *Fortune-tellers*. *Stillingfleet* gives us a quite different Account of them, (x) “ Their Work was to inform the People of their Duties, or to reprove them for their Sins, or to prepare them for the Coming of the MESSIAS. For the primary Notion of a *Prophet* doth not lie in foretelling future Events, but in declaring and interpreting to the World the Mind of GOD, which he receives by immediate Revelation. And from hence it is in Scripture that the *Patriarchs*, as *Abraham* and others, are called *Prophets*, not because of any Predictions uttered by them, but because of the Frequency of immediate divine Revelations among them. (y) ”

HERE is a wide Difference between our Author and his Authorities in their Notion of the Word *Prophet*: And the Reason for it will appear very plain, when it is observed, that any other Sense of the Word, besides that new invented one he has given us, will not serve the present Purpose. For they, who interpret the Passage in Dispute of a *Succession of Prophets*, are very sensible their great Strength lies, in a supposed Connexion

(x) Orig. Sacrae, 1. 2. c. 4.

(y) Ib. c. 5.

nexion between it and the preceding *Prohibition* against hearkening to *Diviners*. But in *Stillingfleet's* Sense of the Word, what Connexion can there be? Could any thing be more ridiculous than to say, Do not hearken to *Wizards* and *Fortune-tellers*; for I will give you a Set of Men whose Employment it shall be “ to inform you of your Duties, to reprove you for your Sins, and “ to prepare you for the Coming of the “ MESSIAS?” What Recompence could this be to inquisitive People debarred the Privilege of consulting *Soothsayers* and *Conjurers*? Or how could *Societies* established for *Spiritual Instruction* satisfy the Curiosity of a People grown fond of *Egyptian Enchantments*, and desiring continually to be informed, what should befall them in future Life?

OUR Author foreseeing this insuperable Difficulty, with which their main Argument would be embarrassed, unless he could find out another-guise Employment for his *Jewish* Prophets, has ventured with a modest Assurance to tell you, That they had a *Succession of Prophets of their own, to answer their Exigences*, and so qualified, that they need not to go to *Diviners*, when they wanted to have their *Fortunes told* or *lost Goods discovered*: For that even the *meanest Person* in *Judea* by Application to these Prophets, had the Opportunity of having this Miracle wrought for him, whenever he had Occasion, and the doing of it became a common *indisputed*,

PART *indisputed Matter of Faët.* What Truth  
 II. there is in this, let the Reader judge. I  
 will however do the Author this Justice  
 to acknowledge, That if a Connexion must  
 be found out between the Prophecy in  
 Dispute and the preceeding *Prohibition* a-  
 gainst hearkening to *Diviners*, he has IN-  
 VENTED an Intérpretation, which alone  
 can suit the Purpose; but how he will be  
 able to support that Invention is his Con-  
 cern, not mine.

THEY to whom the Prophecy was spo-  
 ken could not understand it in this Sense:  
 For *Moses* never served the *Jews* in the  
 Capacity of a *Fortuneteller*, the People ne-  
 ver applied to him for the Discovery of  
 lost Goods, or to have their Fortunes told.  
 Whatever he foretold was of publick  
 Concern, and that not to satisfy the Cu-  
 riosity of People prying into the future  
 State of their public Affairs, but to in-  
 force Obedience to the Laws he gave them,  
 by Promises of future Blessings and Suc-  
 cess in Case of Obedience, and by Threat-  
 nings of the contrary in Case of Disobe-  
 dience. Those *Jews* therefore who had seen  
 and been acquainted with *Moses's* Conduct  
 could never imagine, that the Promise of  
 a *Prophet like to Moses* should signify a  
*Succession of Prophets*, to serve those Pur-  
 poses for which Application was usually  
 made to *Diviners* and *Fortune-tellers*, which  
 Purposes he had never served, nor given  
 any Countenance to. And if they could  
 have

have been so absurd as to imagine, that a *Prophet like to Moses* signified a Character which *Moses* never took upon him, never in any one single Instance pretended to; yet the Event must inevitably have convinced *them* and the succeeding *Jews* of their Mistake. For Three hundred Years after *Moses* did not produce one Prophet pretending to such a Character, not one Instance of any Person applying to a Prophet in those Days, for the *Discovery of lost Goods*, or for any of those Purposes for which Application used to be made to *Enchanters*, and *Wizards*, and *Diviners*; nor is any the least Intimation given, that the Prophets pretended to, or that the People expected such Services from them.

THUS much Ground therefore we have unquestionably got of our Opponents, That the Passage in Dispute cannot be understood of a Succession of *such* Prophets, as our Author speaks of; because *Moses* was no such Prophet, neither his immediate Successors; which both He and They must have been, according to that Interpretation. On the other hand, if you take *Stillingfleet's* Sense of the Word *Prophet*, then there cannot be any Connexion between the Passage in Dispute, and the preceding Prohibition against hearkening to Diviners, &c. the Supposition thereof is perfectly ridiculous, and consequently his Argument founded upon that Supposition, is totally groundless.

## PART

## II.

THE only remaining Argument in *Stillingfleet* or *Scheme*, why the Passage in Dispute should be understood of a *Succession of Prophets*, amounts to no more than this; They both are at a Loss for a Text to serve an Hypothesis; from whence they conclude they have a Right to press this into their Service. “ There is (says *Stillingfleet* (z) no other Place in the whole *Pentateuch*, which doth expressly speak of a Succession of Prophets, if this be not understood of it. ” For the self-same Reason, this ought not, any more than other Passages, to be so understood; because it is far from speaking *expressly* of a Succession. “ But, says *Stillingfleet*, it is improbable a Matter of such Consequence, should be wholly pretermitted; when we find it so exactly performed in the succeeding Ages of the *Jewish* Commonwealth, their immediate Rulers after *Moses*, like Dictators at *Rome*, being most raised up by immediate Incitation, — and many of them inspired with a Spirit of Prophecy, — and how should the *Jews* have expected or obeyed them, had not GOD foretold it to them. How fruitful of Meanings is this Word *Prophet*! All Offices and Employments, even those of the Camp and the Court not excepted, are comprehended by it. If the *Jews* wanted to know by what Commission

(z) Origines sacrae, Lib. II. cap. iv.

mission their *Generals* acted in the Field, or by what Authority their *Judges* interposed in Civil Affairs; this useful *Text*, *A Prophet shall the LORD your GOD raise up unto you*, gave them present Satisfaction. If it should be urged, That these *Dictators* of the *Jewish* Commonwealth, were not only Rulers, but Prophets too, like *Moses*, whereupon the Application of the Prophecy to those Rulers is founded: I answer, That *Stillingfleet* himself supposes the contrary; he will not allow that all, though he says, “many of them were inspired with a Spirit of Prophecy.” Nor is this said truly. For out of Fourteen that are said to have governed *Israel*; for the Space of Three hundred Years after *Moses*, there is not the least Pretence, that more than Three of them, *Joshua*, *Deborah* and *Gideon*, had a Spirit of Prophecy. Therefore when *Stillingfleet* asks, “How should the *Jews* have expected these, or obeyed them when they appeared?” We may safely answer, That if they *expected* them by Vertue of *this Prophecy*, they were disappointed; and if they *obeyed* them for that Reason, they did it upon a wrong Foundation. However, thus far I will allow, That the self-same Reason, which is here given, why the Passage in Dispute ought to be interpreted of a *Succession of Prophets*, is equally a Reason, why it ought to be interpreted of a *Succession of Rulers and Dictators* in the Commonwealth; *viz. Because there is no other Passage in the whole Pentateuch which doth expressly speak of a Suc-*

PART *cession of Rulers or Dictators, if this be not*  
 II. *understood of it.*

THE Author of *Scheme* seems to dislike *Stillingfleet's* Management of this Argument, which therefore he has altered thus: (a)  
 “As the *Jews* had a Succession of Prophets  
 “bred up and formed in Schools and Colle-  
 “ges under Master-Prophets, it is reasona-  
 “ble to think there should be some Re-  
 “mains of the Institution, — in the *Pen-*  
 “*tateuch*. — This is the sole Place  
 “that seems to have any Relation there-  
 “to, — it may imply such an Institu-  
 “tion, — and therefore must be allowed to  
 “have a direct Reference thereto.” Ob-  
 serve Reader, This Promise of GOD, *I will*  
*raise them up a Prophet, — and will put my*  
*Words in his Mouth*, implies an Institution  
 of Schools and Colleges (b), where the *Jews*  
 learned the Art of Prophecy under Master  
 Prophets. Was there ever such a Charter  
 of Institution? Or could any thing but  
 mere Necessity (this being *the sole Place*  
*in all the Pentateuch that seems to have any*  
*Relation to such an Institution*) have engaged  
 an Author of so much Candour and good  
 Judgment, to allow, that the Promise in  
 Dispute, *has a direct Reference to that Insti-*  
*tution*. But if he had been disposed to fol-  
 low *Stillingfleet's* Opinion in this, as well as  
 in other Matters, he might have discovered,  
 even in the *Pentateuch*, some more plausi-  
 ble

(a) *Scheme*, p. 246. (b) *Grounds*, p. 28.



ble *Remains of that Institution*, than what this disputed Passage will afford him: Not indeed of *Schools*, where *Jews* learned the *Art of Prophecy* (for they had no such *Schools*) but of *Societies for Spiritual Instruction*, which after *Samuel's* Time began to be called *Schools of the Prophets*, because *GOD* many times called his *Prophets* out of those *Schools*, and because his chosen *Prophets* usually presided over them.

PART  
II.

STILLINGFLEET, speaking of the *Original and Institution of those Schools of the Prophets*, tells you (c), “ The first Seminaries or Places of Institution among the *Jews*, were the Cities of the *Levites*, which were dispersed up and down in the several Tribes of *Israel*. ” Which Dispersion was by *GOD's* own Appointment, as you read, *Numb. xxxv.* for this Reason, as is generally allowed, because it was their Office to teach the People, as it is expressed, *Lev. x. 11.* *To teach the Children of Israel all the Statutes which the LORD spake unto them by the Hand of Moses.* And it is said of them, *Deut. xxxiii. 10.* *They shall teach Jacob thy Judgments, and Israel thy Law.* In Pursuance of which Commission, Societies were established in the several Cities, were they were distributed among the other Tribes. “ And thence (says *Stillingfleet*) we read not of these *Schools of the Prophets*, which were

R 3

Societies

(c) Orig. sacræ, Lib. II. cap. iv.

PART II. “ Societies for spiritual Instruction, till about  
 II. “ the Time of Samuel; when by Reason of  
 “ the great Degeneracy of the Priesthood,  
 “ there seemed almost a Necessity of re-  
 “ storing some Societies, who might have  
 “ a special Eye to the spiritual Part of  
 “ GOD’S Worship and Service,” I will  
 not vouch for this Account of *Stilling-  
 fleet*: But this we may safely insist upon,  
 That if these *Schools* did subsist from the  
 first Settlement of the *Jews* in the Land  
 of *Canaan*, they had their Original in the  
 Distribution of the *Levites* among the other  
*Tribes*, and consequently we need look no  
 farther for their Institution. But if, as  
 others think, they had not their Begin-  
 ning, till the Time of *Samuel*, then it is  
 unreasonable and absurd to search the *Pen-  
 tateuch* for the Grounds of that Institu-  
 tion.

I HAVE now gone through the several  
 Reasons offered, why the Promise of a *Pro-  
 phet to be raised up*, ought to be understood  
 of a *Succession of Prophets*: I do not know  
 that I have suffered the least Shadow or Ap-  
 pearance of an Argument on that Side to  
 pass unanswered. To which Answer, I beg  
 leave to subjoyn this Observation, That the  
 plainest and most obvious Meaning of any  
 Passage, ought to be preferred and taken  
 as the true Meaning thereof; unless it con-  
 tains something absurd, or improbable, or  
 impertinent, or inconsistent with its *Con-  
 text*; and That to have Recourse to Figure  
 and

and Idioms of Speech, in the Interpretation thereof, without any Pretence of this Kind, is not allowable. Now the Promise of a *Prophet*, ordinarily and in the common Acceptation of Words, denotes *One single Prophet*. Is there then the least Absurdity or Improbability in supposing, that GOD should promise the *Jews* some One extraordinary Prophet, to put Words into his Mouth, and by him to convey his Mind and Will to them; that he should require them to hearken to him, and threaten them with Punishment if they did not? Or was it at all improper or impertinent, to add to such a Promise a Caution, to beware of false Prophets and to give them a Rule, whereby those false Prophets might be discovered? This is the Substance of the disputed Passage with its Context; and this Interpretation of it is so very obvious, that no Reader can miss of it; nor was any Man ever tempted, but for the Sake of an Hypothesis, to look out for any other Construction. I desire the Reader to take the intire Passage, the whole Context from *ver. 15. to the end*, and upon reading it all together let him judge, whether, according to the strictly *literal* and grammatical Construction of every Sentence in it; it be not perfectly good Sense, unexceptionable, all the Parts thereof having a rational and just Coherence with one another. And if this be the Case, I must say, That to have Recourse to Figures and

PART II. Idioms of Speech to find out another Meaning for no other Reason, but because a Text seems wanting to serve another Purpose, cannot become a prudent Interpreter. Indeed if the preceding Prohibition against *hearkening to Diviners* could be reckoned a Part of the Context, and the two *Passages* could be proved to have any Relation to, or Connexion with each other; then the Promise of one single Prophet only, to supply the Place of those *Diviners* had not been very pertinent or satisfactory; and it had been allowable in such a Case, to try what other possible Meaning the Words would bear, to render the Interpretation thereof more consistent. But there is not one tolerable Reason for supposing a Connexion; neither the *Matter*, nor the *Manner* in which it is expressed can lead one to suspect any; nay, the very Supposition thereof is attended with such Absurdities, as will convince any rational Inquirer, that there could be none intended. That *Prohibition* therefore is not to be regarded as a Part of the Context, and consequently ought to have no Influence in the Interpretation of the Passage in Dispute.

HENCE I was led to observe in my Sermon on this Subject, That their Interpretation, who understood this Passage of a Succession of Prophets, was neither obvious nor literal; On the other Hand, the more strict and literal the Construction we put


put upon the Words, the more unavoidably will they belong to CHRIST, and next to impossible it would be to make them applicable to any one but him. Not that I think the strictly literal and grammatical Sense of every Passage is always to be preferred, as the Sense intended by the Writer, or the *primary Sense* in Opposition to a *typical*, or *allegorical*, or *secondary Sense*. But this I believe will be allowed by every Body, That the strict grammatical Sense ought to be preferred to any other, provided it be equally rational and consistent with the Context. It was very proper and necessary therefore, in a Discourse intended to explain the true Meaning of that Passage, to take Notice, That the Interpretation thereof was not only very rational and consistent with the Context; but also that it was the only Sense, which according to strict grammatical Construction could be put upon it. Having therefore in that Discourse proved the strictly literal and grammatical Sense to be both rational and consistent with the Context; having now also confirmed the same by removing all Objections to the contrary; it follows, That there can be no Reason at all to have Recourse to Figures and Idioms of Speech to alter that Sense of the Words: Because consider'd, as standing in the Context, nothing hinders but they may be so understood, and consequently the *immediate literal*, or *primary* and *obvious* Sense of those Words

PART Words, a *Prophet*, will be *one single Prophet*, and not a *Succession of Prophets*.

II.

I URGED farther, That the Passage in dispute could not be understood of a Succession of Prophets, because the Character given of the Prophet to be raised up (*like unto Moses*) is not applicable to the Succession of Prophets among the *Jews*; it being declared, *Deut. xxxiv. 10.* That under the *Jewish State there arose not a Prophet in Israel like unto Moses.* To which it is answered (*d*). That allowing a Dissimilitude between *Moses* and the succeeding Prophets in the Particulars there mentioned, *viz. That God conversed with Moses only Face to Face, and that Moses out-did all his Successors in Signs and Wonders;* yet there was Similitude enough to justify the Character and the Application of it to the Jewish Prophets. *Stillingfleet* says, “ That  
“ between them and *Moses*, there was a  
“ great Similitude, as to their Birth, Cal-  
“ ling and Doctrine. *Grotius* urges, When  
“ *Moses* says, *like unto me*, he does not  
“ speak of his Legislative, but his Pro-  
“ phetic Office; and that the Word *like*,  
“ denotes a certain Agreement in Name  
“ and Authority.” *Scheme* adds, “ The  
“ Likeness between *Moses* and the Pro-  
“ phets to be raised up, lay in having  
“ equally the Character of Prophets in  
“ being

(d) *Scheme*, &c. p. 249, 250.

“ being inspired and equally sent of GOD, PART  
 “ or in having the Words of GOD put II.  
 “ into their Mouths, and speaking   
 “ what GOD commanded.” Here is  
 a great Variety of Words used to ex-  
 press the *Likeness* between *Moses* and the  
*succeeding Prophets*. All which amount to  
 no more than this, That they were *like*  
*Moses* in *Birth* and *Office*. In answer where-  
 to I did observe in my Sermon, That the  
*Likeness* intended could not consist herein;  
 because both these Characters of the *Pro-*  
*phet to be raised up* had been expressed be-  
 fore, which would render the Words, *like*  
*unto Moses*, perfectly useless and insignifi-  
 cant, unless some further *Likeness* were in-  
 tended. The Promise of a Prophet is twice  
 repeated, in both Places *Birth* and *Office*  
 are particularly specified, and yet in both  
 Places the *Likeness* to *Moses* is expressly  
 mentioned. Ought not this therefore to be  
 looked upon as an *Additional* Character,  
 and to imply something more, than what  
 had been before expressed? I did lay some  
 stress upon this Question, and I thought  
 justly; yet no Notice is taken of it in  
*Scheme*, nor any thing like an Answer of-  
 fered. I will endeavour therefore to give  
 it a little more Weight, by making Tryal  
 of his Reasoning on this Head in a paral-  
 lel Case. I do not doubt but it would sur-  
 prize any Man to hear me assert, That all  
 the Kings of *Israel* and *Judah* were like  
*David* and *Solomon*: But their Surprise would  
 be turned into Laughter, when I came to  
 explain

PART II. explain myself in the Manner this Author explains the Passage before us, that the *Likeness* intended lay in having equally the Character of Kings, and in being alike and equally with David and Solomon true Kings. If I say one *Man* is like another, every body would reckon me absurd and impertinent, if I meant no more than, that they are both *Men*. If I say one Prophet is like another, I should be understood to mean something *proper* to those two, over and above what is *common* and *essential* to every Prophet. Therefore according to rational, as well as grammatical Construction, *A Prophet of their Brethren like unto thee*, must signify one single Prophet, in some *peculiar Sense* like unto Moses, and cannot without charging the *Text* with repeated Impertinence, be understood of the Succession of Prophets among the *Jews*.

I ADDED farther, That the following Words, “ *And I will put my Words in his Mouth, and he shall speak unto them all that I shall command him*, suppose an extraordinary Commission, bespeak a Prophet immediately sent from GOD with some new Revelation, &c. That the settled Order of Prophets among the *Jews* were not in *this* Sense, like unto *Moses*. They had no new Law, no new Institutes of Religion to publish: ——— Their Business was to explain, and inculcate the Practice of, the Law already given by *Moses*. Nor is it supposed, “ that



“ that they were infallibly directed even  
 “ in this, &c.” Whereby I would be  
 understood, that the promised Prophet was  
 to be like *Moses* in his *Legislative Capacity*,  
 and in the *infallible Execution* of it. To  
 which the Answer in *Scheme* is (e), That  
 “ the Words imply a common prophetical,  
 “ and not an extraordinary Commission.  
 “ For what is a Prophet, but a Person  
 “ sent and inspired by GOD, and that  
 “ has Revelations; or Words put into  
 “ his Mouth by GOD? — That *Moses*  
 “ was not infallible in all his Notions, —  
 “ and that the Prophet to be raised up,  
 “ who was to be like unto *Moses*, is  
 “ supposed fallible by GOD himself in  
 “ the Words following the Prophecy be-  
 “ fore us, wherein he requires Men on-  
 “ ly to *hearken to the Words which* that  
 “ Prophet *should speak* in his Name.”  
 As to the Point of Infallibility, I answer,  
 That *Moses* was, and the Prophet to be  
 raised up is supposed to be, *infallible*; that  
 is, strictly faithful in the Execution of  
 their Commission; they delivered what was  
 revealed to them by GOD, without any Al-  
 teration, Addition, or Diminution; they  
 neither spake in the Name of GOD, what  
 GOD had not commanded, nor suppressed  
 any Thing of what he had commanded  
 them to publish. This is allowed to be  
 true of *Moses*, by all that believe he was  
 a Prophet; and in this the Prophet to be  
 raised

(e) *Scheme*, &c. p. 253.

PART II. raised up was to be like him; *He shall speak unto them all that I shall command him;* which cannot but signify the strict Fidelity of the Prophet, in delivering exactly what had been revealed to him, cautious not to add to, as well as not to subtract from, what had been commanded him; it being of equal Moment to the People, to whom that Prophet should be sent, that he should speak nothing but the Truth, as that he should speak all the Truth. Nor does the following *Verse* suppose the contrary, as is suggested; which is barely a Threatning against them, who shall not hearken to GOD'S Words, which that Prophet should speak in his Name. Nor is there any Supposition of a Prophet speaking in GOD'S Name what GOD had not commanded, till *ver. 20.* who cannot be supposed to be the same Prophet, but another, a false Prophet spoken of in Contradistinction to the true one, promised and described in the preceding *Verses*, as will appear at first View to every Reader. Here then is one express Instance, wherein the Prophet to be raised up was to be *like unto* Moses, in which the Succession of Prophets were not like him. For it is observed of *many* of their Prophets, (not all, which this Author (f) falsely charges me with) that they *erred in Vision, and stumbled in Judgment.*

AND

(f) Scheme, &amp;c. p. 254.



AND he was to be *like him* also in his Legislative Capacity, as will appear by considering well the Occasion of those Words, *I will put my Words into his Mouth, and he shall speak unto them all that I shall command him.* If, as *Scheme* asserts, they imply only a common prophetic, and not an extraordinary Commission, why were they added? A common prophetic Commission was necessarily included in the Promise of a Prophet. Must these also be superfluous Words, signifying nothing more, than had been expressed before? How easy is it at this rate to make any *Text* serve any Purpose? But instead of being insignificant Words, they will appear to be emphatical Words, designedly superadded to remove an Apprehension, which the Promise of a Prophet *like to Moses* was otherwise liable to. For it is to be observed, that the Promise of a Prophet *like to Moses* is twice repeated. At *ver. 15.* it is expressed thus, *The LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me.* Why is it again repeated? There was certainly some Mistake, some Misapprehension to be guarded against. What could that be? Was it a Mistake in Numbers, to prevent which, Care was taken to satisfy them, that by a Prophet was meant a *Succession of Prophets*? No. For then the Repetition would have signified so much in express Words. Was it to check any high Thoughts they might have conceived

PART  
II.

conceived of the promised Prophet, from that Description of him, *Like unto Moses*? No. For upon Repetition of the Promise, that Likeness is still insisted on, and nothing added, but what serves to heighten, rather than to lessen their Expectations from him. What then could be the Reason of the Repetition? The Context doth furnish us with a clear unquestionable Answer. There was one Circumstance in *Moses's* Ministry, which had put the *Jews* in the utmost Consternation, *viz.* the very terrible and astonishing Manner, in which the Law had been delivered to them; which extorted from them this earnest Petition to GOD, *Let me not hear again the Voice of the LORD my GOD; neither let me see this great Fire any more; that I die not.* Lest therefore the Promise of a Prophet like to *Moses* should raise in them an Apprehension, that GOD intended to reveal his Will to them, in the same terrible Manner by that Prophet, *Moses* tells them, that GOD was not unmindful of their Petition, but approved it, and would take care, that the Ministration of the future Prophet promised should, notwithstanding his *Likeness to Moses*, be consistent with it. Therefore the Promise is again repeated *ver.* 18. with an Addition evidently suited to this Purpose, *I will put my Words into his Mouth; and he shall speak unto them all that I shall command him.* The unquestionable Meaning of the Place therefore is this: “I will raise you up a Prophet like unto *Moses*. But be not afraid there-  
“ fore

“ fore, that I will speak to you by him, PART  
 “ in that terrible Manner I did by *Moses*. II.  
 “ No, I remember your Petition and will  
 “ not do it; but instead thereof I will put  
 “ my Words in the Prophet’s Mouth,  
 “ and he shall declare my Will to you.”

It is evident then, That the Promise of a Prophet like to *Moses* might and would have raised in them an Apprehension (if it had not been checked,) That GOD intended them a *new Revelation* to be discovered in the *same manner* with the former. For there had not been the least Ground for such an Apprehension, but upon Supposition the Prophet to be raised up should be like *Moses* in his *Legislative* Capacity: For GOD never revealed himself to them in that terrible Manner, but when he gave them the *Law* by *Moses*. Upon other particular Occasions, when he was employed by GOD to foretell some future Event, to admonish or to reprove them, or to direct their Conduct upon some sudden Emergency, they received the Divine Message from the Mouth of his Servant *Moses*. They heard the Voice of GOD, and saw the great Fire only, when the Law was delivered: Consequently nothing but the Apprehension of a new Law, could raise in them the Apprehension of being spoken to again in the same terrible manner. The Supposition therefore of his being like *Moses*, in his *Legislative* Capacity, is made and taken for granted: For nothing is said to check the Apprehension of

PART the Thing itself, but the manner of it.

II. They were still left to suppose they should have a new Lawgiver, and a new Law under his Ministration; only with this Difference, that it should not be revealed in the same terrible Manner; but it should first be revealed to the Prophet, from whose Mouth the People should afterwards receive it. This I still think an irrefragable Proof, That the Prophet to be raised up, was to be like *Moses* in his *Legislative* Capacity, and that God intended his Promise should be so understood. And if so, it is allowed, that the Promise is not applicable to the Succession of Prophets among the *Jews*, because they were not like *Moses* in this Respect.

I DID urge this Argument before, to which I have received an Answer. But when the Reader considers the Subtilty with which it is treated, the false Insinuations and Suggestions used to puzzle, not convince him; I am persuaded it will give him but a very indifferent Opinion of the Author and his Reasoning. (g) He tells me “my Inference has so little Foundation, that the very contrary is exceeding plain.” And thus he goes on to shew the Plainness of it. “God promises to raise up to the *Jews* a Prophet to prevent them from going to Diviners: And he further promises them, at their Request, that the God and the Mount bound with Fire, they did petition, that they might not hear.” (g) Scheme, &c. p. 256.

“the Prophet should not speak to them in so terrible a Manner, as was done at Mount *Horeb*. The Desire therefore of the *Jews*, and God’s Compliance with them, confute our Author. For this Desire relating to the Prophet to be raised up, who was to supply the Place of the *Diviners*; and relating to a Prophet, who was to be of immediate Use to the *Jews*, who had not the least Imagination of a new Law, and can be supposed only to act herein from a Concern for themselves, and not for remote Posterity; ought to be understood of such a Prophet as I have supposed all along.” Now can any one believe, but that it was the Author’s Intention in this Harangue to insinuate, That the *Jews* had directly petitioned GOD for a Prophet, an immediate Prophet, one that should supply the Place of *Diviners*; and that the Promise of a Prophet was given them in Consequence of their Petition and in Compliance with it? For does not he call their Desire, “a Desire relating to the Prophet to be raised up, relating to a Prophet who should be of immediate Use,” and to one that should “supply the Place of *Diviners*?” Where can we find any such Desire? Or whence can it be gathered, that the *Jews* ever offered a Petition to GOD for such things? Forty Years before, when the Law was delivered, when they heard the Voice of GOD and the Mount burned with Fire, they did petition, that they might not hear

PART II. the Voice again, nor see that great Fire any more. But this Desire was purely negative; That God would not speak to them again in the same terrible Manner; which Desire had been fulfilled, if God had not sent them any Prophet after Moses. The Promise therefore of a Prophet is not founded upon any Petition, but made by God unasked, only qualified with an Assurance (according to their negative Desire) that though in other Respects he should be like Moses, yet he should not deal with them in the same terrible Manner. Since therefore the Jews did not petition for, nor God promise them, a Prophet to supply the Place of Diviners, the Passage is not to be understood of such a Prophet as our Author supposes. And God's complying and granting them a Prophet according to all they desired in Mount Horeb, can signify no more than, instead of speaking to them in the Manner he did at Horeb, that he would speak unto them by the Mouth of his Prophet. It matters not then to whom the Concern of those Jews extended, themselves alone or Posterity, a new Law or not; since the Promise (as to the positive part of it) was made by God unasked, who without Absurdity may be supposed to have Regard to Posterity, and the Laws which Posterity should be governed by.

It is worth while to observe the egregious Sophistry, with which this Argument



is managed. What the *Jews* did not petition for is so artfully blended with what they did, that the Promise of a Prophet unasked seems to be a mere Compliance with a prior Petition; And Words are so dextrously put together, as to draw an unwary Reader into a Belief, that the *Jews* did directly ask a Prophet to supply the place of Diviners; and yet no room is left for the cautious Reader to charge him with any such Assertion. In short the whole Argument is drawn up in such a Manner, that he seems to assert nothing but what is notoriously true, and yet he is all along insinuating what is notoriously false: And his Conclusion, which at first View one would think had been drawn from Premises undeniably true, is actually built upon such as are really groundless.

I HAD urged farther, “ That the Prophet to be raised up, was to give some extraordinary Sign or Proof of his Commission, otherwise he was to be rejected, as appears, *ver. 22.* *When a Prophet speaketh in the Name of the LORD, if the Thing follow not nor come to pass, that is the Thing which the LORD hath not spoken; but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him.* Now the settled Order of Prophets among the *Jews* had not constantly, nor were usually, to have any such Credentials of a divine Commission.”

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To which the Answer is (b), "That those Words relate only to the Prophet in question, as a Foreteller of future Events; and that he was to be tryed and judged of, by those Events coming or not coming to pass; which is so far from an extraordinary Sign, — that it is the ordinary, natural and necessary Sign, whereby to know whether any Prophet foretelling future Things, speaks from GOD, or not. For when he spoke truly of Things future, — he did from the Nature of his Office, as a Prophet, necessarily give the Sign required: — And therefore the Sign required was an ordinary, and not an extraordinary Sign of a Prophet's Commission."

I MUST own, I was not aware of this Distinction, between an ordinary and an extraordinary Sign of a Prophet's Commission, when I first wrote on this Subject: For I did then, and do still think, the foretelling of future Events, to be as extraordinary a Sign, as the working of Miracles. Nor need I be afraid to confess this to my Opponent, who at other Times has seem'd inclined to prefer the former to the latter; and in Scheme (i), calls Predictions plain, miraculous Evidence, perpetual and standing Miracles. I am sure, when I

used

(b) Scheme, p. 255. (i) p. 334, 335

used the Words *extraordinary Sign*, it was not my Intention to exclude the foretelling of future Events, or any other such apparent Instance of divine Interposition, to countenance a Prophet in the Execution of his Commission. I add therefore, That the settled Order of Prophets among the *Jews*, did not usually give this, or any other such Sign of their Commission. My Adversary should seem to be of a contrary Opinion, by suggesting, that the Office of a Prophet consisted in foretelling future Events, when he says, “ He did from the Nature of his Office, as a Prophet, give the Sign required,” that is, foretell future Events. But the true Scripture Notion of a *Prophet*, doth not lie in foretelling future Events, (k) “ But in declaring and interpreting to the World the Mind of God, which he receives by immediate Revelation from himself. So that the receiving what he makes known by immediate Revelation, is that which formally constitutes a *Prophet*; but it is wholly extrinsecal and accidental what Time his Prophecy respects, whether past, present, or to come.— And from hence it is in Scripture that the Patriarchs and others, are called *Prophets*, (particularly the Prophet sent to the *Israelites* (l), when oppressed by *Midian*) “ not because of any Predictions uttered by  
S 4 “ them,

(k) Stillingfleet's Orig. sacræ, L. II, c. v. (3)

(l) Judges vi. 8.

PART II. “ them, but because of the Frequency of  
 II. “ immediate Divine Revelations among  
 “ them.” Every Prophet therefore did  
 not ~~from the Nature of his Office,~~ to tell  
 future Events, which our Author would  
 suppose to be the Sign required: It is also  
 certain, that the Jews had not a Succession  
 of Prophets, who did foretell future Events;  
 and therefore when a Prophet gave a Pre-  
 diction in Proof of his Inspiration, it was  
 not an ordinary, but an extraordinary Sign  
 of his Commission. ~~And he chose them for his  
 Laws, to justify a just Cause.~~  
 It ought to be observed farther, That  
 many of the Jewish Prophets, whose Pro-  
 phecies did respect Things future, did not  
 offer those Predictions by way of Sign, or  
 Proof of their Inspirations; but their Pro-  
 phecies concerning Things future, were the  
 Subject, and not the Sign of their Commis-  
 sion: And they were to be believed and re-  
 garded upon their bare Declaration of the  
 thing, even before the Accomplishment of  
 it. Consider only the Case of *Jonah*, the  
 Subject of whose Prophecy was, the De-  
 struction of the *Ninevites*; in Case they did  
 not repent. — Were the *Ninevites* to look  
 upon this Prophecy as a Sign, and to wait  
 the Accomplishment of it before they paid  
 any Regard to the Prophet, or just the con-  
 trary: They were to believe the Prophet  
 upon his Declaration, to repent, and so  
 prevent the Accomplishment of it. What  
 then was the Sign? For the Prediction was  
 thro’ Words, as we have seen before; and  
 did not

not to have received it as such had been exceedingly ridiculous.

The chief Business of the Prophets among the Jews, which was to reprove them for their idolatrous Disposition, or for other gross Transgressions against the Law of Nature, or the Law of Moses, did not need a Sign to countenance the Prophet in the Execution of it. There was standing Proof sufficient, when God first chose them for his People and gave them his Laws, to justify a Prophet speaking to them on these Heads, without any immediate Interposition of Providence on Behalf of that Prophet in particular. Therefore the Succession of Prophets among the Jews had not usually any such Credentials of their Commission; and consequently the Sign to be required, according to Moses, could not relate to them. But the Supposition of a new Revelation to be granted alters the Case, and renders the giving of a Sign necessary.

But our Author says, "That these Words, which require a Sign to be given, relate only to the Prophet in Question; as a Fore-teller of future Events." Why should they seem to relate to him in his general Capacity of speaking the Words which God had put into his Mouth, which Men were required to observe under this severe Penalty, *It shall come to pass, that whosoever will not hearken to my Words* which

PART II. *which he shall speak in my Name, I will require it of him.* And this Peril of not hearkening to him is plainly the Reason of that Question, *ver. 21. How shall we know the Word which the LORD hath not spoken?* As much as to say, There may come false Prophets pretending to be that true Prophet, and to have Words put into their Mouths by GOD, teaching in the Name of the LORD what the LORD hath not spoken; How shall we distinguish in this Case? Now to make the Answer applicable to the Question, the Meaning of it must be this, *When a Prophet speaketh unto thee in the Name of the LORD, or teacheth any Doctrine from him, which thou canst not judge of by what has been already revealed to thee; thou mayest expect a Sign from him, some Instance of divine Countenance: And if he pretend to give thee a Sign, and it follow not, nor come to pass; that, thou art sure, is a Thing which the LORD hath not spoken, consequently he must be a false Prophet, and thou shalt not be afraid of him, i. e. thou shalt pay no Regard to the Doctrine taught by him.* But if “these Words relate only to the Prophet in Question, as a Fore-teller of “future Events,” the Question in the most material Respect would be left unanswered: That is, *How should they know the Words which the LORD had not spoken, when a Prophet spoke to them in the Name of the LORD, by way of Precept or Doctrine only?* If then there be any Consistency between

tween the Question, and the Answer, and P A R T  
 the Occasion of both; the Words, *ver. 22.* II.  
 must be understood of some Sign to be gi-  
 ven on Behalf of the Prophet, to justify  
 him in the Execution of his Office, as a  
 Teacher having *Words put into his Mouth*  
*by God, and speaking in his Name what he*  
*had commanded.*

But the Folly and Absurdity of our  
 Author's Interpretation will appear more  
 evidently by observing, That the Rule, as  
 he has explained it, would have excluded  
 God's chiefest Prophets, from the Regard  
 that was due to them, and have frustrated  
 the very Purposes of their Mission. For  
 if it relates to them only "as Fore-tel-  
 lers of future Events; and they were  
 to be tryed and judged of by those  
 Events coming or not coming to pass;"  
 I would ask, What was to be done, when  
 a Prophet was sent with a Prediction of  
 some great future Calamity, wherein God  
 always reserved to himself a Power of Non-  
 Execution, in Case of Repentance. The  
 Intent of such Predictions certainly was,  
 that Men should believe the Prophet, re-  
 pent, and so prevent the Evil threatened  
 from *coming to pass.* But according to our  
 Author, they were to judge of the Prophet  
 by the Accomplishment of his Prediction;  
 and therefore were to wait the Execution of  
 the Evil, before they could justly give Cre-  
 dit to the Prophet.

PART

II.

IF GOD had given the Jews such a Rule, as this, with respect to their Prophets, who foretold future Events, many of his chiefest Prophets could not have been believed in their own Generations; because their Predictions related to Things at a Distance, and many times had no Completion, till the Prophets were dead, as *Isaiab's* concerning *Cyrus*, the Prophet at *Bethel* concerning *Josias*, and the Prophecies concerning the Captivity and Deliverance from it. If the Fore-tellers of these Events were to have been tryed or judged of by their coming or not coming to pass, then the People to whom these Events were foretold must not have believed them till they were fulfilled; and the Fore-tellers of them, as such, must not have been believed at all. For when Predictions are accomplished they are no longer the Objects of *Faith* but *Sense*. And he that does not believe them till they are accomplished, pays no Regard to the Prophet or his Inspiration. He believes Things because they are Fact, and not because a Prophet foretold them. And where, I pray, is the Difference of having a Prophet, or no Prophet, a false, or a true one, if there be no Dependence upon what is foretold, till it be accomplished? A Man might as well sit at Home and guess by himself, as hearken to a Prophet. For his Guess will, or it will not come to pass; and he may judge by the Event, whether he guessed right or not. Just so much

Satisfaction



Satisfaction and Reliance upon the Predictions of their Prophets had the *Jews*, and no more, according to our Author's Account of them. And thus the Promise of a Prophet (which one would take at least to signify some extraordinary Favour intended the *Jews*;) according to our Author's Interpretation of it amounts to no more than this, "I will raise them up a Succession of Fore-tellers of future Events, in Analogy to Heathen Diviners: But though they shall be inspired by me for that Purpose, yet they shall be fallible in their Predictions, so fallible, that you may not depend upon any one thing they foretell, till it be come to pass." Wonderful Promise truly! Happy Discovery! Who can sufficiently admire the Candour, the Sagacity, the good Judgment, and the other excellent Talents of him that made it!

I HAVE now finished my Reply, and must beg the Reader to observe; How this plain Passage of *Deuteronomy*, which in its *literal* and *obvious* Sense is consistent with the *Context*, subject to no Difficulties, or any thing that has the least Colour of an Absurdity, and free from all ill or suspicious Meaning, has been wrested from that well meaning and intelligible Sense to a notoriously bad one, and from a bad one to none at all. If such arbitrary Methods as these are to be used in interpreting Scripture, if such Violence

PART. be allowable to make an Author speak, not  
 II. I Sense, but Nonsense; and if that forced

ridiculous Meaning may be imposed upon  
 the World, as the plain certain Meaning of  
 the Passage, the Sense intended by the Wri-  
 ter, the primary Sense in Opposition to a ty-  
 pical, or allegorical, or secondary Sense, I have  
 then done defending Christianity from the  
 Old Testament, knowing, that the Gospel  
 whereby it is revealed, has too much good  
 Sense and just Reasoning in it to need, or  
 find, Support by such Methods.

BUT if the plain and obvious Sense of  
 the Passage, which compared with the Con-  
 text is perfectly consistent with it, and in-  
 tirely free from the least Shadow of an  
 Absurdity, ought to be preferred to a fi-  
 gurative Sense, which renders some Parts  
 thereof superfluous and insignificant, others  
 absurd and ridiculous, and which nothing  
 can countenance, but a Supposition, which  
 is even scandalous to suppose, That God  
 intended the Jews a Succession of Prophets  
 to serve the Purposes for which Applica-  
 tion was usually made to Heathen Diviners,  
 then the Passage in Dispute ought not to  
 be understood of a Succession of Prophets, nor  
 can that Interpretation be reckoned the Pri-  
 mary Sense of the Words, or the Sense in-  
 tended by the Writer.

THEY must therefore belong to some  
 one extraordinary Prophet. Not to *Josiah*;  
 for his Office and his Appointment to it

had

had been frequently signified in express Words, in Words that bear no Resemblance to the Passage in dispute: When read together, no one will pretend they contain an Identity of Character, or of any thing that could lead one to suspect, that they were intended of the same Person.

*Numb. xxviii. 18. The LORD said unto Moses, Take thee Joshua the Son of Nun, a Man in whom is the Spirit, and lay thy Hand upon him, and set him before Eleazar the Priest, and before all the Congregation, and give him a Charge in their Sight, and thou shalt put some of thine Honour upon him, that all the Congregation of the Children of Israel may be obedient. And he shall stand before Eleazar the Priest, who shall ask Council for him, after the Judgment of Urim before the LORD. At his Word shall they go out, and at his Word shall they come in, both he and all the Children of Israel with him, even all the Congregation.* Deut. iii. 28.

*Charge Joshua and encourage and strengthen him. For he shall go over before this People, and he shall cause them to inherit the Land which thou shalt see.* Chap. xxxi. 7. *And Moses called unto Joshua and said unto him in the Sight of all Israel, Be strong and of good Courage. For thou must go with this People into the Land which the LORD hath sworn unto their Fathers to give them; and thou shalt cause them to inherit it. And the LORD thy God is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee; Fear not neither be dismayed.*

PART II. *ed.* These Passages concerning *Joshua* contain a Character, not only very different from, but I think in one Circumstance inconsistent with, the Character of the promised Prophet.

If then it ought to be understood of some one extraordinary Prophet, and not of *Joshua*; it will I hope be allowed, that in Strictness and Propriety of Speech it belongs to JESUS, and to him only. No Prophet before him ever applied it to himself, or claimed Attention in Vertue of it. JESUS did not only apply it to himself, but also justified himself therein, by a most exact and punctual Completion of every Part and Circumstance of it. He was a Prophet raised up to the Jews from among their Brethren: He was like to Moses, not only in Birth and Office, but also in all the remarkable Parts of his Character. In his Behaviour and Conduct, He plainly discovered as great Steadiness and Integrity, as great Meekness and Patience, as much Prudence and good Temper, as *Moses* did: As a Lawgiver, He did visibly, and in a Manner obvious to common Sense, greatly improve and perfect the Law given by *Moses*, and purged it from a great many corrupt Glosses put upon it by Jewish Interpreters. And in doing this, Regard was had to the Petition of the People in *Horeb*, saying, *Let me not hear again the Voice of the LORD, my GOD, neither let me see this great*

great Fire any more: For GOD put Words into his Mouth, and He spake unto them all that GOD commanded him. And it happened to them who would not hearken to him, as GOD had threatned, saying, *Who-soever will not hearken to my Words, which he shall speak in my Name, I will require it of him.* For that Generation which rejected him, suffered in the most lamentable and unheard of Manner; and their Posterity, who still continue to reject him, still lie under the same Curse. And for as much as they required a Sign of him (as the Prophecy had prescribed) to satisfy them, that the LORD had spoken by him; He gave them a Sign, a most astonishing Sign, such as no Prophet ever gave; and yet that Sign, unusual as it was, and unlikely to come to pass, was exactly verified.

PART  
II.

A PROPHECY, so very remarkable, and in its *obvious Sense*, so strictly applicable to CHRIST and his Doctrine, and withal so incapable of any other Construction, without great Abuse, and even rendering the Text ridiculous, may with greatest Justice be alledged by a Christian in Defence of his Religion, and especially against *Jews*; for take it in what Sense you will (m), they must be condemned by it.

C H A P.

(m) Serm. at Norwich, p. 17, &c.

THE *Argument from Prophecy* summed up :  
The Conclusiveness of it, and some Ex-  
ceptions to it considered.

I HAVE now done with the Prophecies cited, and my Vindication of them; where I have carefully observed all the Rules prescribed by my Adversary, more carefully, than he has observed them himself. I have supposed the Scriptures, like other Writings, to have a Sense conformable to the common Use of Words and Expressions, and to the Circumstances and Connection of the Discourse (a). I have not been led by the *Authority* of any *Jews*, or by the *Example* of any *famous Authors*, nor have suffered any *Authorities never so great* to be of any Weight in the Interpretation of a *Text*, against the Rules of common Sense, that is, against the *Rules of Grammar and Criticism* (b). By these Rules I have endeavoured to discover the *primary* Sense of each Prophecy, the Sense intended by the Writer, in opposition to a *typical*, or *allegorical*, or *secondary* Sense (c). And if I have not been greatly mistaken, the natural, plain, determinate Sense of the Prophecies I have cited is this;

THAT,

(a) *Scheme, &c.* p. 388. (b) *Ib.* p. 267.

(c) *Ib.* p. 251.

THAT, though GOD had chosen the Children of *Israel* (to whom these Prophecies were delivered) out of an idolatrous World, to be a *peculiar People* to himself, and had in a Manner confined the Knowledge of himself and his Will to them; yet he had purposed in time to *make his Ways known upon Earth, his saving Health among all Nations.* That for this End a Law should go forth out of *Zion*, and the Word of the LORD (by which they were to be converted) from *Jerusalem*: Not intending by Force or Violence to compel them, but by rational Motives to induce them to *flow unto it*, or voluntarily embrace it. That this new Law or Revelation should be first communicated to the *Jews*, by a Prophet to be raised up among them like unto *Moses*; who should establish a new Covenant, not according to the Covenant made with their *Fathers*, when they were come out of the Land of *Egypt*. That yet the Influence of his Ministration upon the *Jews* should be inconsiderable, compared with the Influence it should have upon the *Gentile World*: Thus God declared his Intention of glorifying him, saying, *I will give thee for a Light to the Gentiles, That thou mayest be my Salvation unto the Ends of the Earth.* There is never the least Intimation given; of his attempting by Force to extort Obedience; but that the *Gentiles* should seek to him, that the *Isles* should wait for his Law, that in bringing forth Judgment to the *Gentiles*,

PART tiles, he should not cry, nor lift up, nor cause  
II. his Voice to be heard in the Streets: Hence

he is called *the Desire of all Nations*, and it is said, *All Nations should be blessed in him*. But notwithstanding the Glory of his Undertaking and the perfect Innocence of his Life, that he should be greatly despised and oppressed, should be *numbered with Transgressors* and cut off by Violence; God intending to serve this gracious Purpose by it, of *making his Soul an Offering for Sin*, of *justifying many by his bearing their Iniquities*, that he being *wounded for our Transgressions*, we by his Stripes might be healed. That after this, he should see of the Travail of his Soul and be satisfied; and the Work of the LORD should prosper in his Hands: For he should *purify many Nations*, Kings should give Attention to him; Princes also should pay him Homage and Obedience; he should be *a Witness to, a Leader and Commander of the Gentiles*; He should *speak Peace to the Heathen*, and his Dominion should be *from Sea to Sea, and from the River to the Ends of the Earth*: In him also the Throne of his Father David should be *established for ever*, and *endure as the Days of Heaven*; for he was to be of the House and Lineage of David, and to be born at *Bethlehem* where David was. It was also revealed, that he should come during the Continuance of the second Temple; and that it should not be long afterwards before that Temple should be destroyed.

CONSIDER




CONSIDER now, how exactly all this agrees with the Christian Scheme, the Measures that were taken to establish it, and the Success it met with in the World. Could one reasonably expect a more particular Account to be given of it in the Way of Prophecy. Every minute Circumstance indeed is not mentioned, that had been to reveal Christianity before its Time: But there is a general Draught, as full and as particular, as any Man ever gave of a long projected Scheme, which he intended at some Distance of Time to put in Execution. The grand Design, the principal Means of accomplishing it, the Method in which it should be pursued, and the chief Instrument to be employed in it, together with the most remarkable Parts of his Character, Conduct and Circumstances, are so plainly revealed, that it was impossible an Impostor should counterfeit the Execution of it, and impossible it ever should be accomplished, in the Manner there proposed, without the immediate Countenance of GOD.

FOR consider the Nature of these Predictions. Could any Thing have been foretold more extraordinary, or more unlikely to come to pass, than that which is the principal Subject of them? Are they not very particular as to Circumstances, fixing upon a Person, of a certain Nation, of such a Family, to be born at such a Place,

PART II. Place, and to appear within such a Period of Time, to fulfill the Purposes of them; describing his Moral Character, and his outward Circumstances in Life, which were to be very despicable, and therefore rendered him more unlikely to have such prodigious Influence upon Mankind, as those Prophecies universally; and that Prophecy in particular, which says most of his low Circumstances, do so clearly foretell? Do you find in History any Tendency towards the Accomplishment of this great Event, when the Prophecies concerning it were delivered? Could it have been proposed to be done by more unusual or more unlikely Means? What Consideration therefore can be wanting, to convince any rational Inquirer, That these Things could not have been foretold so long before without a Spirit of Prophecy; and that the Person, who answered all these Characters, served all the Purposes mentioned in these Prophecies, must have been fore-ordained of God for that End?

WHAT Objection then remains against this *Argument from Prophecy*? You would insinuate (d), that we build too much upon *Jewish Traditions*, in interpreting the Scriptures of the *Old Testament* by Urging, that nothing can be less satisfactory, than explaining former Passages by modern Faith and Notions, which is leading the Reader by

(d) Scheme, &c. p. 68.

a false Light; and that to prove a Divine PART  
 Original of the Notion of a MESSIAS, II.  
 we are first to shew the Notion of a MES-   
 SIAS to be expressly contained in the *Old*  
*Testament* from the *Old Testament* itself.  
 To this I entirely agree; and am sensible,  
 that we have so little Reason to urge, or  
 depend upon, the *Tradition* of *Jews* in this  
 Matter, that I think we are obliged, in  
 Justice both to the Scriptures and our-  
 selves, to stand out against it, as the great-  
 est Corruption of Scripture imaginable. I  
 agree with *Josephus*, that the *Jewish* No-  
 tion of a MESSIAS was grounded on a  
 mistaken Sense of their own Scriptures:  
 And I think it an easy Matter to dissect their  
 Notion, and to shew what Part was bor-  
 rowed from Scripture, and what Opinions  
 they groundlessly built upon it, even in  
 direct Contradiction to the self-same Parts  
 of Scripture.

JOSEPHUS says, “ The Notion which  
 “ prevailed among them, was, That there  
 “ should one come out of *Judea*, who should  
 “ have the Command of the whole World;  
 “ which Prophecy they applied to one  
 “ of their own Nation.” And thus far  
 they had undoubted Prophecies on their  
 Side; and it appears they understood the  
 true Meaning of those Prophecies better than  
*Josephus*, when he said they were intended  
 of *Vespasian*, who was created Emperor in  
*Judea*. For it is evident past Dispute, that  
 the Person promised to be great unto the

PART II. *Ends of the Earth* was to be born at *Beth-lehem*; that he to whom the Gentiles should seek, who was to be a Leader and Commander to the Nations, should be of the Seed of *David*. and *David* himself had expressly prophesied of one of his own Seed, that should have Dominion from Sea to Sea, and from the River unto the Ends of the Earth; that all Kings should fall down before him, and all Nations should serve him. Thus far therefore they were right. But from hence they went on concluding too fast, without taking Scripture for their Guide. They concluded, that this Dominion should be obtained in the usual Way, by Force of Arms and Conquest; that therefore this Ruler of the Nations should be a warlike Prince, should lead them to Victory and Triumph, and compel the Nations to be subject to them. Whereas their Scriptures say, he should be in an especial Manner a Blessing to them, that he should speak Peace to the Heathen, and be unto them for a Light, and for Salvation. Their Submission to him is constantly expressed in Terms, that signify the greatest Freedom and Willingness; there is not a Word of Force and Compulsion; which are inconsistent with his Character every where. Even those Prophecies, which speak of Kings and Nations being subject, and paying Homage and Obedience to him, represent his outward Appearance in Life, as exceedingly mean and despicable; and the Exaltation and Dominion intended him

him are expressly said to be the Consequence of his Death. *Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong; because he hath poured out his Soul unto Death.* PART II.

I CAN see no Reason therefore for all that Cavil and Stir you have made about the *Tradition* of a MESSIAS, in the four first *Chapters* of your Book. For you allow with us, and have proved, that the *Tradition* was originally founded upon Scripture; and we allow with you, that the *Jews* were mistaken in their *Tradition*; and I think it is easily seen, where their Mistake lay. From these Premises then I readily concur with you in your Conclusion, That the *express Word of GOD* ought to be the sole Foundation of all *Tradition* in this Matter. I have therefore made it my Business to search the Scriptures of the *Old Testament*; and to collect from thence the Notices they give us of a MESSIAS to come, and of the Scheme of Things to be introduced by him. And from hence it plainly appears, How far the *Jewish Tradition* of a MESSIAS, had its Foundation originally upon the Scriptures of the *Old Testament*; and likewise how far they had corrupted it with fond Notions and hasty Conclusions of their own; directly inconsistent with those very Passages of Scripture, from whence their *Tradition* had

(f) Scheme, &c. p. 90.

PART its Rise. I think what you have said about  
 II. *Tradition*, needs no other Reply.

You say in another Place (f), That we beg the Question in Dispute, by introducing our Scheme of a MESSIAS, as a Key to explain Prophecies, without producing any *literal* antecedent Ground for such Scheme in the Prophecies themselves. This Surmise appears plainly to be without Foundation. For that which effectually distinguishes the *Messias-Scheme* from the *Mosaic-Scheme*, is this, That the one was intended for the *Israelites*, as a *peculiar People*, separated from an idolatrous World, for the Service of GOD; the other has Respect to the *Gentile* World in common with them. Now this last *Scheme* of Things is as expressly revealed in the *Old Testament*, as any Thing possibly can be; and from Prophecies plainly relating to it, are collected all the other Circumstantials which make up our *Messias-Scheme*.

BUT you will urge perhaps, That there are many other Passages of the *Old Testament* cited and applied in the *New*, which I have not meddled with: Some of which, you say, are of very doubtful and difficult Construction; and some do not appear by their *Context* or the Connexion of the Discourse, to relate to the MESSIAS, though you do not know how to dispose of them

otherwise; and some are allowed in their PART  
*primary* Sense to relate to other Matters, II.  
 and can be applied to CHRIST in a *secondary* or *typical* Sense only. Granting all  
 this to be true: What do you infer from  
 thence? Is it just or fair to conclude, as  
 you did at first, That the Notion of a  
 MESSIAS to come had no better Founda-  
 tion on the *Old Testament*, than what such  
 Passages as these afforded? The contrary  
 does manifestly appear. The Prophecies I  
 have cited clearly foretell the Coming of an  
 extraordinary Person, whose Ministration  
 and Doctrine should have a very remarka-  
 ble and beneficial Influence over the *Gentile*  
 World; they give us likewise a particular  
 Account of the Manner of his Appearing  
 and the Consequences of it. All these Pro-  
 phecies are very properly and strictly ap-  
 plicable to CHRIST, and the Event of his  
 Doctrine, and to no other Person or Event  
 whatsoever. The *Argument* therefore *from*  
*Prophecy* is sufficiently established by these,  
 though we should allow all others to be  
 as unsatisfactory and as little to the Pur-  
 pose, as you can imagine.

BUT upon this Supposition you will be  
 apt to ask, Why then were they cited and  
 applied? A Question, which I think we are  
 not obliged to answer: For if the *Argument*  
*from Prophecy* be sufficiently conclusive with-  
 out them, the Use and Design of them  
 is, to us at least, Matter of Curiosity ra-  
 ther than of Necessity. And though we  
 could

PART II. could not see what Purposes were intended to be served by them, yet thus much we can plainly see, that they were not unfairly alledged to colour a bad Cause, or weakly substituted for Want of better Argument. I have observed formerly, and I believe you cannot disprove me, That no Difficulty was ever attempted to be solved, nor any disputed Point pretended to be determined, by Citations from the *Old Testament*, which are not very applicable to the Purpose. You may easily perceive, when St. *Matthew* applied those Words of *Hosea*, *Out of Egypt have I called my Son*, to CHRIST'S Return out of *Egypt*, there was no Difficulty to be removed, no Objection to be obviated; and had the Words in the strictest Sense been applicable to CHRIST, nothing of Consequence could have been built upon them. There could be no Temptation therefore, one Way or other, to cite them unfairly, or to apply them impertinently.

NEVERTHELESS, I think we are able to satisfy the Curiosity of any reasonable Person in this Matter. As to Citations of Passages supposed to be of Difficult Construction; you will allow those Difficulties, let them appear never so great to us at present, might be no Difficulties at all at the Time of citing them; when the Language in which they were wrote was much better understood, than it is at present. You cannot therefore fairly conclude



clude against the Propriety of a Citation made so long ago, where the seeming Impropriety depends entirely upon the present difficult Construction of the Passage cited: Besides, in such Cases much depends upon the Method of Solution. For if you pore upon a difficult Passage in any Author singly by itself, it is a great Chance if you discover its true Meaning: The proper, usual and allowed Way in such Cases is, to compare it with other Places, which bear any Resemblance to it, either in Words or Meaning, by which Means the Sense and Construction of difficult Passages have been cleared to Satisfaction. And in this you seem unwilling (g) to allow us that common Privilege, which all Men have a Right to, and are allowed to take in interpreting other Authors. You would tye us down to the Consideration of every single Citation by itself, without suffering us to illustrate and confirm the probable Sense of it, by other parallel Places, which speak to the the same Effect. And yet thus, I am persuaded, many of those Passages, which you say are intricate and of doubtful Construction, may be illustrated to the Satisfaction of an impartial Inquirer.

As to those Citations, which considered as they stand with their Context, you say should seem rather to relate to other Matters;

(g) Scheme, p. 137.

PART II. Matters, though you know not how to apply them otherwise; which Difficulty on your Side, you would account for by pretending a *Want of History* (b): Concerning such I would observe, That Prophecies thus circumstantiated may not be a good Foundation to begin upon, or be thought sufficient of themselves to bear the whole Weight of the *Messias-Scheme*. But that Scheme being once established, and it being first clearly proved, that the Prophets under the *Old Testament* had in View such a State of things, as was afterwards introduced by the Gospel; then I say we may fairly make Use of that *Scheme*, as a Key to unfold other doubtful Places of the Prophets: And if the Sense of those Places appear to be more natural and easy, interpreted according to that *Scheme*, than any other Way; then I think they may be justly alledged by a Christian, and joined with other clearer Prophecies will carry some Weight along with them.

OF Passages cited and applied to CHRIST in a *secondary* or *typical* Sense only, you say that no Argument can be drawn from them according to *Scholastic Rules*: And in this I agree with you. Nor do I find, that any Argument is drawn from such Citations in the *New Testament*. But then I hope you will agree with me, since it appears, that the *Mosaic Institution* was not

(b) *Scheme*, p. 226.

not intended to be perpetual, that GOD had declared his Design by his Prophets to establish another more perfect and lasting Covenant, in which *Gentiles* as well as *Jews* should be included; That it is not incongruous to suppose, that GOD might purposely order several of their temporary Institutions to bear some Resemblance and have a Respect to Events, which should come to pass, when that more perfect Institution should be introduced; and might order many precedent Events likewise to be so circumstantiated, and so expressed by his Prophets, as to bear a great Analogy to, and very fitly represent Things to be done by the MESSIAS, to whom the Scriptures of the *Old Testament* had an apparent View. And upon this Supposition it will follow, That the Apostles might very justly and properly say, that such things were *fulfilled* in CHRIST and Matters relating to him; and therefore do not need any Excuse to be made for them upon the Scheme of Accommodation.

WHETHER I have given a Solution of these Difficulties to your Satisfaction, I cannot say; nor indeed am I much concerned. Yet if I see Occasion I may hereafter enlarge upon these Observations, and apply them to particular Instances of Prophecies, supposed by you to be improperly or illogically applied in the *New Testament*. At present it may suffice to observe, That I have done all you require,

PART II. as necessary to establish this *Argument from Prophecy*, and to render it conclusive. For whatever you may determine concerning other Prophecies and the Manner of applying them, those I have cited and the Argument arising from them, cannot be affected by it: Because they come up to the Point to be proved, and are sufficient (exclusive of all others) to establish it. You say, Since JESUS claimed to be the MESSIAS of the *Jews*, foretold by the Prophets, it is requisite that *Claim* should be made out: And you add, that it ought to be made out, by appealing to the Books of the *Old Testament*, to the *Law*, the *Prophecies*, and the *Psalms*. Thither we have appealed. There we find his Character and Circumstances, the grand Design of his Coming, and the most remarkable Consequences of it, spoken of in Terms strictly and properly applicable to him, and also incapable of any other fair and rational Construction. So that if one were to suppose our Religion to have been built on this Foundation only, This Foundation only is sufficient to support it.

F I N I S.



