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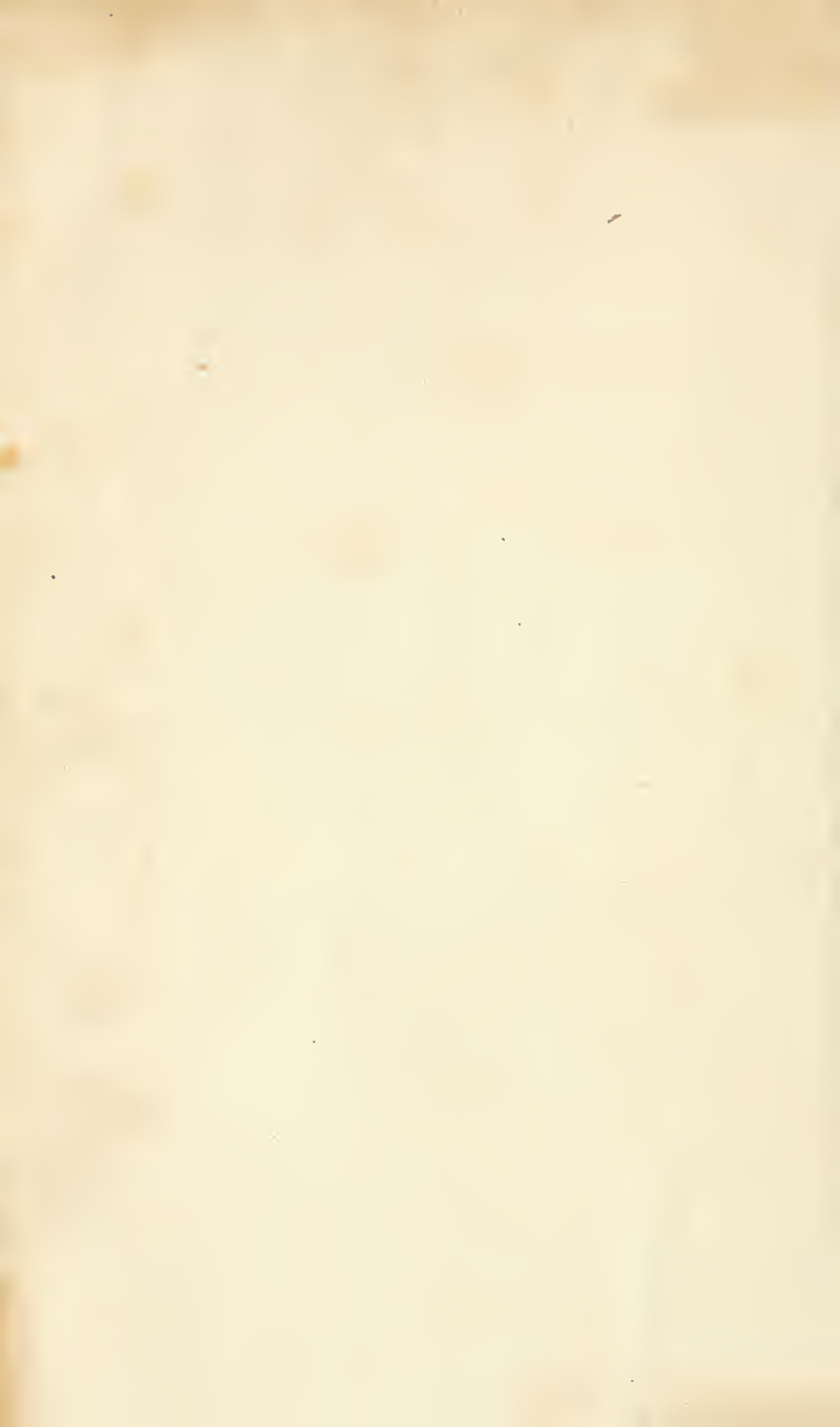
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Crooll, Joseph.

The restoration of Israel





Theo. Spring
ישוע בן מרים הוא המשיח:

THE
RESTORATION OF ISRAEL,

BY

R. JOSEPH CROOLL,

TEACHER OF THE HEBREW LANGUAGE IN THE UNIVERSITY
OF CAMBRIDGE, &c.

AND

AN ANSWER,

BY

THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

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PREFACE.

A CONSIDERABLE time ago, a copy of the book, which I here attempt to refute, was sent to me, by the Committee of the LONDON SOCIETY for promoting Christianity amongst the Jews, with a request that I would answer it. The same was done, as I understood, to a few other persons. Having looked into it, in rather a slight manner, and being fully engaged at the time, I was not at all inclined to undertake the service; thinking, that some other person, more at leisure, would do it in a more adequate and acceptable manner.

But being something less engaged, in the beginning of the present year, I again took up the copy, and read it more attentively; purposing, if not too late, to make some short remarks on particular passages, and communicate them to any one who, I should learn, was preparing an answer.

In attempting this, however, the whole concern appeared to me in a new light; and I

perceived that by this work, an opening was given to the zealous friends of Christianity, and cordial friends of the Jews ; of bringing the whole subject, in controversy between Christians and Jews, before the publick and the nation of Israel.

I am indeed free to acknowledge, that before I carefully studied Mr. Crooll's statements, I had not well understood the subject : nor had I been aware of half of the objections, current opinions, and traditions, which stand in the way of a Jew, to prevent his embracing Christianity. The arguments adduced, indeed, did not appear either conclusive, or very difficult to be answered : but questions were started on almost every part of the subject, of which I had not previously thought ; and, in some instances, I found that a considerable degree of plausibility was given to objections.

It is true, I understood, that the work was not to be published by the London Society, without an answer : but it occurred to me, that if it were not answered, the author might have to say, that he had, in some sense, challenged the Committee and friends of that Society to answer his work, but they were not able ; and therefore, that he

at length published it himself, as unanswerable: or, at least, that the substance of it would in one form or other be circulated. On enquiry, I could not learn that any one was engaged in preparing an answer: and thus I was led on, step by step, at length to undertake the service; and, after many changes in my plans and arrangements, which have occasioned much delay, the result is presented to the publick in its present form.

I cannot but fear, however, that some Christian friends may question the propriety of publishing such a work, for the sake of answering it: and I am fully aware, that stating plausible objections, without a very satisfactory refutation of them, is, in all *ordinary* cases, a dangerous measure. But this appears to me, not to be an *ordinary* case; but one which cogently requires something to be attempted: and I regard it, as a most important opening, to a fair and full investigation of the whole argument, which ought not to be neglected.

In fact, Jews have hitherto kept themselves within certain strong holds, and inaccessible recesses; making occasional incursions against Chris-

tianity; rather than attempted to lead forth their troops into the open field of fair argument: and Christians seem to have been so afraid of offending them, by clearly exhibiting the mysteries of our holy religion; that they have, as it were, kept the grand things to be contested, in the back ground. But I rejoice, that there is at length a prospect, of the whole subject becoming more generally examined and understood.

It has been the opinion of several learned men, that nothing should be brought forward, in this controversy, except the insulated question, Whether Jesus be, or be not, the promised Messiah; and that the peculiar doctrines of Christianity, should be kept out of sight. I own, I once was favourable to this idea, but it is manifest from Mr. C.'s work, that these peculiar doctrines, or at least those views of Christianity which are maintained in the Creeds and Articles of our church, form so prominent a part of their objections to the New Testament; that they are nearly inaccessible to all other arguments: and must remain so, as far as I can perceive, till it is clearly shewn that these doctrines are contained in the Old Testament; or, are not at all inconsistent with its leading principles. This,

therefore, I have attempted: with what success others must decide. Many things, in the management of the argument, will appear to the Christian reader, different from what he was prepared to expect, or approve: as indeed, they are far different from what at first impressed my own mind. But to reason with Jews, on the sole authoritative ground of the Old Testament; concerning Christianity, and its most important doctrines, which we are accustomed to prove almost exclusively from the New Testament; is an undertaking attended with far more difficulties than it may appear to be, to those who never made the trial.

In respect of such Jews, as may be induced to read this work, I can only intreat their candour and attention. I am conscious, before God, of most cordial good-will to the nation, and to every individual of it: but, as I am also deeply convinced of the truth and excellency of Christianity; I do earnestly long and daily pray for their conversion to their own Messiah, and our most gracious Lord and Saviour. I have not indeed, in what I have written, declined to use all my ability, be it what it may: "I know not
" to give flattering words;" and in a few in-

stances I have hinted a gentle reprehension. I trust, however, that even Jews will allow me to be a fair, a candid, and a benevolent opponent; and that they will not say, that I have treated them disrespectfully, or with bitterness and severity.

THOMAS SCOTT.

Aston Sandford,

October 4, 1814.

THE
RESTORATION
OF
ISRAEL.

BY R. JOSEPH CROOLI,

Teacher of the Hebrew Language in the University of Cambridge

According to the days of thy coming out of the land of Egypt will I shew
unto him marvellous things. *Micah vii. 15.*

The breaker is come up before them: they have broken up, and have passed
through the gate, and are gone out by it; and their king shall pass
before them, and the Lord on the head of them. *Micah ii. 13.*

And their seed shall be known among the Gentiles; and their offspring among
the nations: all that see them shall acknowledge them, that they are
the seed which the Lord hath blessed. *Isaiah lxi. 9.*

Prove all things; hold fast that which is good. *1 Thess. v. 21.*



DECLARATION.

IF ever this book should fall into the hand of a Christian the author would beg of him to consider the following observations.

First,—It was written without any design to publish it, and only to satisfy the Author's own opinion, as will be seen in the sequel. Secondly,—It may be said that the author is an enemy to Christians: to banish this idea, the following proof is offered.

It is well known that at the time when the law was given to Israel, all the seventy nations were worshippers of idols. By this way of worship there was no life for the Gentiles to exist in God's world. But the Lord is good to all, and his tender mercies are over all his works: he commanded to his people Israel to make intercession for all the Gentile world, and also to offer sacrifices for them; and this was done during all the time that Israel dwelt in their own land. And every year on the feast of Tabernacles, 70 young bullocks were offered for the seventy nations of this world, Numb. xxix. 13: the first day 13, the second 12, the third 11, the fourth 10, the fifth 9, the sixth 8, and the seventh day 7.

In the time of Jeremiah the prophet, Nebuchadnezzar came to Jerusalem and took Jeconiah, at that time king, together with the queen, and a great number of the nation, captives, and brought them into Babylon. At the same time, Hananiah, a false prophet, spoke in the name of God; saying, Within the space of two full years, all those that are in captivity in Babylon shall return. Jer. xxviii. 11. The prophet was commanded by God to write an epistle to the captives in Babylon. "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. Jer. xxix. 7.

It is well known that Israel never had any greater enemy than Nebuchadnezzar and his people, yet were our forefathers commanded by God to pray for them. But how much more is it our duty to pray for the nations at the present time, in particular for this country, for here we are used well, and treated better than in any other country; here we enjoy ease and security. As for myself in particular, during the time I have resided in this country, I have received a great deal of kindness from both sexes. But the real cause of writing this book was from reading a small tract published by the Committee of the THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS; and here I shall quote their own words: "If any doubts should yet remain in the mind of any person sincerely enquiring after truth, upon the heads discussed in this address; or if any new difficulties should present themselves; it would give pleasure to any member of this Committee, to confer personally with such enquirer on the subject."—No. II. p. 12.

In the beginning of this paragraph, it is said that they have answered almost every thing, and that a Jew has no more to say for himself. Considering these things, I thought I would search, and try to find, if their statement was sufficient for the conviction of a Jew. And after I set to work, I found fresh difficulties, by which it appears to me that they have yet answered nothing; and further, I think that those things which I have advanced in this book, it is impossible for the Committee to answer. All learned Christians will allow a Jew to suggest every difficulty which he thinks it impossible for a Christian to answer; but there are some ignorant Christians, who, as soon as a Jew advances any thing in his own behalf, will immediately say, he blasphemes. I hope that whoever reads this book will be a learned Christian, and will remember that a learned Committee have sent forth their publications to the Jews, on purpose to see if any Jew has any thing further to say. What difficulties I have found, I have declared in the following pages, and if the Committee are able to answer them, it may be good for both parties.

THE

RESTORATION OF ISRAEL.

MESSIAH.—This name is applicable—1. To a king ; —2. To a prophet ;—3. To a high priest. And Jehu the son of Nimshi shalt thou anoint to be *king* over Israel ; and Elisha the son of Shaphat, of Abel-mehô-lah, shalt thou anoint to be *prophet* in thy room. 1 Kings xix. 16. Thou shalt also take the *anointing* oil, and pour it upon his head, and *anoint* him. Exod. xxix. 7. Also every one that is made a king is called a Messiah. Thus saith the Lord to his *anointed*, to Cyrus, &c. Isaiah xlv. 1. This title is always given either to a king, to a ruler, or to a judge. Behold thy *king* cometh unto thee. Zech. ix. 9. Yet out of thee shall he come forth unto me, that is to be *ruler* in Israel. Mic. v. 2. But with righteousness shall he *judge* the poor. Isaiah xi. 4.

HE IS TO BE ONLY A MAN.—So shall they be my people, and I will be their God, and *David my servant* shall be king over them. Ezek. xxxvii. 24. But they shall serve the Lord their God, and *David their king*, whom I will raise up unto them. Jer. xxx. 9. Afterwards shall the children of Israel return, and seek the Lord their God, and *David their king*. Hos. iii. 5.

HE MUST HAVE BOTH FATHER AND MOTHER.—It is acknowledged by all that the Messiah was to be the Son of David : for this reason Jesus could not be the Messiah ;

and if it should be said that his mother was a daughter of David, that will not relieve the objection ; for if the daughter of David brings forth a son, he can by no means be called the son of David : for a son by a daughter has lost the very name of a son of David, although the son of his daughter. And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, *but not by the house of their mothers.* Numb. i. 18. Here we may observe, that a daughter in Israel has no pedigree of herself, for if the daughter of a priest be married to a man of another tribe, her son will be no priest ; and if a daughter of any tribe be married to a priest, and she brings forth a son, he will be a priest ; thus the pedigree of a man depends on his father only.

A SAVIOUR—is not the name of the Messiah, but the name of God ; for the Messiah himself shall look up to God to be saved. He is just and shall be saved, Zech. ix. 9. Observe the word is *וְנוֹשָׁא* venousha ; the proper sense of the word is, And he shall be saved, but not “to save himself.” And again, For I am the Lord, thy God, thy Saviour. Isaiah xliii. 3. I, even I, am the Lord ; and beside me there is no Saviour ; ver. 11. And all flesh shall know, that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. Isaiah xlix. 26. Happy art thou, O Israel ; a people saved by the Lord, (Deut. xxxiii. 29.) —*but not by the Messiah.*

THE SON OF MAN.—Ezekiel the prophet is called by this name, and was called so by God. Jesus also called himself the *Son of Man*. We shall find it very difficult to settle by what name he ought to be called : for if he is a God, he is no man ; and if he is a man, he is no God. Jesus himself never thought of such a thing ; therefore he called himself the *Son of Man* : but had he thought that he was a God, he would have called himself the Son of a

woman ; and that would have proved, that no man could have been his father ; but, if any man will contend that he was both God and man, it cannot be true : for we have the following text ; And there is none other, that can shew it before the king, except the gods, whose dwelling is not with flesh. Dan. ii. 11. The heaven, even the heavens are the Lord's : but the earth hath he given to the children of man. Psalm cxv. 16. I think these proofs are sufficient, to shew that he who partakes of flesh and blood, and eats and drinks, can be no god.

FORGIVENESS OF SIN—The Messiah can forgive no sin, but God whose dwelling is not with men, he only can forgive sin. For there is forgiveness with thee, that thou mayest be feared, and no other. Psalm cxxx. 4. Observe the term, *that thou mayest be feared*, and no other, and therefore no flesh can forgive sin ; nay, even the Messiah must pray to God : and inasmuch as the Messiah was to be born of a woman, he would consequently partake of flesh and blood, and the nature of his person be formed only like that of another man.

WHEN IS THE MESSIAH TO COME?—According to the belief of Christians, the Messiah is already come ; but for this great point I wish to see Scripture proof ; and where is the proof ? Will you bring forward the prophet Daniel ? this is what you rely upon, and you have nothing else upon which you can rely. I shall quote the passage to shew that it affords no argument in support of Christianity. And after threescore and two weeks shall the Messiah be cut off, but not for himself ; and the people of the prince that shall come, shall destroy the city and the sanctuary : and the end thereof shall be with a flood ; and to the end of the war desolations are determined. Dan. ix. 26. From this verse, and the 25th, it is an easy matter to prove, that the Messiah was to be cut off after sixty-nine weeks ; that is in the last week, or properly in the last seven years, before

the temple was destroyed. But we find that Jesus was cut off more than six weeks, i. e. about thirty-seven years, before the temple was destroyed ; and therefore he could not be the Messiah, but it must mean some other person.

Let us consider for a moment, that the captivity of Babylon was declared by the mouth of the prophet Jeremiah long before the people went into captivity ; he said, 'There you shall be seventy years, and no longer ; and so it came to pass. But of how much more consequence is the coming of the Messiah. If the seventy weeks are the only passage in the whole of the Old Testament, that points out the coming of the Messiah, ought it not to be as exact as the prophet has declared it ? but here we find the contrary ; for there is a difference of thirty-seven years : therefore Jesus could not be the Messiah.

Again ; if the seventy weeks is the only passage to be found, that points out the coming of the Messiah, why did not one of the Apostles quote it as a clear proof to convince the people by it ? but we do not find, that either Paul or any other brought forward this passage ; therefore they could not have thought of such a thing ; for they knew that it had no reference at all to the Messiah, and on this account did not quote it.

We also read in this verse, that the Messiah shall be cut off, but not for himself : this is not true, for no such thing is to be found in the Hebrew text, for the text has it *ve-en-lo*, which signifies, "and not to him," that is to say, that the Messiah, which means the king, shall be cut off in the last week. And not to him, i. e. he shall have no successor ; by which is pointed out, that there shall be no more kingly power in the Jewish nation ; and this Messiah that was to be cut off was king Agrippa, and so it happened, that in the last week, he and his son Monves were slain by the order of Titus.

Perhaps some people will ask, How came he to be called

a Messiah? I have already shewn that a prophet, a high-priest, and a king, are called by the name of Messiah; also every one that is called a king is called a Messiah. Now Cyrus, who was an heathen king, is called a Messiah: (see page 5) how much more Agrippa, who was of the stock of Abraham, and king over Israel.

Thus far I have shewn here that the whole defence of the people that say that the Messiah is come already, is no defence, because it proves nothing, and therefore the coming of the Messiah until this day is unknown, and this mystery is only known to God, and was never told to any of the prophets. For the day of vengeance is in mine heart, and the year of my redeemed is come. Isaiah lxiii. 4. Learn now from this passage, that the coming of the Messiah was never revealed to mankind. Again; And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Dan. xii. 7—9. Here it may be observed, that Daniel was longing to know the coming of the Messiah, but could not obtain it.

THE MESSIAH IS NOT YET COME.—We must look upon this world as divided into three periods. The first was during the residence of Adam and Eve in Paradise, and before they fell. The second period began, when Adam was driven out from Paradise, and continued until the coming of the Messiah. The third or last period will commence by the coming of the Messiah.

The first part was perfect. The middle part was im-

perfect. The third part will restore the first perfection, and so continue for evermore.

In the first, man was perfect, that is, without sin ; then he was an angel ; for angels in heaven sin not, and where there is no sin, there is no death : by this we may learn that man was born to live for ever, because a perfect God created a perfect man ; and as God lives for ever, such was to be the nature of man, and so it was, because the proper habitation of man was Paradise, and there he was to live for ever, he and his seed after him. We also know from Scripture that Paradise is upon earth, for we read in Genesis, chap. ii. 10, And a river went out of Eden, to water the garden ; and from thence it was parted, and became into four heads : and the names of these rivers are well known to the world. Now when heaven and earth, and all the hosts of them were finished, then man and angels were both alike ; heaven and earth were both alike, for the one was as holy as the other ; nay, the degree of man was above the angels, for his wisdom was above theirs ; the angels could give no names to all living creatures, but Adam did, and until this day they bear the names which Adam gave them : Now one of the angels became jealous of the glory of man ; this was Satan, who was at that time a very great angel in heaven ; he rebelled against his Lord, descended upon earth, disguised himself in the figure of a serpent, succeeded according to his wishes, and occasioned the fall of man : here Adam lost all his former glory, and became miserable and fearful : he dreaded the appearance of his Maker, but at length was condemned to die, and driven out of Paradise. Now at the time when Adam sinned, all the generations were yet in his loins, and are therefore born in sin ; and we know that sin is death : as all men are born in sin, they must all consequently die.

Thus man became a fallen creature, and will continue so for six thousand years, according to the days of the

creation of the world, but no longer. This is the second period, or properly the middle world, and its proper title, the wicked and ungodly world.

From all that is here advanced may clearly be seen that the Messiah is not yet come; for the world must exist in a corrupt state six thousand years, and the question is, of what use would his coming be? But when this number shall be at an end, or nearly at an end, then will be the time of his coming; and then will commence the third period, or properly the new world, which will be called the world of the Messiah.

THE NEW WORLD—will commence by the first appearance of the Messiah; the world will be restored to its former glory, a *new heaven and a new earth* will appear, the former will pass away, mankind will recover their primitive glory, and will be above the angels; Satan and his band will be destroyed. The seventh day of the creation was the Sabbath, and that day only received a blessing, and was set apart for ever to be observed as a holy day; which was a type of the great Sabbath, i. e. the world of the Messiah, which also will be called the blessed world.

THE MESSIAH IS NOT YET COME.—We are assured by the prophet Isaiah, lix. 20, 21, that as long as Israel is dispersed abroad, the Messiah is not come; for by his coming the sin of Israel will be blotted out: and this prophetic declaration is confirmed by the apostle Paul; And so all Israel shall be saved; as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.* Romans xi. 26, 27. First, must be considered the term, *For this is my covenant.* What is that covenant? *to send them the deliverer.* For what? *to take away their sins.* Here it must be acknowledged by everyone, that when the Messiah shall come, the sin of Israel will be taken away; and here is a clear proof

that as long as Israel is scattered, their sin is not taken away, and their continuance in their sins affords an evidence that the Messiah is not yet come.

THAT THE MESSIAH IS NOT YET COME,—may be confirmed by scripture: And I will make your cities waste, and bring your temples unto desolation. And I will scatter you among the heathen; and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the Lord. Levit. xxvi. 31. 33. 38, 39. 44, 45. Here you may learn, that before the coming of the Messiah the first and second temple must be destroyed, the land of Israel laid waste, Israel scattered among all nations, and there to pine away in the sins of their fathers, and their own, and afterwards the first covenant will be remembered, and Israel will be restored; but as Christ came before these times he could not be the Messiah.

THE MESSIAH IS NOT COME.—Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity, O daughter of Edom, he will discover thy sins. Lament. iv. 21, 22. It is well known that the prophet Jeremiah lived at the time of the destruction of the first temple: the question here will be, how came the prophet to take notice of Edom?

To which it may be answered, that it frequently happened whilst a prophet was delivering the oracles of God, a new subject would on a sudden be revealed to his mind : so here the prophet lamented over Jerusalem and her people ; on a sudden was shewn to him a great lamentation ; that is, the burning of the second temple by Edom, and the present long captivity ; but at the same time was also shewn to him the downfall of Edom, and the redemption of Israel ; and when he had finished this short prophecy, he began again with his former subject, that is, with the fifth chapter of the Lamentations.

This short prophecy must be well considered. First ; the prophet tells Edom to *rejoice and be glad* of the downfall of Israel, but know, says he, that a day is appointed for you also ; and that day will be when the sin of Israel shall be accomplished, and that will be the day when thy sin shall be discovered, and from thence Israel shall no more be carried away into captivity. Here is a plain proof that the rise of Israel depends on the downfall of Edom. Secondly ; as long as Edom is master, Israel must remain a prisoner. Thirdly ; so long as Israel is a prisoner, his sins are not accomplished, and as long as they are not accomplished, the measure of Edom is not full ; for these two points must come to pass at once, that the one shall finish his sin, and the other shall only commence to pay his debts. Now if any honest man will consider this argument, he must acknowledge that the Messiah is not yet come : But if any person will still contend, that the Messiah is come, then let him answer this question. The prophet says, *The punishment of thine iniquity is accomplished, O daughter of Zion ; he will no more carry thee away into captivity.* Consider well the text, that when the sin of Israel shall be finished, he will no more be in captivity. This prophecy was declared more than five hundred years before Christ. Now tell me, of what use was his coming ? He could do no

good to Israel ; and what can be a clearer proof than the present captivity, that the period for the coming of the Messiah was not at that time? Secondly; the whole world is witness, that Edom is not yet fallen : but what is the proof that Edom is not yet fallen ? The proof is, the captivity of Israel ; for the moment Edom shall fall, the captivity of Israel shall be ended, and Israel shall be restored ; and that is the proper time for the coming of the Messiah, but not before. Thus far it is proved, that the Messiah is not come.

PROOF FROM THE GOSPEL THAT CHRIST WAS NOT THE MESSIAH.—And Christ went out, and departed from the temple : and his disciples came to him, to shew him the buildings of the temple. And Christ said unto them, See ye all these things ? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. Matt. xxiv. 1, 2. And they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi. 24. Here Christ gave instruction to his disciples, by telling them, that Jerusalem must be destroyed, and Israel must fall by the sword, and be led captive among all nations. Now here he testifies that he was not the Messiah ; for by the coming of the Messiah Israel will be restored, but not to go into a fresh captivity. Further he says, that Jerusalem shall be trodden down of the Gentiles, and that the people shall be in captivity, until the times of the Gentiles shall be fulfilled ; this is true, that Israel shall be dispersed until the measure of the iniquities of the Gentiles shall be full ; at that time Israel shall be accomplished and the punishment of the Gentiles shall commence.

We find that God said the same to Abraham ; Thy seed shall be in captivity until the fourth generation, then they shall be restored : for the iniquity of the Amorites is not

yet full. Genesis xv. 16. This declaration is confirmed by the apostle Paul: Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Romans ii. 9. Here we learn, that when Jew and Gentile both are found guilty, the Jew is the first to be punished, and when the Jew has suffered out his time, the Gentile comes next. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. v. 10. From these passages we may learn, that both in punishment and reward, the Jew is the first, and after comes the Gentile. You see here plainly that Paul meant nothing else but this; that when Israel should have finished their sufferings, at that time the measure of the Gentiles would be just full. But in regard of reward it will be the contrary, for Israel will be the first. Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed one hundred and forty and four thousand, that is, of each tribe of Israel twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, &c. Rev. vii. 3, 4. 9.

I should wish that the reader would take notice of *all nations*, and he will be much surprised to find, that out of all nations not one of the Gentile world shall be worthy to be called the servant of God, but he who is to be called, is only a Jew. And we find the same in the Old Testament; that Israel were always the sufferers, before any other nations, but after, they followed them. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them: Thus saith the Lord of Hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished. Jer. xxv. 28, 29. But in the great day of Israel we find

that those Egyptians who were their lords and masters, were very glad even to follow them, and that, not a few, but in great numbers. *Exod. xii. 38.* Now when the second great day of Israel shall once come, it will be so again, even among all nations, that they who were lords, nay kings and princes, will be glad to lay hold of the skirt of a Jew. *Zech. viii. 23.* From this last proof, I wish to know, where is the boasting of the Gentiles, since Christ was not the Messiah?

BY THE WITNESS OF THE GOSPEL THAT CHRIST WAS NOT THE MESSIAH.—And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? *Matt. xxiv. 3.* Verily I say unto you, This generation shall not pass, till all these things be fulfilled. *v. 34.* Here he appointed a fixed time for his second coming, and that fixed time could not be very long. I will allow for that generation an hundred years, now this year is 1811, and yet he is not come. If he was the Messiah, then his fixed time must have been accomplished; but as he did not come, it is a clear proof that he was no Messiah.

THE MESSIAH IS NOT YET COME.—When the Messiah shall come, all the sons of Adam will be of one language, and all of them shall worship the true God; but we see, both before and after the coming of Christ, no change took place among the nations; the different languages, the different worships, continue even unto this day; so that his coming was of no use, and therefore he could not be the Messiah.

Perhaps some people will say that his coming was of great benefit to numbers of nations, because he taught them the true worship. This a poor defence, and without foundation; for we find that six hundred years after Christ a man arose by the name of Mohammed, and

established a new religion, and has now many more followers than Christ. At this very day, if I ask a Turk which is the only true religion, he will say, that of Mohammed ; if I ask the same question of a Christian, he will say, that there is no religion upon the face of the world that can be called true, except that of Christ ; but if I should ask a Christian concerning Mohammed, his answer will be that Mohammed was an impostor. If a Turk should say to a Christian, what is the principal foundation of your religion ? he would say, I believe in a Trinity, that is, the Father, the Son, and the Holy Ghost. Here the Turk will contradict him, saying, It is not true ; for I as a Turk believe no such thing ; for there is no more than one true God. Do you observe here, that the one will contradict the other : now where will they both run for assistance ? even to Moses, and both of them will confess that the law of Moses is the law of God : and here the Jew will laugh at them both, because no law suit can stand without two witnesses at least ; and here the Turk cannot produce even one witness ; for neither the Jew nor the Christian will be his witness, neither will the Jew or the Turk bear witness to the Christian ; but both of them will bear witness that the law of Moses is the law of God, and here the Jew has two witnesses ; his law suit must gain the cause.

Now, if the law of Israel is the law of God, then both the former will come to nothing.

Christ thought to build for himself a castle in this world ; but he could not find a piece of ground : what did he then ? he observed the castle of Moses extending on every side ; he thought to himself ; Although there is no room for me, yet will I build a castle : so he crept up on the top of Moses' castle, and there in one corner he erected one for himself. Afterwards Mohammed passed by, and observing one castle built on the top of the other, began to laugh,

and said, I observe the other corner will suit me, and here I also will build my castle ; he was as good as his word, and built himself a castle at the other corner. Each of them dwelt in his own castle ; good fortune attended them, both of them prospered ; yet still, day and night, both of them were afraid, and their whole lives were spent in fear ; for they thought, that if Moses should one day come to visit his castle, he would be surprised to find two castles built on the top of his, and in a great rage he would command one of his tempests, saying, Go ye, and pluck them both off, and carry them away, and let me see no more of them. This will be the end of both castles ; but the castle of Moses will stand for ever.

THE MESSIAH IS NOT YET COME.—It was ordained that there should be four empires : three have passed away already ; the fourth, or last, is the Roman empire, and by the coming of the Messiah, this last will come to nothing ; but we find that by the coming of Christ, the Roman Empire was not destroyed, and now one thousand eight hundred and eleven years since Christ, and the Roman Empire is still in power ; this must prove that he was not the Messiah : but is the

MESSIAH TO COME TWICE ?—Some people will say, yes ; that he is come once, and will come a second time ; but this must be proved before it can be believed ; but where is the proof ? The proof must be brought from the Old Testament, and what will they find there ? by which of the prophets will they find that the Messiah is to come twice ? They can produce none ; but still they have found something, and upon that, every thing is built. Daniel is the prophet on whom they lay hold ; this we will try, this we will examine, and then we shall see how the matter will end ; the following is the passage they quote from this prophet : Thou, O king, sawest, and, behold a great image ; this great image, whose brightness was excel-

lent, stood before thee, and the form thereof was terrible ; this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass ; his legs of iron ; his feet, part of iron and part of clay. Dan. ii. 31, 32, 33. It pleased God to shew to Nebuchadnezzar in a dream what should come to pass until the coming of the Messiah, and that there should be four empires until that time. The first of these four was the head of fine gold ; this was *Nebuchadnezzar, or Babylon*. The second was the breast and arms of silver ; this was to be *Persia and Media*. The third was *Greece*, or his belly and thighs of brass ; this was *Alexander the Great*. The fourth was the iron legs ; which represented the *Romans*. This last was to be divided in process of time, that is, his feet, part of iron and part of clay.—Five ages must be considered here, and in one of them the Messiah is to come. Every one will acknowledge that the time for the coming of the Messiah was neither during the time of the *first*, the time of the *second*, nor the time of the *third* ; it must remain, that the coming of the *Messiah* was, or is to be, during the time of the *fourth*, or the last empire. And here we must notice that the fourth is represented, first in great power, afterwards to be divided. The question will be, was the Messiah to come when the Romans were in great power, or after they were divided ? I say, that his time could not be whilst the Romans were in full power, nor until that great power was divided. It is well known that to each of these four empires was ordained a number of years, at the end of which, the second appeared and took its place ; it would be a vain thing to say that Cyrus came and took the empire of Nebuchadnezzar, because Babylon was to have the dominion for seventy years, and when Cyrus succeeded Nebuchadnezzar, or Babylon, just at that time ended the seventy years. In the same manner every one of the four had a fixed number of years, and at

the moment one had finished his number of years, immediately the other came forward and succeeded it. The question will therefore be, of what use was the coming of Christ in the time of Augustus, or in the time of Tiberius? It is well known that Rome was then in the zenith of her power. The Messiah when he comes will have the whole power to himself, and in the same manner as the former empires had it; and how could it be that the Messiah, who was to subdue, was taken and subdued by the Romans, and even lost his life?

Secondly; it is impossible to say that the Messiah came in the time of the Romans, as at that time it was the stated period of Rome, and the Messiah could not come before the end of the fourth or Roman empire.

Thirdly; let us further examine the text and see: His legs of iron; his feet, part of iron and part of clay. v. 33. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. v. 34. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. v. 35.

The person who has eyes and understanding, can see that the time of the Messiah was not until the fourth empire became divided. And further observe, that he is to make his appearance at that time when the image shall have his power in the foot; and when he smote the image, he did not smite the head, because Babylon passed away a long time before; neither did he smite the silver, because that was no more; neither did he smite the belly, which was Greece, because that was no more; nor did he smite the iron legs, or the Romans, for how could he smite any

of them when they were no more? he could smite none, except that part which was then existing; and here we find, that when the Messiah comes, he will find that all the four empires are swallowed up by the feet, and there lies the whole power; and that power he will smite and bring them to nothing, and he will smite them only once, for so says the prophet Daniel: and here is a plain proof that the Messiah by his appearance at the first time will finish every thing, and who is he that will contradict the prophet to say, that he will come twice? And by all these statements here advanced, it is clearly proved that the Messiah is not come yet.

But here we may ask a question, Is the son of David to be the Messiah of the Gentiles or of the Jews?—I say, of the Jews only; and

NO MESSIAH FOR THE GENTILES.—Thus we prove it. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold *thy king cometh*, but not the king of the Gentiles. *Unto thee*, but not to another. Zech. ix. 9.

By this passage we may learn, that when the Messiah shall come, the daughters of Jerusalem will rejoice greatly, because he will restore them, and then the people will shout for joy; but by the coming of Christ, Israel was not restored, but scattered; they had no joy, but lamentations: here you see that he was not the Messiah, and if he was not, then the Gentiles have none.

Secondly; Israel shall have occasion to rejoice with his mother Jerusalem; because the mother will receive her children again, and be built up again: but what joy can there be for the Gentiles, the destroyer of Jerusalem and her children? Again; Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. Psalm cxlix. 2. Again; But they shall serve the Lord their God, and David their king, *observe, THEIR KING*. Jer. xxx. 9.

Again ; The breaker is come up before them, they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the Lord on the head of them. Micah ii. 13.

Thus far I have proved that there is no Messiah for the Gentiles, and no joy have they to expect by his coming, but the contrary ; For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations and parted my land. Assemble yourselves and come, all ye heathen, and gather yourselves together round about thither, cause thy mighty ones to come down, O Lord ; for there will I sit to judge all the heathen round about ; but in that day the Lord will be the hope of his people, and the strength of the children of Israel. Joel iii. 1, 2. 11. 12. 16.

NO MESSIAH FOR THE GENTILES,—By the proof of their Gospel. And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel, *but not the Gentiles*. Matt. ii. 6. And again ; But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Matt. xix. 24. Again ; When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. xix. 28. Again ; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 30.

Here I observe—First ; that the Messiah shall be called the king of Israel.

Secondly ; that when he comes, he will be sent only to Israel, but not to the Gentiles.

Thirdly ; that Christ forgot the whole world, and glories

in nothing but judging Israel; and if he is to be Messiah to the Gentiles also, why did he not say, And ye shall sit upon twelve thrones judging all nations, or at least judging the twelve tribes of Israel, also the Gentiles? neither do we see that his apostles asked him any questions, saying, And what will be the condition of the Gentiles? you see here, neither Christ nor the apostles took any notice of the Gentiles, as if only Israel was the whole world; and therefore it is plain, that there is NO MESSIAH FOR THE GENTILES. Who being in the form of God, thought it not robbery to be equal with God. Philip, ii. 6. From this passage we may learn, that he was no Messiah, much less a God.

Hitherto we have proved, that the Messiah is not yet come, and that there is no Messiah for the Gentiles, and that Christ was not the promised Messiah: and I will bring only one proof more that

CHRIST WAS NOT THE MESSIAH.—For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. John xii. 49. I ask, first, What was his commission? I am sent only to the house of Israel. Mat. xv. 24. this was his commission. Secondly; Why did they not believe him, if he was sent as the Messiah? Whose word will stand, the word of God, or the word of man?

We find, when Moses was sent to Israel, they believed him; but now, how is it that God sent the Messiah to his people, and they would not receive him? By this it appears that the word of man will be established before the word of God. God said Yes, but I Israel said No.

GOD KNOWS THE FUTURE.—He foreknew, therefore, that Israel would not receive Christ—to what purpose was he then sent? did God intend to impose on his first born son Israel, and lay before him a great stumbling block that he might fall? Let us see how this matter ended; first, the

word of God came to nothing ; secondly, the Messiah was despised and rejected ; and, thirdly, lost his life.

We also learn, from the words of the apostle Paul ; For God hath concluded them all in unbelief, that he might have mercy upon all. Romans xi. 32. But hear the words of Christ ; he says, I am not sent but to the lost sheep of the house of Israel. What is here to be done, if the words of Paul are true, then the question will remain, why was Christ then sent to Israel ? It appears plain from the words of Paul, that had Israel received him, he never would have been the Messiah of the Gentiles ; but in favour of the Gentiles Israel was made blind on purpose to save the Gentiles, and afterwards Israel was to be made guilty and was punished, because they despised the word of God, and slew the Messiah.

Can it be believed, that a true God would do wrong, and impose on his creatures, purposely that they should fall ? Will not every man of understanding say, that God is true, and all his actions perfect ? If this be acknowledged, then Christ could never have been sent by God ; and so it will be proved, that God is a true and a just God ; for his delight is to save his creatures, but not to destroy them without cause ; and even those who do offend him wilfully, yet their punishment is executed in mercy ;, for that is his name, to pity the work of his hand ; and if Christ had been sent by him, certainly he would have been received by Israel ; but as he was not sent by God, then the word of God was not prophaned by Israel, and he received due punishment, for by the law he was guilty ; and this is a proof that he was not the Messiah ; for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shalt ac-

comply that which I please, and it shall prosper in the thing whereto I sent it. Isaiah lv. 10, 11.

These passages will teach us, that at the time when God shall send the true Messiah, he will prosper, and Israel will receive him, and that he will accomplish every thing : but see here what is further said ; For ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. v, 12. Here you may observe, that when he is sent, he will be the leader of Israel, and will restore them to their own land with great joy. Nothing can be more true than the following passage ; Who, being in the form of God, thought it not robbery to be equal with God. Philippians ii. 6. On this account he could not prosper ; because he wished to set up for himself, and to be equal with God : but when the Royal Messiah shall come, he will not say, that he is a god ; but he will say, The Lord God of our forefathers has sent me to bring you home ; I am the son of David, and the servant of our God, who has anointed me to be your Messiah. Only one thing more we have to examine, which is,—
WAS THE MESSIAH OF THE GENTILES A PROPHET OR NOT ?
 I think not. I do not speak of myself, but every thing I advance is proved by the Holy Scripture. We see not our signs, there is no more any prophet, nor is there among us any that knoweth how long it will be so. Ps. lxxiv. 9. By the whole of this Psalm, it is to be observed that the prophet complaineth of the desolation of the sanctuary, and of the miserable state of Israel in this long captivity. In former times our forefathers had seen signs and wonders ; they had also among them prophets ; but since our sanctuary is destroyed, we have no more a prophet. Every one may learn that this Psalm speaks concerning the present dispersion of Israel, and that until the restoration they shall have no prophet. This will shew that Jesus was no prophet.

DANIEL.—In the book of this prophet we have it thus; The commandment came forth to seal up visions, and prophecy. ch. ix. 24; but mark here, in the text it is not said *prophecy*, but the proper meaning is *a prophet*, that is, there shall be no more a prophet; and accordingly we find that **MALACHI** was the last of all the prophets, and that until the restoration of Israel there shall be no other prophet. One thing more you ought to know, which is, that the coming of the Messiah, or the restoration of Israel, is all the same; both mean one thing, for the Messiah is Israel, and Israel is the Messiah.

The next prophet who will appear in this world will be the Messiah, and from thence prophecy will cease no more; and so we are told by the word of God. And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. Joel ii. 28, 29, 30. Learn here, that whatever is declared by the mouth of the prophet will come to pass by the restoration, but not before. Thus far it is proved, that Jesus was no God, no Messiah, and no prophet.

THE GENTILE'S QUESTION.—Only one question is left for me to ask, which is, how a Jew will account for the miracles which Jesus wrought?

THE ANSWER OF THE JEWS.—Miracles are a poor and miserable defence in behalf of the coming of the Messiah. Miracles are no sign of his coming; for bad and wicked men also can do miracles, and shew wonders. First, we find that those miracles, which Moses performed in the sight of Pharaoh and his people, were done by the power of God; yet we find that the wise men of Pharaoh per-

formed also the same miracles that Moses did, and we have the testimony of scripture that these wise men are called sorcerers, magicians, and that their doings were by enchantment.

To drive devils out of possessed men, is no miracle at all; for we find a common man could do it. See Josephus, book 8, page 118. Nay, they have even the power to prophesy; for the damsel possessed with a spirit of divination was able to prophesy. Acts xvi. 16. By the art of enchantment, and by witchcraft, men may do great wonders. In the second epistle to Timothy iii. 8, we read of two men in the time of Moses by the name of Jannes and Jambres; according to tradition, these two men were the heads of all the wise men of Pharaoh; and when the Egyptians were drowned in the Red Sea, these two men flew out of the sea like winged fowls, but they were soon brought down. Symbols, they also prophesied, but all by the works of the devil; and if we look into ancient and modern historians, it will be found that numbers have performed wonders, and all by enchantment; but none of them can say, I command that a fire shall come down from heaven; none of them can say, I command the sun to stand still.

Observe what is said: And the Pharisees came forth and began to question with him, seeking of him a sign from heaven. And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again, departed to the other side. Mark viii. 11, 12, 13. Here we may observe, if Jesus was the true Messiah, it was his duty to have complied with all their requests; for, if not, why should they believe him? but what shall we say here? he who could shew no sign from heaven, himself teaches the world, that they should give no credit, if any person

should come and say, I am the Messiah, and here I will shew you signs and wonders; he says, Believe him not, For there shall arise false christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect: believe it not. Matt. xxiv. 24. 26. You see here, that bad and wicked men may shew great signs and wonders, and yet does Jesus himself say, Believe not. Now the question will be, why should any one believe his miracles, and not believe another? what is the proof that he should be believed? there is none. Hence you may learn, that miracles are no evidence of the coming of the Messiah. Now if miracles are no proof, then he was not the Messiah, and was no more than another person. Further, I shall come to shew you, that even a prophet cannot be established by miracles.

Moses, the Lord of all the prophets, although he has shewn signs and wonders in the sight of nations, yet was not established as a prophet sent by God, until the giving of the law. But did Moses perform miracles, that Israel should believe him to be the prophet of God? no; for we read thus: And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof: and after that he will let you go. Exod. iii. 20. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. ch. iv. 1. You see here, God said to Moses, that he should do wonders, and they would believe him; but Moses knew that miracles were not sufficient to convince them that he was sent by God, therefore he said, Behold they will not believe me. Then God said, It is true what thou sayest; but I will give you a particular mark, whereby Israel will believe that I have sent you; And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee; When thou hast brought forth the people out of Egypt,

ye shall serve God upon this mountain, ch. iii. 12. Here we are instructed, that miracles did not establish Moses as a prophet, until the giving of the law. Now in the case of Moses, he could not bring forth Israel out of Egypt without miracles; for see here the answer of Pharaoh: And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. ch. v. 2. In this case Moses was forced to shew some miracles, to convince Pharaoh that there was a Lord above him; and yet, after nine miracles were performed, the heart of Pharaoh still remained hard, until the last of the ten, then he let Israel depart. Although Pharaoh and his people were plagued ten times, yet again he assumed courage, took his army and followed them unto the red sea; in this case again no alternative was left for Israel, but either to return to Egypt, or to cast themselves into the sea. What could Moses do here? nothing else but by a miracle to shew to Pharaoh that there was a Lord above him: the sea was divided, the one party walked over on dry foot, but the other party perished. In the same manner all the miracles which were done in the desert were necessary things, but not to establish himself as a prophet: for although Israel had seen signs and wonders, yet still did not all Israel believe that he was sent by God; for, whenever they wished or longed for any thing, and Moses did not fulfil their desires immediately, they murmured. Thus they went on only for fifty days, and then the whole nation was brought forth out of the camp to meet with God, and they stood at the nether part of the mount; here all the men of Israel, their wives, their sons, and their daughters all stood. Exod. xix. 17.

Now, to make them all fit to hear the voice of the great God of Israel, the Holy Spirit was poured out upon each that stood there, and thus became a whole nation, in one moment, prophets; for who is able to hear the voice

of God, if he is not holy? we find that afterward, when any one of the prophets was inspired, at that very time he lost the use of all his limbs; he lay like dead, and when he recovered, he knew his commission. With all the prophets God spoke, either in a dream or in a vision, except that with Moses he spoke mouth to mouth.

Now learn from the children of the fathers; all the prophets were the children of that generation which came forth out of Egypt; but here, to the fathers and mothers, he spoke face to face; for so it is written in the text: The Lord talked with you face to face in the mount out of the midst of the fire. Deut. v. 4. Every one must acknowledge, that at that time each of the nation was a prophet; and here the Lord gave his law to a nation of prophets. This was the day for Moses to be established as a prophet of God; every man of Israel, every woman of Israel, knew now that Moses was the man whom God had chosen; and the whole nation cried out, and said, Behold the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day, that God doth talk with man, and he liveth. Deut. v. 24. Observe the term; We have seen this day that God doth talk with man and he liveth. Here you may learn, that until now they did not believe that God ever spake to man; but now they believed, and said, For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, and lived? v. 26. This was the time when all Israel believed, that the miracles which Moses had wrought in Egypt, by the red sea, in the wilderness, were all performed by the power of God; thenceforward they believed whatever he told them. On this account the people said unto him, Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it, v. 27.

Thus far I have proved, that a prophet cannot be established by miracles ; for miracles can be performed even by bad and wicked men.

The authority and POWER of the LAW of Moses established for ever, as well in heaven, as also upon earth ; and there never will be any other law except this. In the book of Deuteronomy, chap. xxviii, is pronounced the blessing for obedience, and the curses for disobedience. In chap. xxx we read thus, And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, &c. v. 1—10. Moses, the great prophet, foretold Israel what would befall them, For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you ; and evil will befall you in the latter days ; because ye will do evil in the sight of the Lord, &c. ch. xxxi. 29. In chap. xxviii. xxix. he tells the people that they will be scattered among all nations ; that they will have no king, no land, no temple ; and in that condition they will abide for many days. Further, he gave them advice how to proceed, and by what means they might recover their land, their temple, and their king. From the beginning of the first verse until the eleventh, we may learn, First, that there is a promise that in the latter days Israel will return to the Lord their God.—Secondly, he will restore them to their own land again.—Thirdly, The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Fourthly, And the Lord thy God will put all these curses upon thine enemies ; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law. Deut. xxx. 10. Let every

one observe these ten verses, and then he will acknowledge that the law of Moses is in full power at this day, just as it was in the time of Moses. Now, if the law of Moses is in full force this day, it will prove that there is no other law, and if there is no other law, then the boasting of all the Gentile world is put away, and it will remain that among Israel only are to be found the oracles of God. The LAW of Moses is perfect. The Gentiles say, It is imperfect; on this account the law is abolished, and a better one established. But we ought never to speak at random to establish any thing; sufficient proof ought to be given, in particular where it concerns the honour and glory of the great Creator of heaven and earth; if the law is imperfect, then you must say also, that God is imperfect; because this law is called the law of God, and who will dare to say that a perfect God established an imperfect law.

This law tells us, that God is perfect; He is the Rock, his work is perfect. Deut. xxxii. 4. As for God, his way is perfect, the word of the Lord is tried. Psalm xviii. 30. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure. Psalm xix. 7.

What will you say here? I have produced two witnesses; the one, Moses the man of God; the other, king David the man of God; both of them tell you that the law is perfect, and whatever is perfect is finished and complete; now it is your duty to bring forward two witnesses, of equal character, and let them prove that the above witnesses' testimony is false; but the question will be, who are your two witnesses? Can you produce two men able to stand, and to contend with Moses and David? No you cannot. They both say, a perfect God has given a perfect law; but look here, stand in awe: And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Exod. xxxii. 16. These two

tables contained the whole law; for in the Ten Commandments there are six hundred and thirteen letters, and each letter stands for one command, and in the whole law of Moses there are six hundred and thirteen Commandments; and such was the power of these two tables, that it contained the complete law of Moses. Thus far it is proved, that a perfect God gave a perfect law, and if so, it contains every thing and sufficient to make happy all the sons of Adam.

But here the Gentile world will say, that this statement is not true, because this law was given only to Israel, but not to the Gentiles, and therefore this law cannot make happy all the sons of Adam. To this I answer, That it is true, the law was given only to Israel, and that this law is called, The inheritance of Israel. Moses commanded us a law, even the inheritance of the congregation of Jacob. Deut. xxxiii. 4. Why did God give the law for an inheritance to Israel, and not to any other nation, or not to all nations? forasmuch as all nations are his creatures, he ought to have given the law to all of them. We find, that the sons of Japheth, Ham, and Shem, were in number seventy: they multiplied greatly, And they said one to another, Let us build a city and a tower, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Genesis xi. 14. The whole proceeding of this second world was to rebel against God. The Lord said, their punishment should be that which they were afraid of; they said, Lest we be scattered; and God said, They shall be scattered. Then the Lord said to his heavenly Sanhedrin, or the seventy angels that minister unto him, Let us go down and there confound their language. v. 7. Here lots were cast, and that family which fell in the lot of Gabriel, he became the guardian angel of that family; and in this manner the seventy families were divided among the seventy angels. These seventy families be-

came afterwards seventy nations; so every nation had a prince in heaven, when all these things were finished. Then the Lord scattered them abroad from thence upon the face of the whole earth. v. 8. And every family was directed by his guardian angel to that land which was given to them. Tarshish went and settled in that land; Cush, the son of Ham, went to Ethiopia; Ophir, the son of Shem, went to that part which was afterwards known by his name the land of Ophir, and so did all the rest. At that time Abraham was forty-eight years old; he saw the wickedness of the new little world; he told them, that the Lord certainly would punish them for their rebellion; but they despised his good advice: he cursed them, and said, Destroy, O Lord! and divide their tongues. Psalm lv. 9. At that time Abraham was the only man upon the face of the earth who worshipped the true God. We just mentioned that lot was cast among the heavenly Sanhedrin; the lot which fell to the portion of God was Abraham and his family; as it is written, For the Lord's portion is his people; Jacob is the lot of his inheritance. Deut. xxxii. 9. The fathers who went down into Egypt were seventy; for so it is written, And all the souls that came out of the loins of Jacob were seventy. Exod i. 5. According to this number the gentile world was established; that is, each of these seventy persons represented one nation; and so we are informed by the word of God. When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. Deut. xxxii. 8.

Here we may learn that the lot of God was in number as much as that of all the seventy angels. The division of tongues was a punishment to the sons of Adam, on account of their rebellion, for which reason they were scattered abroad; only one good family was found among them all, and that family fell to the lot of God. What was here to

be done? should God cast away a godly portion, and instead of it take a wicked one? Certainly not, for wickedness is an abomination unto the Lord. God is good, and his delight is in good; he therefore gloried in his godly portion. Now God had a holy law; to whom was it proper to give it, to a wicked family, or to his own family? Every one will say, that no family had a right to his oracles except his own, and this was no more than justice; and therefore he gave the law for an inheritance to Israel. Moses commanded us a law, even the inheritance of the congregation of Jacob. Deut. xxxiii. 4. Here you see, as an act of justice, and lawfully, the oracles of God belonged to no nation except to Israel. It must be acknowledged, that those to whom the oracles of God are committed must alone be the ministers of God.

Question.—We know that God is good and merciful to all his creatures: did God glory only in his own lot? Has he cast away the seventy lots which he gave to the seventy angels? Are they not also his? Is he not the Lord of heaven and earth? Are the oracles of God to make happy only one family, and must all the rest perish?

Answer.—Although the oracles of God are the inheritance of Israel alone, yet the nations are not deprived of its benefit. The one is bound to take care of it, because it was given into their charge; the other has no charge, and is not bound to take care of it; but they may come and unite themselves, and partake the same benefit; nay, they are called and invited by the word of the Lord of it, and here I will give you the very words of the invitation. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; Also the sons of the stranger, that join themselves to the Lord, to serve him, and

to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Isaiah lvi. 2—7. Here it is proved, that all nations are called to the law, and he who comes to it has a promise beforehand to be happy; but upon condition he observes the sabbath, and the other commandments, for he who will be a sharer of the benefit of the oracles of God must observe what is written in them. Further, you may consider the great charge to Israel concerning strangers that come to join them. First, attend to the command of Moses. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt. Deut. x. 18, 19. Again, they are almost made equal with Israel even in the day of the restoration. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God. Ezek. xlvii. 21—23. Here is the calling of the Gentiles, and they are made equal in promise with Israel, and if they despise this calling, they cannot lay the blame upon any body but themselves: at that day it will be said, *no law, no promise.*

THE MESSIAH'S KINGDOM IS NOT SPIRITUAL, BUT ABSOLUTELY EARTHLY.—In the last chapter of Ezekiel is described

the inheritance of the Messiah. And the residue shall be for the prince. Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's. Ezek. xlviii. 21, 22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. Ezek. xxxvii. 22, 24, 25, 26. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. Ezek. xxxiv. 23, 24. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. Jer. xxx. 20, 21. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. But with righteousness shall he

judge the poor. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest shall be glorious. Isa. xi. 1, 2, 3, 4, 10. Behold the days come saith the Lord, that I will raise unto David a righteous *branch*, and a king shall reign and prosper, and shall execute judgment and justice in the earth, *but not in heaven*. Jer. xxiii. 5. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the holy nation of the Most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, Dan. vii. 14, 27. Here are sufficient proofs that the kingdom of the Messiah is not a spiritual kingdom ; observe the term, *under the whole heaven*.

PROOF FROM THE GOSPEL THAT THE KINGDOM OF THE MESSIAH WAS NOT TO BE SPIRITUAL, BUT A KINGDOM OF THIS WORLD.—When the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.—Luke xxii. 30. Must not every body acknowledge that the kingdom of the Messiah is not spiritual, because here is to be set up a throne for the Messiah, and then twelve more for the twelve apostles ? this must be in this world, for we know that in heaven there is only one throne. Thus saith the Lord, The heaven is my throne, and the earth is my footstool. Isaiah lxvi. 1. Secondly ; here is mentioned eating and drinking, this must be in this world. Thirdly ; in heaven not only Israel is judged but all mankind, but here it is meant, that the Messiah will be king over Israel only.

THE LAW OF AN AMBASSADOR.—Supposing a king has any occasion to send an embassy to a foreign prince, or

to a province; he will appoint some great man, chosen out of his subjects. This ambassador will receive from his king a commission, every thing will be laid before him, and he will be directed to speak nothing but what he is ordered and commanded. The ambassador having departed and arrived in that foreign country, is it not his duty to go and discharge faithfully his commission? and when he has done every thing proper, then he has done no more than his duty. But, suppose this ambassador when he arrived in that foreign country, instead of delivering his commission to the government should go into the small towns and villages, and deliver his commission to the poor and ignorant, and at last should ask the ignorant, Will you acknowledge me as an ambassador sent on purpose to you? Jesus did so, and the people said to him, We will not receive thee, for although thou hast proved something, yet we believe thee not; because if thou art a true ambassador, thy duty was not to come to the poor, but to the king and his council, and to deliver unto them thy commission; but as thou hast acted the contrary, it is impossible that thy embassy can be true. Then he said, If ye will not receive me, I will go to another country, and deliver unto them my embassy. Then all the people burst out a laughing, and cried out, Now we can see that thy commission is false, for when thou camest first to us, thou didst declare unto us, that thou hadst received thy commission to no nation but to us, and now thou wilt go to another nation, with the same commission. Considering all these things, Jesus was taken, found guilty, and was punished with a just punishment.

This was the case of the Gentile Messiah.—First, he said, that he was sent to no nation, but unto the lost sheep of the house of Israel. *What was his duty?* To go to king Herod, and before the Sanhedrin, and deliver unto them his commission, and tell them plainly that

he was their Messiah, and was sent unto them; but he never went to Jerusalem, and why? because he had heard that John was cast into prison—on this account he departed into Galilee. Did he not testify that he was sent by God to Israel? For I have not spoken of myself; but the Father which sent me; he gave me a commandment what I should say, and what I should speak. John xii. 49. Did he fulfil his commission? no: for, instead of his going to Jerusalem, the proper place, he went to Galilee. But why was he afraid to go to Jerusalem; it was because John was in prison; and he was afraid, that perhaps they would do the same to him; it is certainly marvellous that the Messiah, who was sent by God, should be afraid to deliver his commission. We will follow him into Galilee, and see what he did there. From that time Jesus began to preach, and went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people, Matthew iv. 17. 23. He said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee and cast out devils. Mark i. 38, 39. He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee. Luke iv. 43, 44. Let us see what effect his preaching, or his miracles had. So the men sat down, in number about five thousand, with five barley loaves and two small fishes; of this small dinner they all ate plenty, and yet afterwards the fragments that were left were twelve baskets over and above. The next day the people followed him to Capernaum; and when they had found him on the other side, they said unto him, Rabbi, when camest thou hither? he answered them and said, Verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves

and were filled. Then they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. John vi. 10. 13. 25, 26, 28. 29, 30, 31.

If we consider the conduct of this number of people, we must certainly be surprised. They had all eaten yesterday a great dinner; they all saw that there was no more than five barley loaves and two small fishes, and yet more than enough for five thousand people, and that it could not be done except by a miracle; and yet, the very next day, they said to him, Give us a sign from heaven; our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Here you may see that all his miracles were considered by them as nothing, except he could shew them a miracle from heaven. On this account they mentioned the manna; but what is more wonderful than all, is this, that he not even once gave them a sign from heaven, although they always were touching that string, and sounding that trumpet. We have already noticed, that his commission was only to Israel; yet one thing we have passed over until now, and that is, to ask the *Question*, *Was his commission only to preach, teach, heal the sick, and shew some miracles?*

It appears by his own words, that he was to do nothing but to preach and teach; For therefore I am sent, he says: but I may say freely, THAT IF THIS IS TRUE, then both the angel Gabriel and Zacharias the priest were liars. The angel Gabriel said, And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Matt. i. 21. And the angel Gabriel

was sent from God unto a city of Galilee, &c. And the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Luke i. 26. 32, 33. From the words of the angel, we learn—That the Messiah was only intended for Israel, but not for the Gentiles ; he says, For he shall save his people from their sins : observe the term, *his people* ; he shall save *them* from their sins ; but no mention is here made of the Gentiles :—That the Messiah shall be a king, but not a preacher and teacher ; for he says, The Lord shall give unto him the throne of his father David ; and he shall reign over the house of Israel for ever. Thus far is proved by the words of the angel, that the Messiah was not to go round about to preach, but to be a king over Israel, and sit upon a throne.

And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the God of Israel ; for he hath visited and redeemed his people , and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear. To give knowledge of salvation unto his people by the remission of their sins ; whereby the day-spring from on high hath visited us. Luke i. 67—74. 77, 78. From this prophecy we may learn,—*First*, that the redemption of Israel will be performed by the Messiah ; mark the term, For he hath visited and redeemed *his people* ; not a word about the Gentiles.—*Secondly*, and he hath raised up an horn of salvation for *us*, but not for the Gentiles, so says

the text.—*Thirdly*, that he is to be a king, or a horn ; it means one thing.—*Fourthly*, that he is to fight against all the enemies of Israel, and to deliver them out of the hand of their enemies.—*Fifthly*, that he will prosper, that Israel might be saved.—*Sixthly*, that all the good things are to be done to Israel, because it was a promise of our fathers, also on account of his holy covenant.—*Seventhly*, besides the covenant and promise, there is an oath, which God sware to Abraham, to do these things to his children at last ; and at last, to take away their sins, and from on high he hath visited us ; mark *visited us*.

Thus far it is clearly proved, that the Messiah should not be a preacher, neither should he go round about in the towns, to teach and preach to the people. We must now admit, that if the words of Christ are true, then the words of the angel and Zacharias must be false ; and again, if the words of the latter be true, then the words of Christ must be false : That both can be true, is impossible ; therefore I thought it best to leave the whole matter to your consideration.

CONCLUSION OF HIS EMBASSY.—After Jesus had walked round about in all parts of Galilee, preaching and teaching, and shewing miracles, hear what his own family say to him. His brethren said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. John vii. 3—5. The people answered and said, Thou hast a devil. John vii. 20. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matt. xxi. 43. Hence you may learn, that his success was not better abroad than it was at home.

At home he is blamed for doing his work in secret, and

abroad he is called a devil. And he cried out, Why go ye about to kill me? and again he says, The kingdom shall be taken, and given to another nation: well might the people cry out, Away with him, he is a bad man; first when he came unto Galilee, he said, that he is sent only to Israel, now with the same commission he will go to another nation; he was taken and judged, and was found guilty, and he received due punishment.

THE MESSIAH WAS TO BE CONQUEROR.—He will subdue all nations by his coming; and he who will be called the Messiah, and whoever is the true Messiah, will be able to perform and finish every thing; nay, without fighting he will never settle his kingdom; and this we shall here prove.—Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm ii. 8.

1. To obtain this large inheritance and possession, cannot be done except by fighting, as it is written, Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm ii. 9.

2. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Daniel ii. 34.

3. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs of brass, and thou shalt beat in pieces many nations; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 13.

4. That we should be saved from our enemies, and from the hand of all that hate us. Luke i. 71.

5. The Lord of Hosts shall defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. Zech. ix. 15.

6. In that day will I make the governors of Judah like

an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the nations round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6.

Although the king, Messiah, with his people Israel, shall fight all nations, yet the victory will not be theirs, but the Lord's, for so it is written.

1. Then shall the Lord go forth, and fight against the nations, as when he fought in the day of battle. Zech. xii. 3. The Lord is a man of war. Exodus xv. 3.

2. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea, roar, he shall prevail against his enemies. Isaiah xlii. 13.

Perhaps the Gentiles will say, we never shall go and fight against the Messiah; this is not true, for when he shall come, they shall not believe him to be the Messiah, although they will see wonders in heaven and on earth, yet shall they not believe him: and so it is written, The kings of the earth shall set themselves, and the rulers take counsel together against the Lord and against his anointed. Psalm ii. 2.

The Gentiles are challenged to a battle. 3. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Joel iii. 9.

The challenge is accepted. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look, &c. Micah iv. 11. And all the nations shall be gathered together against Jerusalem. Zech. xii. 3.

Jerusalem shall be taken by the Gentiles. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the

city. Zech. xiv. 2. This will be the last battle in this world; and after this battle shall the kingdom of the Messiah be established, from one end of the world to the other end.

Thus far it is clearly proved, that the kingdom of the Messiah cannot be established, until he first fight against the Gentiles. This will be his commission to appear like a mighty king, and subdue all, but he will not be a preacher.

A particular observation concerning the law of Moses. Every man knows that whatever has a beginning has also an end. We know that man was formed of dust, and unto it he must return; the nature of man is changeable in all his actions; to-day he is bad, to-morrow he is good; to-day he is good, and to-morrow he is bad; to-day he says Yes, and to-morrow he says No; to-day he says No, and to-morrow he says Yes; to-day he says, I will, but to-morrow, I will not; what he had spoken yesterday, to-day he has already forgotten; what he shall speak to-morrow, he knows not; nay, the very minute before, he knows not what he shall speak. But we know this, that there is only one that has no beginning and no end, and this is God: no man will contradict me when I say, that every word that God intended to speak to man, was known to him from everlasting; he, by his Godly wisdom, prepared to himself a drawing by which he was to build this world; in this drawing were specified, the length and breadth of it; and there was an appointed time for every thing, when to begin and when to end; every nation, that was to appear afterwards, was called by its name; and a great number of particular men were called by their name beforehand, yea, every man that was to be born was known unto him: in this drawing were also described, particular rivers and their names, particular mountains and their names, deserts and their

names, cities and their names: in this drawing is also to be found how long this world shall exist; also the good and bad fortune of every nation: this drawing is commonly known by the name of *the law of Moses*. He, by his Godly wisdom, prepared also sub-drawings; but all of them are only the channels of the former: these sub-drawings are commonly known by the name of the *prophets*. In due time, when he thought proper by his Godly wisdom to create this world, every thing appeared according as it was described in this great drawing.

Abridgment of the Law and the Prophets.—We find in this drawing that in six days the world was created. We ask, why just six days, neither more nor less? We also believe that he who created this world in six days, could have done it in one day, in one hour, nay, in one minute: here we must acknowledge, that it was intended to represent something. *One* reason is this, to shew that the number of six is a complete number, which is to denote the four quarters of this world, heaven above, and the earth beneath; these six points include the whole description of the drawing, and the Lord over the whole of this great fabric is only one. This point will be handled more in the following pages. *Secondly*, That each day is to represent a thousand years, that is, that this world shall exist for the space of six thousand years; the seventh day, which is called the sabbath, represented, that after six thousand years, there shall be a sabbatical time for a thousand years.

The Creation of man was the last; his name was called Adam: in the original this name consists only of three letters, viz. אדם ADM. In this name is represented the beginning of the world, also the centre, and the end. The letter A denotes Adam, the letter D is David, the M is the Messiah.

In the year of the creation; 2854, David was born; and so long as it is from Adam to David, even so long, or near

it, will be the time of the coming of the Messiah ; but never before. By this account it appears, that the time of the appearance of the Messiah is near at hand ; for if we add 2854, then the coming of the Messiah will be in the year of the creation 5708. This present year we count 5571, and here we find that there are yet 137 years to the time of his coming ; but we know that this time will be shortened ; and, according to the opinion of one great and eminent Rabbi, there are only 29 years more to the time of his coming, and when we shall begin to count 5600 all things in this world will be settled.

Thus far goes our observation on this grand point, that Adam was in the beginning, and David in the middle, and the Messiah near the end.

Further it ought to be observed, that it cannot be said to shorten the beginning, neither can the centre be shortened, but the end of any thing may be shortened.

We also know that Christ was born 910 years after David. This short number will not balance the length of 6000 years, here we shall draw a line of 6000 cubits— $a \text{ --- } d \text{ --- } m$. From the letter A to the letter D, is the half or the middle, and from D to M must be the same distance. A and D cannot be shortened, but the M, as it is the end, may be shortened ; but if we consider the coming of Christ, the letter M will be a long way from the end. And here again, we will bring the length of this word $a \text{ --- } d \text{ --- } m$, thus far can only be brought the distance between David and Christ, and 910 years are no more than a third part of 2854 ; and if we only consider well, it must be an equal distance in these three letters ADM : as to the rest I leave it to you to finish.

The placing of Adam in the Garden of Eden.—Adam and Eve were placed in Paradise ; his glory was above an angel ; the same his wisdom ; no angel could call names of all living creatures ; but Adam could, and whatever he

called them so remained their names until this day. Here Adam enjoyed the blessing of a blessed world ; he knew not what sin was ; he was made pure, and so he continued until Satan (who was at that time a great angel) became jealous of the glory of Adam, and was determined to bring him down : down he came with his band ; he succeeded ; the man fell ; Adam, Eve, Satan, all three were found guilty ; Satan was cast out ; Adam and Eve were driven out ; before they left paradise, the Lord made a promise to the man, saying, Near the end of 6000 years, thy glory shall be restored unto thee ; but thou, O Satan, at that very time thou shalt be destroyed ; as it is written, He will swallow up death for ever. Isaiah xxv. 8.

The Lord said to Satan, Thou hast deceived the man, and thou Adam, thou hast followed his advice ; get you both out, march away together, fight it out, and he who shall overcome Satan, him will I make great in the last day. Paradise was shut up, and cherubims were placed at the east of the garden to keep the way of the tree of life. Here ended the first world, and now we shall go to the *second world*.

Adam began to wander, and Satan at his heels ; Eve brought forth Cain and Abel ; Satan was bent to make the best use of his profession ; he observed that two new men appeared in the world ; he immediately went to work, and succeeded again ; he helped Cain to slay his innocent brother Abel.

There passed away 1656 years, that is from Adam until Noah ; few were those men that overcame Satan, and at last he destroyed the whole world, except Noah and his family that were saved. Thus far we have read in the great drawings, *intermixed with a few traditions*.

From the flood until the building of the Tower of Babylon.—After the flood, the Lord said to Noah and his family, From hence and further ye may eat flesh. The

Lord also gave them a short law, which consisted only of seven commandments.

THE LAW OF NOAH.—1. Not to commit idolatry. 2. Not to blaspheme. 3. To appoint and constitute just and upright judges, that justice might be maintained, and impartially administered to all. 4. Not to commit incest. 5. Not to commit murder. 6. Not to rob or steal. 7. Not to eat a member of a living creature.

These seven commandments are the law given to Noah and his family, to keep and observe them, from that time and further; and every one that is not of Israel is bound to keep this short law, and every one that observes them is intitled to happiness.

The building of the tower. The children of Shem, Ham, and Japhet, were seventy families; after they were scattered each of them became a nation. There is a tradition, that of these seventy families, twenty-nine were destroyed by a flood, and no more remained than forty-one. Afterwards the number of seventy nations was again completed, by the children of Keturah, who were twelve families, and sixteen of Ishmael, and Edom.

Proof that there were no more than seventy nations.—1. In page 34, it is already mentioned, that as many of Israel as went into Egypt with Jacob, which were 70 in number; so many nations there were to be in the whole world, and no more. When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. Deut. xxxii. 8.

2. In the fifteenth day of the seventh month, i. e. Tishri, or Ethonim, ye shall offer unto the Lord thirteen young bullocks. The second day twelve bullocks: the third day ye shall offer eleven bullocks; on the fourth day ten bullocks: on the fifth day nine bullocks: on the sixth day eight bullocks; and on the seventh

day seven bullocks. Numbers xxix. 12. 13. 17. 20. 23. 26. 29. 32.

These offerings were offered at the feast of Tabernacles for all the seventy nations, and here you find also the number of seventy bullocks. But on the eighth day, ye shall have a solemn assembly: ye shall do no servile work therein: and ye shall offer only one bullock. ver. 35. Here we observe, when Israel hath finished the offering for all nations, then they were commanded to offer only one bullock for all Israel. All these things we find in the great drawing, or properly, the law.

ABRAHAM AND HIS FAMILY.—Next we find recorded in the drawing, that a man by the name of Abraham was to appear in this world, and that he should be the favourite of God, and above all men, and so it came to pass. Next is recorded, that God will make a covenant with this man, and that he and his seed after him were chosen to be his peculiar people, not for a time, but for ever; not Ismael, nor the sons of Keturah, neither Edom; for so it is recorded in the drawing, For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special nation unto himself, above all nations that are upon the face of the earth. Deut. vii. 6. In a sub-drawing it is also mentioned. O ye seed of Abraham his servant, ye children of Jacob his chosen. Psalm cv. 6. Next we find that the seed of Abraham was to be in bondage in a strange land 400 years, and after that he would give them a land, and so it came to pass. We also find that his children, when they were only seventy in number, went down into Egypt. Their father Jacob went with them. The good father Jacob fell ill; he assembled his twelve sons to give them his blessing before his departure from this world; he blessed every one, but one of his sons he made Lord over all his brethren, which was Judah. The foundation of all their blessing is depending on one single verse.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh came, and unto him shall the gathering of the nations be. Gen. xlix. 10.

The Gentiles have laid hold on this passage; they say that this passage is a proof that the Messiah is come already, because the sceptre is departed from Judah; but I say, they are mistaken, and here is the proof. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. Genesis xvii. 8. And I will perform the oath which I swore unto Abraham, thy father. Genesis xxvi. 3. And I will give this land to thy seed after thee for an everlasting possession. Genesis xlviii. 4. The Gentiles here do not only contradict Abraham and Isaac, but also Jacob. In one place, Jacob says, the land is given to his seed for ever; and in the next, he says, the sceptre is to depart, both of them cannot be true.

Here I may ask this question of a learned man of the Gentiles; the Lord promised the land of Canaan for an everlasting possession, and you will say the sceptre departed from Judah; can these two questions be true or not? You will say, they must be both true, because they are the word of God; but the question will be, how will you reconcile these two passages? you have no other way to reconcile them, except you say the land was promised conditionally, and, if you say so, you speak the truth, for so it was conditionally. The condition was, that Israel shall have the land, but they must observe the law of God; but Israel did not observe, the land was again taken away from them, now 1746 years.

THE LAND OF CANAAN CONDITIONALLY.—Ye shall therefore keep my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out. Levit. xx. 22. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a

nation, which neither thou nor thy fathers have known, &c. If thou wilt not observe to do all the words of this law that are written in this book. Deut. xxviii. 36. 58. Here you may learn that to have the land of Canaan, always depended on the law. And next you may observe, that the sceptre is the land, and the land is the sceptre ; for so long as any nation has a country of their own, they also have a sceptre ; but when their country is taken away, both of them must be lost together. And lastly, it cannot here be said that the Messiah is come because, the sceptre has departed from Judah : for here it is already proved, that the land and sceptre were conditionally given ; and therefore the land and sceptre were taken away when Israel did not observe the law ; and if there is no law, there is no land nor sceptre. And by this proof, it is clearly shewn that the Messiah is not yet come.

The true explanation of this prophecy.—Jacob said to his sons, The sceptre shall not depart from Judah ; that is, the king over all Israel shall be always out of the tribe of Judah, and as long as Israel shall obey the law, the sceptre shall remain in the nation, even until Shiloh come ; which is to say, although the king over Israel should have no power over any other nation, yet, Israel shall remain always a nation, and be governed by their own king, even until Shiloh come ; and when Shiloh shall come, then he will not be king over Israel only, but over all nations. But if Israel will not keep the law, then the land will be taken away from them, then they will have no land, nor a king ; but its departure shall not be for ever, for there is an appointed time for Shiloh when he is to come, and then the kingdom shall be restored to Israel, and all these words recorded here shall come to pass.

In one of the sub-drawings, 2 Kings xxv. we are told that the king and people, and the land, fell together, and both king and people went together into captivity ; and in

the same manner as they went out into captivity, even in the same manner they will return, and this we can prove, that when Shiloh shall come, he shall not come alone by himself, but in the head of all Israel; and so it is written in another of the sub-drawings, The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them. Micah ii. 13.

The argument of the Gentiles, that the sceptre has departed from Judah—Considering that Shiloh is come already. Take notice what I shall say here: they say that Jesus was the son of David, and that he was Shiloh; the question will be, when did the sceptre depart? If he was king over Israel, then the sceptre never departed, nay, not even one day, for he was king of Judah, and the son of David, and in the nation of Israel, and in the land of Canaan; is not this a clear proof that the sceptre never departed?

Here the reader will be surprised to see that the whole of their argument is merely nothing; for if they say it is departed, it is false, and they only contradict themselves; because, according to their own statement; it has never departed yet; but if they say it is not departed, even this cannot be true, because the whole world know it is departed?

Question. Was Abraham ignorant of the coming of Shiloh?—What Jacob knew, Isaac knew, and Abraham also knew that Shiloh was to come. It is recorded in the drawing in Genesis xiv. that war will commence among the sons of Adam, and so it came to pass.

The Battle of the four kings with Abraham.—When these four kings had taken Lot prisoner, Abraham took his servants, which were in number 318, and with this little army he pursued them, conquered all the four kings, and recovered his brother's son Lot, and all his fortune.

A little while after this, the Lord appeared to Abraham in a vision, saying, Fear not, Abraham; I am thy shield and thy exceeding great reward: here a son was promised to him, and also the land of Canaan. Further the Lord said unto him, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Abraham was informed also that his seed should be in bondage 400 years, in a land that was not theirs, and afterwards they should be called the chosen people of God. Also that there should arise four empires, and they should have the dominion over this world, and that the seed of Abraham should be scattered among them, and that these four empires should have the dominion over the seed of Abraham, until Shiloh should come.

The four Empires were shewn to Abraham. And he said to Abraham, Take an heifer, of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon: and he divided them in the midst, but the bird divided he not. And when the sun was going down, a deep sleep fell upon Abraham; and lo, an horror of great darkness fell upon him. Gen. xv. 9. 12. In the shape of an heifer, Abraham saw *Babylon*: in the shape of a she-goat, he saw *Persia and Media*: in the shape of a ram, he saw *Alexander the Great*: in the shape of a turtle he saw the *Romans*: in the shape of a bird, he saw his family of *Israel*.

When Abraham observed the miserable state of his family, their long captivity, their great sufferings under the power of these four Empires, he thought to himself, how is it possible for them to bear so long a captivity? But when he saw that it must be so, he took them and cut each of them into two pieces, and laid one piece against the other. The farther to relieve, in some measure, his

family, he divided them, that is, he weakened their strength and power, by setting each piece against the other: that these four empires should be always one against the other, and they never should be quiet, but always fighting the one against the other; by so doing the Gentiles will fight one against the other, they now and then will forget Israel, and sometimes they will have no time to meditate against them; this will, in some degree, save them from utter destruction. But did Abraham despair of his family to remain in that miserable state for ever? no, by no means, for Abraham was comforted by his God by a great promise. The Lord said to Abraham, I have given thee a token already, that as well as I have cast down before thee four kings, even so will I do to thy seed in due time, and as well as these four Empires now fell before thee, even their seed that shall be the four Empires in the latter days again shall also fall by thy son Shiloh. Thus far we have found notified in the great drawing, which was ordained and established before the world was created.

Now we must look into the drawing again. Here we have found, and discovered the name of the family of Abraham. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. *Exod. iii. 10*; and thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my *first born son*. *Exod. iv. 22*. Although God made a covenant with Abraham, and with his seed for ever, it was still unknown to the world at large; no nation knew who was to be called the first born, but it was now declared to the Gentiles by Moses; And thou shalt say to Pharaoh, Thus saith the Lord, *Israel is my first born son*.

Suppose a king has a numerous family; will not every one declare that out of the whole family, only one son can be declared the heir to the crown? will not also every

man confess that the first born son is the lawful heir? to which will the king give most instruction? certainly to the first born; to which of his family will he communicate all his secrets? to his first born. To which of his sons will he deliver his great seal? to his first born. Thus far it must be acknowledged by every person that only the first born son has a right to the kingdom of his father; but the rest of the family must remain in subjection, and they all must acknowledge him as their lord and king. But the inhabitants of the whole empire must remain to-day the same as they were yesterday; yesterday they were servants, and to-day they must be the same; and so they must remain always.

QUESTION.—*Is the first born son born for others, or are the public at large born for him?*—Here you must say that his birth made him lord over all, not to obey, but to be obeyed—not to be commanded, but to command—not to be judged, but to judge—not to be equal, but to be above all. Considering all these things, the subjects of the king are by no means born for themselves, but all of them are born to be his servants and to obey his orders as their lord and king. This king is the God of heaven and earth; all the sons of Adam are his subjects; they all are bound to obey him, and to worship him and honour his great name, and to obey his command. Now it pleased him to declare, that Israel is the Prince of this world; he delivered to Israel his great seal, that is, circumcision: he communicated to Israel all his secrets, that is the oracles of God; and saith unto Israel, Ye are the sons of the Lord your God. Deut. xiv. 1. And that all the families of this world should know that Israel was elected and chosen, the Lord gave them his own name, specified in their name. The noun *יִשְׂרָאֵל* *Ísrael*, consists of two words, the first *יֵשׁ* *yoshor*, signifies *righteous*; the second word *אֵל* *El*, signifies *God*; and both words together are

pronounced *Israel*, and signify *the righteous of God*. This name is the crown and glory of Israel, and further the Gentile world should or ought to consider, that to Israel was delivered the great seal of circumcision, and the oracles and the crown. All these things we find recorded in the great drawing of the law, which was prepared before the foundation of this world; and here all the nations may see, and learn, and be convinced, that Israel was chosen and elected before the creation of this world, to be the Lord and king over it; and here all nations witness, that from the time that circumcision was delivered to Abraham, it never ceased, and this very day it is observed just the same, and the oracles are observed just the same, and also the name Israel, declared by Moses, three thousand one hundred years back; and to-day Israel is still Israel, and thus having in possession these three great gifts, is a sufficient proof this very day, that Israel was elected, and shall so remain for ever. It is a vain thing for the Gentiles to grasp at the kingdom of this world; they are not called the sons; and they well know, that a servant or servants have nothing else to do but to obey the order of their lord and master. All that is said here, if considered by the Gentiles, I should like to know their answer; yet I can well imagine it; For if Israel is the Lord of this world, where is then his glory? but we can prove on the contrary, that the Gentiles are the lords of the world and Israel are their servants even until this day. To this I answer, that the wise God did ordain every thing according to his wisdom; he created the first man pure and godly, and so he was, but the man fell. From the creation of Adam until he fell, must be called the godly world; now this godly world ended when Adam was driven out from paradise. The second world commenced, and its proper name is *the world of corruption*; but in this fallen state it is not to remain for

ever; the time is fixed, six thousand years is its number and after this is the end; then the world will recover its former glory and be *restored by the Messiah*, and then will commence the fifth empire in this world, and its power will extend from one end of this world to the other; the beginning of this fifth empire will be called the *third world*, or the *godly world*, or properly *the world of the Messiah*. His Metropolis will be Jerusalem, and Israel his people; but before these things will take place, the world will stand and be conducted by the Gentiles; Israel is only to wander round about amongst them, and the present feasting belongs only to the Gentiles. Israel has no right, because the feast goes by turn; when the Gentiles shall finish their feast, then will commence the feasting of Israel, and until the appointed day, Israel must not rejoice; for so it is described in one of the sub-drawings, Rejoice not O Israel in the joy of the nations. Hosca ix. 1. 'Then (that is, when the Messiah shall come) shall our mouth be filled with joy, and our tongue with singing: then the nations shall say, The Lord hath done great things for them. Psalm cxxvi. 2, 3. The Lord hath done great things for us in past times, then we were rejoicing, but now Israel is rejoicing.

Thus far it is described that this world from its beginning is to be divided into three divisions; the first, godly; the second, corrupt; and the third again to be restored to its former glory.

THE WILDERNESS.—One question we may ask, which is,—Why was the law given in a desert? Why not in the land of Israel? The answer is, that, although the law is the inheritance of Israel, yet any nation, if they choose, may claim a right to it, and say the law is given in a free place, and every one that will have a share of it must be accepted; and on this account the law is given in a desert, which is a free place to every one, even so the law is free

to every one who will come under her protection, and Israel is bound to accept any of the nations.

THE SABBATH.—Next we find in the drawing, that the Lord himself spoke to the whole nation of Israel, and said to them, Remember the sabbath day to keep it holy. *Exod. xx. 8.* Here Israel was commanded to keep this day holy, in commemoration of the creation of the world; also in commemoration of the coming out of the land of Egypt. Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day. *Deut. v. 15.*

Every person knows that the days of the creation are seven: the first and second day are one pair; the third and fourth are again a pair; the fifth and sixth a third pair; the Sabbath remained single; this last day received a blessing, but not the former days; although the Sabbath was the last, yet it was made lord over the other days, because the world was not complete until the Sabbath came, and then the world was completely finished. It is already mentioned in pages 34 and 50, that this world was to produce seventy nations; in this number we also find thirty-five pair, but there was no pair for Israel. When Jacob and his family went down into Egypt, at that very time the seventy nations appeared in this world already. Israel was the last nation in this world.

The World compared to a Ship without a Rudder.—That is, although the ship is finished, yet still it must be considered of no use without a rudder, for it is well known that the rudder is the only piece by which the whole ship is steered. Just the same was the condition of the seventy nations; but when Israel was formed a nation they completed the world to its full number; now the world was completed in creation and in number; Israel was the rud-

der of the ship, and for the first time they brought the whole ship in motion. Still the ship was not yet able to steer without danger for want of a compass, and that the ship should be entirely complete in every direction a compass was also given. This compass was the law of Moses, the Lord himself thought all Israel the foundation of it, which was the ten Commandments. The Lord said, Ye are the last of all nations, by you my world is finished, and you shall be the first and lord over all the rest, as it is written; And to make thee high above all nations which he hath made, in praise and in name, and in honour; that thou mayest be an holy nation unto the Lord thy God, as he hath spoken. Deut. xxvi. 19. At the same time Israel stood single, then the Lord said, The last day of the creation I have blessed, and made it lord over the rest; ye also are the last of all nations, and I have blessed you already; come then and be ye two, a blessed pair together, and thus ye shall remain a couple for ever: and here the whole world will confess, that from that time until this day Israel has never forsaken his pair. Thus far it is shewn, that before the world was created, Israel and the Sabbath was to be a pair; also all the feasts shall be called Sabbaths, for so we find it in the great drawing. One feast is the Passover, also called Sabbath; And ye shall count unto you from the morrow after the Sabbath. The second feast is the Pentecost, also called Sabbath; Even unto the morrow after the seventh. Next comes the New year, also called Sabbath; In the seventh month, in the first day of the month, shall ye have a Sabbath. Next comes the tenth day, or the day of atonement, also called Sabbath; It shall be unto you a Sabbath. Next comes the feast of Tabernacles, also called Sabbath; On the first day shall be a Sabbath. Levit. xxiii. 15, 16. 20, 32. 39. After all that has been said, here is a proof that before the world was created, Israel and the Sabbath were blessed, and coupled

together to be a pair for ever, and to be lords over all the things which God created. The first Sabbath was also a type of the great Sabbath, and known by the name of *Millennium*, and properly means the reign of the Messiah upon earth.

The opinion of the Gentiles concerning the Sabbath.—If I say to one of the Gentiles, what do you think about the law of Moses? he will answer me thus, the law is abolished; then if I ask him the whole of it; or only part? he then will say, I am a Gentile, we are bound to observe only the moral law, which is the ten Commandments; then I say,—answer this question; Is not the Sabbath one of the ten Commandments? then he will answer me thus; I, as a Gentile, keep the first day, and that is my proper Sabbath.

This observation wants consideration, every one knows that the first day is called a working day, and the Lord of heaven and earth made it, and began on it to work; the question will be, who is he that will stand up and contradict the Lord over all? he said, *The first day shall be a labouring day*, and somebody got up and said, I say the contrary, it shall be called the Sabbath. Now the question is, who is the person that will dare to call *holy* that which the Lord called *unholy*? it cannot be said that the Gentile Messiah commanded it; do Christians derive it from what Paul said? Upon the first day of the week let every one of you lay by him in store. 1 Cor. xvi. 2.

Here the question will be, are men to obey the command of God, or the command of the apostle Paul? It is already noticed that the Sabbath is a type of the Millennium, but what is the first day to typify? Now, according to the law, the Gentiles have nothing else to do but observe the law of Noah, already mentioned in page 50; they have no right to keep holy that which is not holy, but if any one will keep a Sabbath, he must then keep the Sabbath

of the Lord : it is also mentioned in page 50, that all the feasts are called Sabbaths ; then it will follow that he who will be an observer of the Sabbath must observe also all the feasts and must keep the whole law ; but we see that the Gentiles act contrary to the will of God, they will have a Sabbath on a working day ; and here it may be asserted that the Millennium will be only for those who observe the Sabbath ; as for the Gentiles, they shall work then on the Sabbath even as they do now.

THE DAY OF ATONEMENT.—And this shall be a statute for ever unto you ; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or the stranger that sojourneth among you : for on that day the priest makes an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord : it shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever ; and this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. Lev. xvi. 29, 30, 31. 34.

In page 32 it is mentioned, that Moses was convinced that Israel would be dispersed among the Gentiles, and therefore he gave them direction how to steer, that they might recover their ancient glory : he never told them to sacrifice any thing in their dispersion, but informed them that they had nothing else to do, but to return unto the Lord by true repentance, and then the Lord would restore them. But here the Jew will ask the question, are we left destitute in our dispersion of a tabernacle, or of a temple, or of sacrifices ? No, for even this very day we have a temple, and we have also sacrifices. Therefore say, Thus saith the Lord God ; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little

sanctuary in the countries where they shall come. Ezek. xi. 16. Here you see that our Synagogues are still the temples of the Lord.

SACRIFICES.—The sacrifices of God are a broken spirit. Psalm li. 17. O, Israel! return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Hosea xiv. 1, 2. Now, when the day of atonement comes, we all go into our little sanctuary; there we continue the whole day, we fast the whole day, the whole day is spent in prayers. Thus we are ordered to do, and so we do year by year; and here is the forgiveness of all the sins of Israel once a year. Thus far is shewn to the Gentiles, that Israel has this very day a temple, also sacrifices. The Gentiles, perhaps, will say, if so, why is then Israel not restored to her former glory?

Take notice of what follows: It is already mentioned in page 48, that the proper Messiah will come in due time; and in page 50 it is stated that there were to be in this world only seventy nations. These seventy nations were formed at the building of the Tower of Babylon. At that time Abraham was forty-eight years old. From that time until the Lord made a covenant with Abraham, were twenty-two years; thus was Abraham seventy years old. Here Abraham represents the seventy of his family that afterwards went down into Egypt, see page 50; And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel. Num. xi. 16. This number remained in Israel until the second temple was destroyed. These seventy were the first Sanhedrin, and Moses the Lord over them, the same as the Sanhedrin above; the seventy angels that stand in the presence of the Lord are called the heavenly Sanhedrin.

At that time when the sons of Adam had one language only, they began to be rebellious. The Lord said to his Sanhedrin, Let us go down, and there confound their language; the seventy families shall be divided by lot: and thus every angel became a guardian angel to that family, which was afterwards a nation. Abraham fell to the lot of God, as it is written, For the Lord's portion is his people; Jacob is the lot of his inheritance. Deut. xxxii. 9. But here it should be known, that the lot of God was as much in number as that of all his seventy *Sanhedrin*, for so it is written. Deut. xxxii. 8. see page 50. And that every nation has a prince in heaven, is confirmed by the prophet: And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. Daniel. x. 20.

David, the father of the Messiah, lived only *seventy* years.

The captivity of Babylon was *seventy* years.

From the birth of David, until the desolation of the temple of Solomon was *seventy* weeks.

From the destruction of the first temple, to the destruction of the second temple, was also *seventy* weeks. Daniel ix. 24.

It ought to be observed that this number of *seventy*, so much made use of, is not a vain thing; but it will instruct us to understand that the sons of Noah, only divided into seventy nations, should represent *seventy jubilees*; that is, from the time of the covenant, made with Abraham, until the coming of the Messiah, and in the end of this number shall commence the Jubilee of Israel.

These *seventy jubilees* are to be divided into two divisions: the commencement of the first half, or thirty-five, began by the covenant, and ended by the desolation of the second temple.

	Years.
<i>ACCOUNT</i> .—From the covenant until the law	430
Israel had the land in possession only	850
From the desolation of the first to the end of the second temple	490
N. B. This number will amount to thirty-five jubilees, and twenty years.	—
Total	1770

From the desolation of the second temple, until this present year (1812) is the number of . . . 1745

This last number, of the dispersion of Israel, is just now thirty-five jubilees. Both sums will amount to 3520 years, or the sum of *seventy jubilees*, and above twenty years.

By this calculation, we may learn, that the *jubilee* of the restoration of Israel has begun already these *twenty* years back, that is, just when the revolution began in France; at that very time, the seventy jubilees were at an end. There are yet thirty-six years to the end of the jubilee of Israel, AND BEFORE THE END OF THESE THIRTY-SIX YEARS, ISRAEL WILL BE RESTORED, AND THE MESSIAH WILL TAKE POSSESSION OF HIS EMPIRE.

Israel is separated for ever from all Nations.—I am the Lord your God, which have separated you from other nations; and ye shall be holy unto me, for I the Lord am holy, and have severed you from the nations, that ye should be mine. Lev. xx. 24. 26. For, from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Numbers xxiii. 9. For all the nations will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever. Micah iv. 5.

Whoever considers these passages, may see, first, that Israel will never be mixed with the Gentiles; and secondly, that all the Gentiles will not worship the true God even until the last day.

Moses foretold of the coming of the Gentile Messiah.
 —Christians adduce this prophecy: 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 them all that I shall command him. Deut. xiv. 18. We read in the same book, And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Deut. xxxiv. 10.

The Christians say that their Messiah was superior to Moses: but how will they reconcile these two passages? for they say the first passage means their Messiah. But what will they do with the second passage, which is, that there will never be another prophet equal to Moses. Further, this prophet is not to speak with God face to face; for here the text says, I will put my words in his mouth: that is, he shall prophesy by a vision, or in a dream. Again, what honour is this for the Messiah to be styled a prophet, for the honour of the high priest goes before a prophet, as we find it written: And King David said, Call me Zadock the priest, and Nathan the prophet. And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel. 1 Kings i. 32. 34. Here it may be seen that the title of high priest is above that of a prophet; next is to be known that the Messiah is nowhere styled a prophet, but either a judge, or a ruler, or a king; also, that when the Messiah shall come, he will have nothing to prophesy, because his coming will accomplish all the prophecies.

But after all, we ask, was Jesus a prophet or not? If he was a prophet, we must examine what he prophesied.

Prophecies of Jesus.—The destruction of the temple is foretold in Matthew xxiv. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi.

24. What shall I say here, is it possible for mankind to call these passages prophecies? they may lawfully be called quotations from the prophets; and here I shall bring forward sufficient evidence to shew that these prophecies are no more than quotations from the writings of the Old Testament. Jesus says, Verily I say unto you, there shall not be left here one stone upon another. Mark xxiv. 2. We shall go backward as far as to David, and enquire of him if he knew any thing about the fate of the first or second temple. By the river of Babylon, there we sat down, yea, we wept, when we remembered Zion. Psalm cxxxvii. 1. Here is the destruction of the first temple. Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundation thereof. Psalm cxxxvii. 7. Here is the desolation of the second temple by Edom. Thus far we have produced one faithful witness, to shew that Christ was no prophet, but his words are only taken from this Psalm.

Seventy weeks are 490 years, that is, from the destruction of the first temple to the desolation of the second shall be no more than 490. Dan. ix. 24.

Open thy doors, O Lebanon, that the fire may devour thy cedars. Zech. xi. 1. And they shall fall by the edge of the sword, and shall be led captive into all nations. Luke xxi. 24. This passage also is no more than a quotation. Therefore he lifted up his hand against them, to overthrow them in the wilderness: to overthrow. Psalm cvi. 26, 27. Also, And will draw out a sword after you: their seed also among the nations, and to scatter them in the lands. Leviticus xxvi. 33. The Lord doth build up Jerusalem: the outcasts of Israel he shall gather. Psalm cxlvii. 2. I lifted up mine head unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries. Ezekiel xx. 23. For lo, I will command, and I will sift the house of Israel

among all nations, like as corn is sifted in a sieve ; yet shall not the least grain fall upon the earth. Amos ix. 9.

Another great prophecy of Jesus.—Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Matthew xxiv. 34. Until this day, now above 1800 years, this passage is not yet fulfilled ; whereas he fixed the time to his generation ; and in the same manner may be refuted all the rest of his prophecies ; but I think the above proofs are sufficient to convince the reader that he was no prophet. But the true sense of this prophecy shall be here given, that by it it will be known that it has no reference at all to the Messiah.

I will raise them up a prophet.—When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearken unto observers of times, and unto diviners ; but as for thee, the Lord thy God hath not suffered thee so to do. 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. Deuteronomy xviii. 9, 10, 11, 12, 13, 14, 15. Thus far Moses taught Israel, that when they should inherit the land, they must not learn the abominations of the Gentiles, for you shall have no occasion ; because the Lord your God will always raise for you prophets from the midst of you ; therefore any thing what thou shalt wish to know, thou shalt go to him and he shall tell thee.

Perhaps some person will ask, why is it then in the singular number *a prophet*, and why not *prophets*?

It is well known that we have two laws : the one is called the *written* law, which is the Old Testament ; the second is called the *oral* law, and both of these Moses received upon Mount Sinai. This oral law was always delivered to the successor of the first ; Moses received of God, Joshua of Moses.

From Joshua, to Samuel the prophet, were twelve judges, and every one of these twelve was a receiver of the oral law ; this receiver was called also the Nassi, or president of his Sanhedrin ; Joshua delivered the oral law to *Othniel*, the son of Kenaz ; and the last of these twelve was Eli, the high priest.

The first of the prophets that received the oral law was Samuel, he received it of Eli, the high priest. 2. Nathan, the prophet. 3. Ahijah, the Shilonite. 4. Elijah, the Tishbite. 5. Elisha, the son of Shaphat. 6. Hosea, the son of Beeri. 7. Amos, a herdman of Tekoa. 8. Isaiah, the son of Amoz. 9. Micah, the Morasthite. 10. Joel, the son of Pethuel. 11. Jeremiah, the son of Hilkiah. 12. Ezekiel, the son of Buzi, the priest.

Thus far goes the account of those Prophets that received the oral law, in the time of the FIRST TEMPLE.

Haggai, Zechariah, Malachi ; these three prophets were in the time of the SECOND TEMPLE : Malachi was the last of all the prophets, and he is also the great seal of the Old Testament ; and from this we learn that there shall be no more a prophet in Israel until the restoration of Israel, Behold, I will send you *Elijah* the prophet before the coming of the great and dreadful day of the Lord. Mal. iv. 5. Next will be shewn, that in the time of every prophet that received the oral law, were many prophets, but all of them were called only the disciples of him who was the receiver ; and he was the Lord over them all, the same

as Moses was over his Sanhedrin ; and each receiver was as God in his age, as Moses in his age. When Samuel anointed Saul he said unto him,—Thou shalt meet a company of prophets. 1 Sam. x. 5. And the sons of the prophets. 2 Kings ii. 3. What, shall I set this before an hundred men ? 2 Kings iv. 43. these were his disciples.

It is well known that Moses was the lord of all the prophets, and the seventy elders, or his Sanhedrin were all prophets ; yet not one of them is mentioned, but only Moses : what Moses desired of God, it was granted ; what Samuel desired of God, it was granted ; what Elijah desired of God, it was granted ; what Elisha desired of God it was granted ; and in the same manner all the rest : here it may be seen, that every one of these prophets was as good in his age as Moses was in his, and this is what God said to Moses. 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. Deut. xviii. 17, 18. Thus far it is proved that this prophecy has no reference whatever to the Messiah. The spring of prophecy was opened by Moses, and sealed up again by Malachi, and shall remain so until the Messiah shall come, and then the seal will be taken away, and prophecy will be restored to Israel, and will cease no more, for so it is written : And it shall come to pass afterward, that I will pour out my spirit upon all flesh : and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And I will shew wonders in the heavens, and in the earth, &c. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Joel ii. 28, 30, 31. And before all these things shall come to pass, the prophet Elijah will be sent to Israel, and afterwards will come the great and terrible day of the Lord.

GALATIANS.—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. chap. iii. 10. This quotation from Deut. xxvii. 26. we read thus in the English version, Cursed be he that confirmed not all the words of this law to do them. This passage is of great consequence with the Gentiles, for by it they prove that if a person observes many of the commandments of the law, yet is he under the curse, because it is written, all of them must be done. We are at liberty to search the truth, and commanded also to speak nothing but the truth. Considering this, we must first examine if the above statement is true; if it shall be found true, it certainly must remain so; but if it should be found false, then lawfully we may say it is not true. But before we proceed to the examination, we must first make some preliminary remarks. Any thing that is known to the world at large cannot be denied. The miracles wrought by the hand of Moses in Egypt, by the Red Sea, in the Wilderness for the space of forty years, are recorded in the great drawing of the law, and now known to the world at large. God delivered to Moses six hundred and thirteen commandments, and these commandments are called *the law*. God said to Moses, Teach my people Israel this law, that they may know to worship their God; Moses did as he was commanded. Further it should be known, that some of these commandments could be observed by no other person except by a prophet; some by the High Priest; some were the duty of the Levites; some the duty of a judge. Here will arise a question, how could he who was not a prophet, or he who was not a high priest, or he who was not of the tribe of Levi, or he who was not a judge, observe all these commandments? Secondly, a Jew is commanded that if his wife brings forth a son he must be

circumcised when eight days old, but when his wife was barren, he could not perform this command. Thirdly, If the son was a first born, the father was obliged to bring the child before the priest when he was thirty days old, and to redeem his first born by paying five shekels; but if his wife brought forth the first child a girl, this command could not be observed.—Fourthly, If his wife brought forth no sons but daughters, then he could not observe either the one or the other.—Fifthly, If a Jew had a brother, and he died and left no child, then the command is, that the living brother must marry her: now if a Jew has no brother, how can he observe this command? or if his brother left children, then he could not marry her. There are numbers more of the same kind, that could not be observed, except in particular instances, and the few here mentioned are sufficient for the present purpose.

We must now hear the instruction of Moses. Moses says, If thou hast a son he must be circumcised. One of the Jews cried out, Lord Moses, I never can observe this command. Moses said to him, Why? He said, Because I never had a son. Another Jew came to Moses, crying, and said, Lord Moses, I and my family are for ever undone. Moses said to him, Why so? He said, I wish to go into the tabernacle, and if I go there, thou wilt order to kill me, because it is written, And the stranger that cometh into the tabernacle shall be put to death. Numbers iii. 10. Now if I do not perform this command, I remain under the curse, because this is one of the commandments of the law. Another Jew came before Moses, and said, Thou hast given us a law which will make us miserable for ever. Moses said, My son, why so? He answered and said, Because I never was a judge in Israel, and I cannot do this command which is one of the law. Another came and cried out, I am undone. Moses said, Why so, my son? He said, If I had a brother, and he

had died without children, I should have married his wife, which is one command of our law; but alas, I never had a brother, and now I shall remain under the curse of the law, because I cannot perform all the commandments. A woman came before Moses; she cried and said, I am not able to support myself for grief. My daughter, said the good Moses, what is your trouble? She answered and said, We are commanded to keep the commandments of the law, and there is one particular command in the law of jealousies: When a wife goeth aside to another instead of her husband, and is defiled. Num. v. 29. Master Moses what shall I do, if I go and defile myself, I then must come before the priest, and must drink the bitter water by which I for certain shall die; and if I keep honest I am not the better, because I remain under the curse of the law, because I cannot perform this command; what shall I do now? A virgin, the daughter of a priest, came before Moses; she said to him, Lord Moses, be so good as to give me your advice. Moses said, What hast thou to say, my daughter? she said, I have read one command in the law, which is, And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father, she shall be burnt in fire. Lev. xxi. 9. What shall I do now? I am standing between two fires. This is one commandment of the law. If I go and play the whore, thou wilt order me to be burnt in fire; but, if I keep honest, I am not better, because I shall remain under the curse of the law; and I consider the one is fire, but the other worse than fire, for here I shall live all the days of my life under a curse, and die under the curse.

A Question for the Christians to answer.—If I ask them, if God is just, they all will say, Yes; but what will they say to the above statement; has God given a law to his chosen people that they should be under a curse? God said, This command a priest shall do, and if an Israelite

should do it he must die; and because he obeyed the command of God, he must remain under a curse. God said, Thy son shall be circumcised; but God never gave him a son, and therefore he must remain under the curse. The virgin did not play the whore, but kept honest; and her reward is to abide under a curse. If this should be true, could God be called a true God? I long to hear the answers to these things. But what can they answer? Nothing; they must confess that God is just in all his ways; and if so, their whole argument is false.

PROOF.—First, it ought to be known that *Paul* did not quote this passage to the Jews, but to the Galatians; and here he took the advantage of the ignorant Gentiles to inform them of things that are not true. For any person that knows the original Hebrew, will see at once that what I have said is true. I shall quote here again the whole verse as it is in the Hebrew: Cursed be he that confirmeth not the words of this law to do them, which is to say, that he must do and observe all those commandments that he can, and which may be done. But *Paul*, to deceive the Gentiles, inserted the word *all*; this word was of great use to him, for by it he preached a whole sermon, and the whole of his text depended upon this word. But what is most surprising, is to see at this very day, the Christians bringing forward this passage as a great proof against the Jews, that they are under the curse, because they cannot observe all the commandments of the law; at the very same time the Christians confess that a Jew is bound to observe only those commandments which he may observe lawfully; and here is the proof. In the English version, the word *all* is put in italic letters, to shew that the word *all* is not in the text. The question will now be, if the word *all* is not in the text, how came they to take the liberty with the law of God thus far? Have they inserted the word *all* to please *Paul*, and to

give offence to God? I maintain that the English version has done wrong in inserting the word *all*; but wonderful it is, and a marvellous thing in our eyes, to see, that even to-day they insist that it shall be so, right or wrong. But what will they say in the day of judgment, when they shall be called upon to answer for this offence? Let them only take notice what God said to Joshua, This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success. Joshua i. 8. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Then he shall be like a tree planted by the rivers of waters, &c. Psalm i. 2, 3. Great peace have they which love thy law; and nothing shall offend them. Psalm cxix. 165. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. Numbers xxii. 12.

Conclusion. The blessed God blessed his people Israel for ever, that is, in giving them his blessed law, by which they will inherit everlasting life, and to every one of the Gentiles that comes to hide himself under the wings of that law.

The finishing of the Law.—Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. Deut. xxxiii. 29.

QUESTION RESPECTING THE DISPERSION OF ISRAEL.—If Israel offended their God, and if they were found guilty, why was their sentence of punishment to be scattered? Why did not their God keep them at home in their own land, and punish them as he had done in the time of *Antiochus Epiphanes*? Israel might have been in their own land,

and still have been subjected to one or another of the Gentile nations. And they might have been slaves in their own country, and have pined away in their iniquity, and in the iniquity of their fathers; and so it might have been done until this day. But we see that a home punishment would not answer the purpose of God, and hence we may plainly learn that some great thing will proceed at last from this dispersion.

Perhaps some person will say, no such thing, and that when Israel was scattered in their sin, they offended their God, and he became their enemy. This kind of reasoning is not well founded; for if God should have become the enemy of Israel, he must have become the enemy of all nations. But we find the contrary; God loves his world; he is merciful to all his creatures; and the dispersion of Israel is also mercy and kindness; and, as far as I am able to learn, I consider that the dispersion of Israel is to answer two purposes; the one, to suffer for the sins of their fore-fathers and for their own; the other, to convert all the Gentile world to the true worship of the only God of Israel, and the whole of this matter shall be explained at large.

I. God created this world that he should be worshipped by all his creatures, and that all of them should acknowledge him only as a God, and none else. But his greatest glory, due only to him, was despised; and, instead of paying adoration to God, they set up a stone, and a bone, a wood, the sun, the moon, the dead, the living; every thing they set up for gods. Thus the true God was robbed of his glory, in his own world, and by his own creatures. But will this kind of rebellion continue for ever? no, by no means, the time is fixed when it shall end. The world was created by order, and that every thing must keep his order; the great drawing of the law teaches, and shews to us, that

every thing in this world is to proceed regularly, and that every thing has an appointed time.

When the world at large became rebellious in the time of the confusion of languages, *Abraham* was the only man that was found just in the sight of God. On this account, he and his seed were chosen to be the ministers of God, and at last to bring back the ruined Gentiles. It was also foretold to *Abraham*, that his seed, on this account, must be scattered among all nations; all this was told to *Abraham*; but there was also the time fixed when *Israel* should be made to know it. When *Israel* made the molten calf, that was the time to make it known, but the sentence is not yet past.

When the spies returned, and brought a bad report, *Joshua* and *Caleb* informed the people that the land was very good; but their good report was disbelieved, and all the people gave ear to falsehood, and all the congregation lifted up their voice, and cried; and the people wept that night. Numbers xiv. 1. The day when the spies returned was the *ninth* day of the month *Ab*, or *August*. The Lord said, the land is very good, according as it was reported by *Joshua* and *Caleb*; but still they would not believe the good report, but they rather believed lies, and they wept for nothing. But pronounce unto the congregation, that this night is recorded already, that it shall remain for a weeping night in *Israel*, and that for ages. In this night was burnt the first and second temple.

This bad report of the spies, in conjunction with that of the molten calf, finished the perfection of the sentence. And here was passed the sentence, that *Israel* should be scattered among all the seventy nations, but when it was to begin was not told them; and that this sentence was passed in the desert, is confirmed by two witnesses; the one, Therefore he lifted up his hand against them to over-

throw them in the desert : to overthrow their seed also among the nations, and to scatter them in the lands. Psalm cvi. 26, 27. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries. Ezekiel xx. 23.

The commencement of the dispersion remained a mystery unto the Lord until the time of Daniel. Daniel, the prophet, was the man appointed for that errand; he did what he was commanded in pronouncing the sentence of the general dispersion: Seventy weeks are determined upon thy people and upon thy holy city; that is, 490 years shall yet pass away before the beginning thereof, which is from the destruction of the first temple until the desolation of the second temple, and then will be the general dispersion.

2. We shall return again, to observe the nature of a worldly kingdom. A king that has a large country, and all whose subjects are faithful, yet it would be impossible for him to make every subject for a minister; but the king will choose only one set of men, and such men as he knows are qualified for that office; and to his ministers he will give instruction, and whatever the king will communicate to the public at large, he makes it known unto his ministers, and then they publish it to the public at large; also all the secrets of the king are only communicated to his ministers.

In the same manner the Lord did proceed; all the nations were his subjects, the whole of this world was his empire; he could not make all the *seventy* nations ministers, but out of all he chose only one family, and called him by the name of his first-born son, Israel; knowing that they only are fit to be entrusted with his secrets. Therefore he said unto Israel, Come, follow me in a secret place, that is, the wilderness; Israel followed him, and there he appeared to them, and spoke with them face to face, and there he told him all his secrets; he also charged them to write down

in a book some part of his secrets; as for the rest, they must not be written in a book, but only kept a secret in our hearts. This was the written law, or the law of Moses; but the oral law was forbidden to be written down, and was only to be delivered from mouth to mouth. The Lord said unto them, Now I have intrusted you with my oracles, from henceforth ye shall be called my ministers, and so it is written: And ye shall be unto me a kingdom of priests, and an holy nation, and so they will remain for ever. *Exod. xix. 6.*

3. The Christians are pleased to say that they are now the ministers; but this is not true, for the day will come when they shall be obliged to confess and cry out: But ye shall be named the priests of the Lord: men shall call you the ministers of our God. *Isaiah lxi. 6.* Thus far, it is proved that Israel only are the ministers of God, but not the Gentiles.

4. THE MISCONDUCT OF ISRAEL.—By continually provoking the Lord to anger, in worshipping the false gods of the Gentiles, they continued in their errors until their measure became full, and then they fell; the temple was burnt, the holy land was laid waste, and they were carried away into captivity, even into Babylon.

IDOLATRY TAKEN AWAY FROM ISRAEL.—This is a surprising thing: for from the time they entered Babylon, until this very time, idolatry is an abhorrence to Israel; and from that time until this day, Israel has worshipped nothing else but the true God: to this all the nations are witnesses.

But here we ask how, or by what means, did idolatry cease from Israel? Was it by accident, or was it done by the hand of God? It was certainly not accidental, but was done by the hand of God, for the time drew near for the general dispersion of Israel, when they were to wander among all nations: and, if idolatry had not been taken

away from them, Israel would have been soon lost among the nations ; nay, even their very name would have been extinct : therefore the Lord blotted out from the heart of Israel, the desire of worshipping strange gods.

It is well known, that during the time of the second temple, Israel served only the God of their forefathers ; 490 years were given to Israel to prepare for their general dispersion, and all of them were the servants of the true God at that time. The second temple was destroyed, and Israel was scattered abroad, even among all the nations. The Lord said, This is the proper time for my people Israel to begin their ministry : and he said to them, Your fathers have recompensed me evil instead of good. I said unto them, Thou shalt have no other gods before me ; but they soon polluted my command ; they made a molten calf, and worshipped it, and sacrificed thereunto, and said, These be thy gods, O Israel. I then lifted up mine hand unto them, that I would scatter their seed among the Gentiles. Now for the idolatry of your fathers, and your own sins, you shall go abroad and make an atonement ; and the atonement shall be, that you shall preach against idolatry, among the nations. I know you will suffer much, and you must suffer, yea, even a great deal for my name's sake : but never despair ; remember that I have passed my holy word already, to make thee Lord over all the sons of Adam ; and in due time I will fulfil my word. I also will never forget them that shall be kind to you ; but all those families that shall trouble you, they shall receive punishment.

Jews and Gentiles believe that God created the heaven and the earth, and all that is in them ; the Lord created mankind that they should be happy, but the sons of Adam ; turned aside. What was to be done ? they must all return, but there must be some means devised how to bring them all back. Here God acted like a wise husbandman, who, having one bushel of fine wheat, will not keep it concealed ;

for so it never will increase : but he will scatter it abroad, and by so doing he expects a good harvest. And the only seed which was to be scattered was Israel; for they are the ministers, they must preach, but no others; as it is written : This people have I formed for myself; they shall shew forth my praise, *but not the Gentiles*. Isaiah xliii. 21. And again, O give thanks unto the Lord; call upon his name; make known his deeds among the nations. Psalm ciii. 1. Declare his glory among the heathen, his wonders among all nations. Psalm xciii. 3. Thus far it is proved, that Israel was scattered, first, to suffer, and secondly, to preach to all nations. We ought also to consider, that if Israel were not scattered abroad, and only punished at home in their own land; in the day of judgment, it would be a fine excuse for many of the nations, when the Lord should say, Why have ye despised my honour? I am the only true God, and ye made to yourselves strange gods. Their answer would be a very good one; they would say, Lord, we never had any true instruction. Then he would say, Why did not you go and learn of my people Israel? They would say, Lord, we never heard of Israel; we know not their land, neither the people. By this means, many nations that are afar off from the holy land, would escape punishment. But now no excuse can be made, Israel, the ministers of God, are sown almost in every nation,

5. When Israel was scattered abroad, the nations observed that this people differed from all nations in laws and ceremonies; and one of the nations said to a Jew, Come and take my daughter for a wife : he said, I am forbidden by my law : then he said, Come and eat with me : he answered and said, My law has forbidden me to eat with you. The Gentile said, Give me information in your law. The Jew began to expound to him the law; and thus the Gentiles, in process of time, obtained a considerable knowledge in the Jewish scriptures. Then the Gentiles began

to explain those scriptures in a different way ; and because Israel would give no ear to their improper explanation, they began to butcher them ; killing and murdering men, women, and children ; and the property of Israel they divided among themselves. But Israel did not cease to preach, still knowing their duty ; they preached not only in one country, but every where they preached wonderful sermons, and that in every corner of the world. Now this fact, which I have here stated, is acknowledged by all nations ; and in one corner, and in *one city*, Israel preached a sermon, and his text was, *That it was better to die courageously for the law, &c.* and, as he said, so it was done. *Fifteen hundred* of them took knives and stabbed their wives and children ; afterwards, the men set fire to the place wherein they were, and all of them became a burning sacrifice to the law of their God. Such surprising sermons Israel preached in almost every country. But none of the Gentiles, yea, not one nation laid it to heart, saying, What can be the meaning of this people, preaching such shocking sermons ? They must have a good reason for so doing ; and the Gentiles will be undone some day or another ; but this kind of meditation never was thought of.

6. The Gentiles will acknowledge that which I have here mentioned to be true ; but all this Israel suffered for their sins, and their sermons are nothing, because we see that all their preaching had no effect ; and we, until this day, have seen no harvest, not even so much as a beginning ; and we have not seen even yet, that Israel should be the lord over all nations ; but on the contrary, we know the Gentiles are the lords, and Israel are their servants. But remember this, that as long as the bushel of wheat is in being, the time is not passed ; it is well known that the bushel of wheat was cut down in sundry times, yet no sooner was it cut before it grew up again. This must be a clear proof, that at last there will be a harvest ; and at the

same time he who will be the gatherer of the harvest will certainly be also the Lord over the whole harvest ; and in spite of all nations they will gain their point at last, and all those nations who despised the ministers of God, shall be glad at last to beg, and to say, O let me go with you, for we have heard that the Lord is with you. Zech. viii. 23.

Although we have proved by Holy Scripture that Israel are the ministers of God, and that he only who is appointed to minister has a right to preach ; yet in spite of the word of God, the Christians will have it that they are the ministers now, and that they are to preach to Israel : and now they are to make the harvest, and to bring back the outcast of Israel to the knowledge of the new law. We know that there is only one holy God, one holy nation, one holy law, one holy land, one holy city : this was engraved on the tables of the great drawing of the law, before the foundation of the world, and so it must remain for ever ; and so we find it recorded ; For I am the Lord, I change not. Malachi iii. 6. Now, if God is not changeable, then it will follow, that every thing must remain as it was ordained from the beginning ; but as concerning the *new drawing*, or the new law, not a word is mentioned about it in the great drawing of the law. The Christians boast very much about this new law ; and here we shall ask, If their new law permits them to make free with the blood of innocent people ? They cannot say that they are at liberty to do so ; they will say we are commanded not to murder. Now the question will be, how or by what means will they repay the blood of Israel, which they have so gladly and wilfully shed ? They must be found guilty even by their own law ; and even their own law is not able to save them, after they have broken their own law, and profaned the word of God, and stained their hands with innocent blood ; yet they will say they are chosen to be the ministers of God ? and is it possible, that a true God would choose men

of this kind? The Lord said, Be ye holy, for I am holy.

8. Perhaps they will say, This was done by our forefathers, but as for us, we were never guilty of shedding the blood of Israel. This is true, but there is a way of killing people without a sword, that is, by continually publishing, and, in it, describing the abominable character of people, that all their actions are enormous; and painting them in such colours as are not fit to be ascribed to man: and this publishing is not only once, but from age to age, even until this very day. It must be acknowledged by all nations, that all this was done, and is done until this very day, to innocent Israel; and this kind of ill-usage may be looked upon as killing them by inches, and worse than killing them at once. What a crime is this; to take advantage of a poor defenceless people, and innocent in every case. Is this conduct becoming people that will say they are sanctified? Whether the offences of the fathers, or those of the sons are greater, I will not determine; but there is one above who will do justice in due time.

THE TITLE OF ISRAEL.—That, for their sake, heaven and earth, sun, moon, and stars are created, and if there is *no Israel, no world*. Thus saith the Lord, If my covenant be not kept day and night, the ordinances of heaven and earth I would not have placed. Jer. xxxiii. 25. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Jer. xxxi. 35, 36, 37.

Here we notice that Israel, who observes the covenant

of God, is the upholder of this world ; for if the law and its commandments are not kept, there is no world. Israel is called the sun, Rachel is called the moon, the twelve tribes are called the stars ; and if the fathers are stars, of course the children also must be stars ; for so it was shewn to Joseph in his dream. Genesis xxxvii. 9. and so they are called : And it cast down some of the host, and the stars to the ground : and stamped upon them ; and by him the daily sacrifice was taken away. Daniel viii. 10. And because all things were created for their sake, therefore they had also the power to command every thing in heaven and on earth, and were obeyed. *Moses* divided the sea. *Joshua* said to the sun and moon, stand still. Exodus xiv. 21. x. 12. *Elijah* commanded fire to come down from heaven. *Elisha* raised the dead. 2 Kings i. 12. iv. 34, 35. Thy sun shall no more go down, neither shall thy moon withdraw itself. As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord ; so shall your seed and your name remain. Isaiah lx. 20. lxvi. 22. They fought from heaven ; the stars in their courses fought against Sisera. Judges v. 20. But still more may be said in behalf of Israel, for their title is above the angels : Though the angels are spirits, yet they are not called the sons of God ; but to Israel it is said, Ye are the children of God.

Again, we do not find that Israel ministered unto the angels, but the angels ministered unto Israel, as it is written : The angel of God which went before the camp of Israel, removed and went behind them. Exodus xiv. 19. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat : and the angel of the Lord came a second time. 1 Kings xix. 5. 7. For he shall give his angels charge over thee, to keep thee in all thy ways. Psalm xci. 11.

But when Israel lies in the dust, all the heavenly bodies are in mourning, and the mourning is proclaimed among

all the heavenly hosts; for so it is written: It is a day of trouble, and of treading down, &c. In that day the Lord God of Hosts shall call to weeping and to mourning, &c. Behold, the Erellim, or angels, have cried without, i. e. because Israel is without their land; the angels of peace shall weep bitterly. But when Israel shall rise from the dust, they will all shout for joy, as it is written: Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing, ye mountains, O forests, and every tree therein; for the Lord hath redeemed Jacob. Isaiah xxii. 5, 12. xxxiii. 7. xlv. 23.

10. THE TITLE OF THE GENTILES.—They are called rivers and seas. Woe to the multitude of many nations, which make a noise like the noise of seas; and the rushing of nations, that make a rushing of mighty waters. The nations shall rush like the rushing of many waters. Isaiah xvii. 12, 13. And the nations shall be as the burning of lime; as thorns cut up, shall they be burned in the fire. Isaiah xxxiii. 12. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Isaiah xl. 17. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. Obad. xviii.

THE LAST FORTUNE OF THE GENTILES.—All of them will acknowledge that all the evil pronounced against Israel, by Moses and the prophets, came to pass; and will they not acknowledge also, that the evil which has been pronounced against the Gentiles, must come to pass?

It is now 1774 years since the second temple was burned, and since that time Israel has passed through fire and water, sword and famine; driven from one country to the other; and they are brought down almost equal to the dust. King David, when he saw this long captivity,

and the trouble of Israel, cried out, Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord ? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and oppression ? For our soul is bowed down to the dust : our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake. Psalm xliv. 22,—26. Here we observe, that when Israel shall be bowed down to the dust, then will his salvation come ; and that Israel is to suffer first, is also recorded : Tribulation and anguish upon every soul that doeth evil, of the Jew first, and also of the other nations. Rom. ii. 9. Let every one consider this, and they will find, that all those troubles that Israel has already gone through, the Gentiles will also have to pass through.

It is astonishing that they will not consider that their time is yet to come. Do they imagine that the Messiah will forgive them all the evil they have done from age to age to Israel ? the blood of Israel, which was shed like water, cries, and will never be silent. And here their own apostle declares, that tribulation and anguish shall also come upon the Gentiles for doing evil, and which is also foretold by Moses : Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people. Deut. xxxii. 43. The beginning of this verse should be remarked, *Rejoice, O ye nations, with his people* : it is not said, Rejoice, O all ye nations, but only nations ; this is to shew, that only some particular nations are meant here, that is, only such nations as never troubled Israel ; and each man or woman of the Gentiles that were kind to Israel in the time of their dispersion, all these shall rejoice with Israel, but no other.

12. Whoever shall be the Messiah, he will be no friend to the Gentiles ; for so it is written : Why do the heathen

rage, and the people imagine a vain thing? The kings of the earth shall set themselves, and the rulers take counsel together, against the Lord and against his anointed, &c. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Psalm ii. 1, 2, 8, 9. By this prophecy, we may learn, that when the Messiah shall come, all nations will fight against him, and that he will subdue all of them; and therefore he will be called the *conqueror* of the world. This is also confirmed by the gospel: That we should be saved from our enemies, and from the hand of all that hate us; that he would grant unto us, that we being delivered out of the hand of our enemies, &c. And on this account he hath raised up an horn of salvation for us in the house of his servant David. Luke i. 71, 74, 69. From all these things it may be learned, that the Messiah is to come on account of Israel; to deliver them from the hand of their enemies, but to be of no benefit to the Gentiles: and this is also confirmed by the translators of the English Bible: see the title of Ezekiel xxxvi. The land of Israel is comforted by the heathens' destruction, and God's blessing of Israel.

13. QUESTION.—What shall the Messiah do for the Gentiles? Shall he gather them? they are not dispersed. Shall he give them kings? they have kings. Shall he give them lands? they have lands. Shall he give them nobles? they have nobles. Shall he give them riches? they have riches. Shall he give them glory? they have glory. But Israel has lost all these things, and therefore they have need of the Messiah.

The punishment of all those nations that shall meddle with Israel, foretold—By MOSES.—Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord; the shield of thy help, and the sword of thy

excellency? and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Deut. xxxiii. 29.—By DAVID.—Pour out thy wrath upon the heathen that have not known thee. For they have devoured Jacob, and laid waste his dwelling place. Psalm lxxix. 6.—The very same in Jeremiah x. 25.—By ISAIAH.—For the indignation of the Lord is upon all nations. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing. xxxiv. 2. xlix. 26. xli. 11, 12.—By JEREMIAH.—Israel is holy unto the Lord, and the first fruits of his increase: all that devour him shall offend; evil shall come upon them saith the Lord. Therefore all they that devour, they shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee, shall be a spoil, and all that prey upon thee will I give for a prey. Fear thou not, O Jacob, my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. ii. 3. xxx. 16. xli. 28.—By JOEL.—For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. iii. 1, 2.—By ZECHARIAH.—For he that toucheth you toucheth the apple of his eye. Behold, I will make Jerusalem a cup of trem-

bling unto all nations round about. ii. 8. xii. 2.—By MICAH.—Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many nations. iv. 12. —By ZEPHANIAH.—Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger for all the earth shall be devoured with the fire of my jealousy. iii. 8.—By EZEKIEL.—In the xxxii. chapter, from the 17 to the 32 verses, all nations are mentioned, and also the end of them. The prophet took notice, in the beginning of this chapter, of Pharaoh, king of Egypt, and declared unto him that he should fall into the hands of Babylon. But in the 17 verse, he makes no more mention of Pharaoh, or of the king of Egypt, but, in ver. 18, says thus, Son of man, wait for the multitude of Egypt, &c. This prophecy should be understood well: in the first part he calls him Pharaoh, king of Egypt, for so he was in the time of Babylon. The second part will shew that there should come a time when the name of Pharaoh would be no more, and Egypt should become a province to some other power. In the end of this chapter, the prophet calls him again Pharaoh, but calls him no more a king. Here we observe, first, Pharaoh king of Egypt; secondly, the multitude of Egypt; thirdly, only Pharaoh. It is already mentioned, that in the last 16 verses, is determined the fate of all nations, which shall come to pass in the latter days: considering this event; the prophet calls upon Pharaoh, who was cotemporary with Nebuchadnezzar; saying, Pharaoh, arise from thy grave; thou thoughtest thy fall was great; be now comforted; see this day the fall of Egypt, and then wilt thou say, that thy trouble was nothing to be equalled with the present state of Egypt.

14. Just a little before the restoration of Israel, some of

the *European* powers will declare war against *Turkey*; they will prosper, and take *Constantinople*; the *Turks* will fly to *Egypt*; the *Europeans* will follow them even into *Egypt*; there all the *Turks* will assemble to give battle; the contest will be dreadful, the *Europeans* will gain the victory; but those that will be slain on both sides will be innumerable. From thence the *Europeans* will march into the *Holy Land*, which they will also take without opposition. The great success of the *Europeans* in *Africa* and *Asia*, will make a great noise in all parts of *Asia*. The nations in the east of *Asia*, will assemble like one man, as well as the nations in the north; and both armies will appoint *Gog* to be the head and leader of them all. They will all be of the *Mahometan* religion, and one motive of their coming will be to relieve their brethren the *Turks*; the second motive, the fear of the *European* powers, lest they should subdue all *Asia*; their march is described in *Ezekiel xxxviii*. The march of *Gog* and his army will spread abroad, and the report of it will come to the ears of the *Europeans*. Of this march the prophet *Daniel* also took notice, as it is written: But tidings out of the east and out of the north shall trouble him; that is meant the head of the *Europeans*: therefore he shall go forth with great fury to destroy, and utterly to make away many, that is, he shall go forth to fight *Gog* and his army. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. *Dan. xi. 44, 45*. Further, we remark, that in the above sixteen verses it is mentioned, that some of those nations shall be circumcised, and some uncircumcised, and those nations of circumcision we know are all *Mahometans*. And this battle must be considered as the battle of the whole world, i. e. of the end of the four empires.

It is said by the prophet *Zechariah*, that *Jerusalem* shall be a cup of trembling to all nations; *ch. xii. 2*. which

means this battle of Gog : and so in Zephaniah, that the Lord will gather all nations before Jerusalem, ch. iii. 8.

The same is described in Isaiah : Come near, ye nations, to hear; and hearken, ye people : let the earth hear, and all that is therein ; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter, &c. xxxiv. 1, 2. And all these prophets meant the battle of Gog.

At that very time the ten tribes will be brought home by their leader, who will be called the Messiah, Son of Joseph, and this is foretold by the prophet Hosea : Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one head ; and they shall come up out of the land : for great shall be the day of Israel. ch. i. 11. The reason why Judah is mentioned among the ten tribes, is, that a great part of Judah went into captivity with them, as it is written : Senacherib, king of Assyria, came up against all the defenced cities of Judah, and took them, Isaiah xxvi. 1.

15. We read in Joshua—And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died : there were more which died with hailstones, than they whom the children of Israel slew with the sword. x. 11. The same, and a great deal more, will be seen relating to the battle of Gog : And I will call for a sword against him ; with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon the many nations that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Ezekiel xxxviii. 21, 22. This battle will be known throughout the world, for there will be seen wonders in heaven and on earth : And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars

of smoke. Joel ii. 30. If all the matters mentioned from page 24 to this place were taken into consideration, it might be asked, where is the boasting of the Gentiles? For all these prophecies against all nations must come to pass; and if God is true, his word also must be true, and as he never changes, even so his word can never change. After that battle, immediately will commence the

16. RESTORATION of Judah and Benjamin from all the four quarters of the world. We have already given an account why Israel was scattered, and that the main object was, to establish the true worship among the Gentiles, that they should have no excuse in the day of judgment: but the prophet foretold that the Gentiles would pay no attention to what Israel should tell them, but all of them would remain as they had been before. For all nations will walk every one in the name of his God, and we will walk in the name of our God for ever and ever. Micah iv. 5. From this passage we may learn, that the different forms of worship used by the Gentiles are to be put away; and next we clearly see, that the only true worshippers in this world will be Israel; and observe the term, And we will walk in the name of our Lord God for ever and ever. He who will, may see that the worship of Israel is not to be put away, but to endure for ever and ever. The Gentiles know this passage; they can read it, they understand it, they know this is the word of God; and yet they will not believe it!

But let us see what another says: The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely, our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord. Jer. xvi. 19, 20, 21. From this prophecy, we learn that at last the Gentiles shall be forced to acknowledge

their own guilt, and all of them will lay the charge to their forefathers; but that will be no excuse for them, for the words of the Lord *are termed thus*: Until now they would not know me, but now *I shall cause them to know my hand and my might*; hand and might, are well known to mean punishment; and then they shall know my name. Further, we observe, that the prophet doth not say that the Gentiles shall come, *because they are called*, but they shall come of their own accord; but we ask, What will be the cause of their coming? the answer follows.

17. A promise is given to Israel, that when they shall be restored, and their restoration known throughout the world; signs and wonders will be seen in heaven and earth, as it is written, According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things. Micah vii. 15. In the time of Moses, there was no need to shew miracles, except in Egypt; because all Israel was there; but by the restoration, miracles will be shewn in the whole world. The beginning of it is foretold by Isaiah; All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth the trumpet, ye shall hear, xviii. 3. It is well known, when Israel was in Egypt, they could not be all in one place, but were scattered throughout the whole land; yet, by the coming out of Egypt, we find all Israel, men, women, and children, in Rameses, for so it is written, And the children of Israel journeyed from Rameses. Exodus xii. 37. It is also known, that Pharaoh would not let Israel depart until the last plague; but when the first-born began to die, Israel was driven out of the land; and all was done in one night, and the next morning we find all Israel in one place: but this was the hand of the Lord, who brought them all together at one time; and so it will be at the restoration, as it is written: If any of thine be driven out unto the outmost part of heaven, from

thence will the Lord thy God gather thee, and from thence will he fetch thee. Deut. xxx. 4. And how they will march is described by the prophet: Who are these that fly as a cloud, and as the doves to their windows? Isaiah lx. 8.

When Israel came forth out of Egypt, they had no time to provide necessaries, because they were *driven out*; yet were they in want of nothing; for they had bread from heaven, flesh out of the air, and drink from the rock: even so it will be at the restoration. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together. Isaiah xlix. 9, 10. xli. 18, 19. In those days darkness will be over the whole world, but Israel shall have light, for it is written: For, behold, the darkness shall cover the earth, and gross darkness the kingdoms: but the Lord shall shine upon thee, and his glory shall be seen upon thee. Isaiah lx. 2.

When Moses came down from mount Sinai, the glory of God shone upon his face, so that even Aaron, his own brother, was afraid to come near him, And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. Exodus xxxiv. 30. Even so it will be in the restoration; the glory of the Lord will shine upon the face of every true son of Abraham, in such a manner, that the Gentiles will be afraid to come near him, as mentioned above.

In those days also, great troubles will be in the whole world; and great pestilence, so that few people will remain;

as it is written in Isaiah xxiv. And it shall come to pass that in the whole earth, saith the Lord, two parts therein shall be cut off and die. Zech. xiii. 8. Next, the words of the prophet will be fulfilled: The breaker is come up before them, they have broken up and have passed through the gate, and their king (*the Messiah,*) shall pass before them, and the Lord on the head of them.* Micah ii. 13.

When the nations shall see the glory of Israel, that the Messiah walks on before them, and the glory of God on the head of them; then they will cry out, Who hath believed our report, and to whom is the arm of the Lord revealed? Now we see, this is the people of God. And then will be fulfilled the prophecy; And their seed shall be known among the Gentiles, and their offspring among the nations: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Isaiah liii. 1. lxi. 9. At the same time, also, will be fulfilled the prophecy of Zechariah: Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. viii. 23. So it was in the time of Moses, that great numbers of Egyptians forsook their own land, and followed Israel. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf; they shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee. Micah vii. 16, 17.

Those nations that shall be near the land of Israel, will pick up every Jew they shall be able to find; and bring

* The word Breaker is in the original Peretz, which was the name of the son of Judah, and here it means the Messiah; and the prophet calls him the Breaker, which this name signifies; and it is a proper name for the Messiah, for he will break down all the kingdoms of this world. King David also says the same. Thou shalt break them with a rod of iron. Psalm ii. 9.

him for a present unto the Lord : Thus, saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the nations; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, &c. Isaiah xl. 22. lxvi. 20. Those nations afar off shall bring them in ships, for so it is written : Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. Isaiah vi. 9. In this manner will happen the salvation of Israel, and from thence Israel shall be saved for ever ; they shall no more be ashamed, as it is written : But Israel shall be saved in the Lord with an everlasting salvation : ye shall not be ashamed nor confounded world without end. Isaiah xlv. 17,

Next to this, all nations will come and acknowledge the Messiah to be their Lord and King, as it is written : And in that day there shall be a root of Jesse, which shall stand for an ensign of the nations ; to him shall the Gentiles seek : and his rest shall be glorious. Isaiah xi. 10: And all those nations that shall remain in the world, from thence and further, shall be the servants of Israel, as it is written : Thus, saith the Lord, the Redeemer of Israel, *and his Holy One*, to him whom man despiseth, to him whom the nations abhor, to a servant of rulers. Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. And kings shall be thy nursing fathers, and their queens thy nursing mothers : they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet ; and thou shalt know that I am the Lord : for they shall not be ashamed that wait for me. Isaiah xlix. 7. 23. Also,

any nation that shall say, I will not be subject to Israel, I will not be his servant, shall perish, as it is written : For the nation and kingdom that will not serve thee shall perish : yea, those nations shall be utterly wasted. The sons also of these that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Isaiah lx. 12. 14.

The building of the Temple and City.—After this, the temple shall be rebuilt, as it is described in Ezekiel. Also Jerusalem shall be built, as it is written : Behold I will lay thy stones with fair colours, and thy foundation with sapphires ; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. Isaiah liv. 11, 12. *The Life of Israel will be as long as the days of Adam.*—There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die an hundred years old : for as the days of the tree of life are the days of my people ; and mine elect shall long enjoy the works of their hands. And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear. Isaiah lxxv. 20. 22. 24.

THE UNITY OF GOD ESTABLISHED.—This will be called the New World, or the world of the Messiah. At that time the Lord will be established throughout the whole world, and it will be known that he is the only God in heaven, above the heavens, in the earth, and beneath the earth ; on the East, West, North, and South : and that will be the time when the Lord shall be king over the whole earth, *but not until that time.* In Exodus xv. we observe, Moses and all Israel sang one song when they passed through the Red Sea ; and every one of Israel made use of every word, and one did not differ from the others even in one single word ; and it is a part of the law, therefore it must be acknowledged that the Lord poured out his Holy

Spirit upon every one in Israel. But we see one surprising thing in this song; *The Lord shall reign for ever and ever*. The question is here, Why did *Moses* say, *The Lord shall reign*? why not, *The Lord reigned*? whereby it would be understood that they praised the Lord, who was, and is, and shall be for evermore; but from the text we learn only that in a *future time* the Lord will be Lord, but not before he shall reign. One instance more we find: *The Lord shall be king over all the earth. Zec. xiv. 9.* By this passage we may learn that God shall be king *in future*, but not *until then*. Both of these quotations are the words of God, and therefore they must be true; and it must be considered that at the present time the Lord is not king over the whole earth: because he is not worshipped as the only God thro' heaven and earth, and the glory which is due to him alone, man has given to a bone, and to a stone; to the wind, the fire, the water, animals, the sun, the moon, and to dead men; every one of these is mentioned here as being worshipped as a god, and now is the same. We find it recorded that several men said, *I am a god*, but none of them died a good death. *King Pharaoh* was the first that said he was a god; his punishment was to be drowned in the Red Sea.—*Joash, king of Judah*, was the second that made himself a god; he also received his punishment, and he was slain upon his bed, and by his own servants.—*Sennacherib* was the third that made himself a god; he was slain by his own sons.—*Hiram, of Tyrus*, was the fourth; he also was slain by the hand of *Nebuchadnezzar*.—*Nebuchadnezzar* was the fifth that made himself a god; he also received his punishment, for he was driven from men, to dwell with the beasts of the field; and this kind of punishment was worse than death itself: and in the same manner every man that said he was a god, never died a natural death; all these demi-gods were slain, but those punishments inflicted on them

were only a punishment on their bodies; but the punishment of their souls is laid up in store for the day of judgment; for that will be the day for the end of all the false gods, and so they all will end with them together.

When Balaam the prophet saw that in future times men would say they were gods, he cried out; God is not a man. Num. xxiii. 19. But if he still will say, Man is a god, tell him he is a liar. David also speaks against them, They that make them shall be like unto them; so also shall be every one that trusteth in them. Psalm cxv. 8. They are vanity, and the work of errors; in the time of their visitation they shall perish. Jer. x. 15. I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of man that shall die, and of the son of man that shall be made as grass? Isa. li. 12. Cease ye from man, (that is, to say he is a god) whose breath is in his nostrils; for wherein is he to be accounted of? Isa. ii. 22; which is to say, that man is mortal. And the idols he shall utterly abolish. Isaiah xi. 8. And in that day will be fulfilled; And the Lord alone shall be exalted in that day, ver. 17, which is to say, that at that time all the earth shall know, that there never was another god, but only the God of Israel. We also learn from the words of the apostle Paul, When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Cor. xv. 28. The question here is, what does Paul mean by this sentence *all in all*? why did he not explain it? what can now be learned from it? is it as much as to say, that only God, the God of Israel, will be then known, that he is the only God, and that is all in all; and that all other gods will come to nothing, but God will remain for ever? and this sense only can be the construction of it; for he says, that Christ shall be subject, and shall deliver up the kingdom to God, and then God will be all in all: and *indeed*

this is true, for he shall deliver up the kingdom to God, but that will not take place till the restoration of Israel. The last verse of the Song of Moses ought to strike the mind of every man; for we may ask the question, why this verse is not the *first* in the song, as indeed it ought to be; but we find it not so, for it is the *last*; The Lord shall reign for ever and ever: by this we may learn that it is the *last*, because it will take place in the *last* days

The Gentiles perhaps will say, We also believe that there is only one God, and yet there are three, as it is written: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. John v. 7. This is not true, and there is no truth in it, and this we shall prove as clear as possible.

First, these three ought to be equal in every degree, that is in *power, glory, honour, wisdom, and life*; but it is not so. The first is *power*; My Father is greater than I. John xiv. 28. The second *glory*; at last he shall have no kingdom and be subjected. Cor. xv. 28; in this passage may be included *glory and honour*. The third *wisdom*; But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither *the Son*, but *the Father*. Mark xii. 32. The fourth *life*; Christ lost his life, and shall be subjected in due time; but God is life everlasting, never to *be subjected*, but to be Lord over all that is in heaven and earth for evermore. Now these statements are a clear proof that these three are not one, because the *one* has the *power, glory, honour, wisdom, life*; but the *other* has *nothing*, and is to be *nothing* at last.

Next, we shall come to examine the difference between the Holy Ghost and Christ. Christ says, Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matth. xii. 32, Mal. iii. 28,

Luke xii. 32. Mark iii. 28. Luke xii. 10. 1 John v. 16. Here also it may be seen, that the difference is uncommonly great; because, whatsoever you speak against Christ, it is forgiven, but if you speak against the Holy Ghost it is never to be forgiven. Secondly, Christ says, Not that which goeth into the mouth defileth a man, Matt. xv. 11. Again, But rather give alms of such things as ye have; and behold all things are clean unto you. Luke xi. 41. But let us see what the Holy Ghost says: For it seemed good to the Holy Ghost, and to us, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Acts xv. 28. These are commandments in opposition to that of Christ; and if one differs from the other, then they are divided amongst themselves, they certainly never can be called one. And again; Ye men of Israel, hear these words; Jesus of Nazareth, a *man* approved of God, whom God hath raised up. Acts ii. 22. You may learn from this passage that he was no more than a *man*; as the text says, *a man approved of God*.

Thus far we have proved, that these three cannot be one, because each differs from the other, and they are divided among themselves; and wherever there is a division there is no *Unity*; and if there is no *Unity* there can be no *Trinity*; and if there is no *Trinity*, then it must remain that there is but one living God and the rest is *nothing*. I will not lie, but will speak the truth, that I feel very much for the world at large; for the danger is tremendous, to take the glory due to God alone, and give it to a *mortal man*. Observe what Moses says; See now that I, even I, am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. Deut. xxxii. 39. It ought to be known, that, according to the original, this verse is translated improperly; and here I shall give the proper sense of it.

See now that I, even I, am he, and is no God with me ; I shall cause them to die, that shall say, that there is another God. Observe the term—*I shall cause them to die*. We all know, every man that is born of a woman must die, therefore here it must be understood—I shall cause them to die a second death, and that will be in the day of judgment.

O how wonderful it is, that a great world of people should not see and understand, that the one is called the Father and the other Son : and who knows not that a father is always above the son ; and if so, what connection has the one with the other ? A man is called mortal, but why is he called so ? the reason is, because he is born to die. The very thing should be considered in the present case ; Christ stands to be subjected, and he that stands to be subjected, is subjected already. And last of all, it ought to be remarked, that the very names will shew that there is no connection between them. A Father is one thing, a Son is another thing, and a Holy Ghost is also another thing ; three names must be three distinct persons, and how can they be one ? Yet after all, it is not surprising ; because it was told before hand by all the prophets, that so it would be, and so it would continue until the day of the Lord ; and then he would say to the Gentiles, See now that I am the only God, and there is no other God with me. And at that time will be fulfilled the words of the prophet ; And the Lord shall be king over all the earth, in that day shall there be one Lord, and his name one. Zech. xiv. 9. From this we learn, that until the day of the Lord, his kingdom is considered as if he had not the dominion over the kingdom of this world, neither will his name be one, but more than one ; but when the day of the Lord shall come, then will he make it known, that he is the only king over all the earth, and at the same time will he also cause the Gentiles to know that his name is not three, but ONE.

AN
ANSWER
TO THE
RESTORATION OF ISRAEL.

BY THOMAS SCOTT,
RECTOR OF ASTON SANDFORD, BUCKS.

To the Law and to the testimony : if they speak not according to this word,
it is because there is no light in them. *Isaiah viii. 20.*

Search the scriptures : for in them ye think ye have eternal life ; and they
are they which testify of me. *John v. 39.*

The testimony of Jesus is the spirit of prophecy. *Rev. xix. 10.*

ANSWER
TO THE
DECLARATION.

Page iii. line. 1. ‘*If ever, &c.*’ Whatever the author’s design in writing might be, the book came into my hands, under circumstances, which induced me to conclude, that he expected it would be answered, and consequently published. It appeared to challenge an answer; and if none had been returned, the occasion of triumphing would have been given.

P. iii. l. 7. ‘*That the author is an enemy to Christians, &c.*’ There is no reason to suppose that Mr. Crooll is an enemy to Christians; but he is an avowed opponent of Christianity.—The writer of this answer is far indeed from an enemy to Jews; but he opposes Judaism, as far as that opposes Christianity, and no further.

P. iii. l. 10. ‘*It is well known, &c.*’ This part of the declaration, being coincident with several things, in the body of the work, will be considered in its proper place.

P. iv. l. 4. ‘*How much more, &c.*’ This passage gives me sincere pleasure; and I think it does credit to the writer.—As a Briton, I feel a satisfaction at the acknowledgment from a Jew, that he and his brethren are treated better here than in any other country. It honours our national character: but that character, as far as it is truly honourable, is the result of clearer and fuller views of Christian principles, than most other nations possess; and I still more rejoice in the testimony, as honourable to Christianity, which is far dearer to me, than even my beloved country.

P. iv. l. 10. ‘*But the real cause, &c.*’ As far as the tract here referred to is concerned, it is not requisite to make any remarks. I will, however, fairly acknowledge, that after all which has hitherto been published, a Jew may have much to say for himself, and with considerable plausibility. Though I am far from allowing, that either the Committee of the London Society,

or Christians in general, have ‘answered nothing:’ I must own, that very much remains to be done; and that the controversy, between Jews and Christians, has not hitherto been fairly brought before the publick. Detached parts have been ably discussed; but the whole of Judaism, as opposing Christianity, has not been fully and comprehensively investigated. This conviction has increased in my mind, during the whole progress of the present work.

Not that I hope, to produce such a full and comprehensive investigation of the subject: I only say, that after a long course of years, spent in studying the holy Scriptures; I may, probably, be able to bring forth some materials, which have not yet been fully explored; and of which hereafter more skilful workmen may perhaps avail themselves. In this, I am rather the more sanguine; as the investigation of the several topicks, brought before me, has imparted much light to my own mind, on many parts of the Old Testament, beyond what I had before attained.

P. iv. l. 32. ‘*As soon as a Jew, &c.*’ I consider a Jew, as an avowed opponent of Christianity; I do not expect him to speak with that reverence of my glorious and gracious Saviour, which I approve: and whatever I may think, or feel, I had rather shew by sound argument, that what he advances is erroneous, than meet it with hard words.

P. iv. l. 38. ‘*If the Committee, &c.*’ This shews the author expected, that his thoughts would be published with an answer, by the Committee of the London Society. — God grant, that the answer ‘may be for good to all parties.’

ANSWER

TO THE

RESTORATION OF ISRAEL.

THE title of the book, which I am attempting to answer, seems to throw an impediment in my way : for I as firmly believe ‘the Restoration of Israel,’ as Mr. Crooll does; and not in a sense so entirely different from his own, as he may probably suppose. This, however, will appear in the sequel throughout. In the mean while, it is enough to observe, that the question to be examined is this:—WHETHER THE MESSIAH PREDICTED IN THE OLD TESTAMENT BE ALREADY COME OR NOT? For, if he is, without doubt Jesus the Son of Mary is He. We therefore, with little variation, ask the question proposed by John Baptist, “Art thou he who cometh?” (ὁ ἐρχόμενος;) “or do we look for another?”*

The motto, from the New Testament; “Prove all things: hold fast that which is good,†” I most cordially adopt: and, earnestly praying for teaching and assistance to God who “giveth wisdom,”‡ I would proceed, with all seriousness, candour, and impartiality, to bring the infinitely important question to the touchstone of the holy Scriptures.

As, however, my controversy is with one, who, while he often quotes the New Testament, does not allow it to be a part of “the oracles of God;” I shall forego all appeal to it, as *authority*; and argue from the Old Testament exclusively;

* Matt. xi. 3.

† Thes. v. 21.

‡ Prov. ii. 1—6.

where the subject in debate does not expressly relate to the New Testament.

P. 5. l. 1. MESSIAH.—‘*This name, &c.*’ If the name MESSIAH be applicable to a high priest; then, doubtless, THE MESSIAH was predicted as a High Priest: yet Mr. C. never once adverts to this, or proposes the question—‘Was the predicted Messiah to be a High Priest, or not?’ The high priests of Israel were frequently rulers, yet not always: but they were always *anointed, Messiahs*. It can hardly be said, that Abraham, Isaac, and Jacob were *rulers*, except over their own families; yet it is said concerning them, even to kings, “Touch not mine *anointed*, and do my prophets no harm.”* It may be noted, that the word Messiah, or *anointed*, does not occur in any of the three texts, adduced in proof, that the title of Messiah ‘is always given either to a king, to a ruler, or to a judge.’ This inaccuracy, however, does not in the least affect the main argument.

All the kings of Judah, and some of the kings of Israel, might properly be called “The Lord’s anointed:” and Cyrus, who was selected to perform special services in favour of the Jews, is thus distinguished: but the title is given to no other king, or ruler, over a heathen nation, in the whole scripture. The reason of this is clear. The kings of Judah and Israel, and Cyrus, the friend of Israel, were, in different ways, types of him, who is emphatically THE MESSIAH, THE CHRIST, the ANOINTED; the Prophet, High Priest, and King of Israel: but no other kings were.

The king of Tyre is indeed called “the anointed Cherub,”† but the Hebrew word is not משיח, but ממשח; and the expression is used, not to honour him, but to expose his extreme arrogance.

P. 5. l. 15. HE IS TO BE ONLY A MAN. The texts adduced do not appear, in any degree, to prove the proposition,

* Ps. cv. 15.

† Ezek. xxviii. 14.

after which they are placed. "David, Israel's king," doubtless meaning the Messiah, was predicted as a Man; but that does not prove, that he would be '*only* a Man.'—As this, however, is asserted still more strongly, on the next page; the answer will be there given to it.

P. 5. l. 22. HE MUST HAVE BOTH FATHER AND MOTHER. — '*It is acknowledged, &c.*' The words in Italicks, '*but not by the house of their mothers,*' (p. 6. l. 10.) are here inserted, as if a part of the text quoted; but they are the writer's gloss, or addition. The reader should well note this, for such additions occur in several places, and are suited to mislead the incautious.

It is readily conceded, that the genealogy of an Israelite, as far as it related to the allotment of his inheritance in the promised land, 'depended on his father only.' The daughters of Zelophehad, however, and other heiresses, succeeded to estates, in their own right: though not allowed to marry out of their own tribe.* When, therefore, the genealogy was made of any family in Israel, till it came to a man, who left no son, but a daughter, an heiress; who married to one of her own tribe; it may be asked, Whose name was inserted in the genealogy, after that of her father? If the heiress's name were inadmissible, must not her husband's be substituted, as the son of her father; in something of the same manner as Joseph's name is substituted for Mary's, as the son of Heli?† Again, Would it have been impossible, 'because the pedigree depended on his father only,' to prove a son of one of Zelophehad's daughters, to be a descendant of Zelophehad? He would not be, on his father's side, a son of Zelophehad; but on his mother's only: yet, it is evident, that as the son of Zelophehad, he must be entitled to the portion of his inheritance. Now, in the same manner, as the son of Zelophehad's daughter might be proved the son of Zelophehad, Jesus may be proved

* Num. xxvii. 7—11.

† Luke iii. 23.

to be the Son of David. He was proved to be the Son of Heli, as born of his daughter Mary; and Heli was proved to be the descendant of David.

The title to the priesthood was certainly confined entirely to the male line: and if all the male descendants of Aaron had failed, no female could have inherited the priesthood, for herself, or for her son by whatever father. This event, which was not impossible, nor, after the death of Nadab and Abihu, very improbable; not being provided against, in the law of Moses; when the whole of his instituted worship must finally terminate, in case of such a failure; is a most convincing proof, that he did not enact his laws, by any human policy, but according to the express appointment of God. There is, however, no need to prove our Lord's descent from David in this way. He is a Priest indeed, but "after the order of Melchisedek!" Nor is it required, that he should be proved the heir of David's kingdom, by the right of primogeniture: for he receives his kingdom, as David and Solomon did, by the express nomination and appointment of God. It suffices, if his descent from David can be proved, in the way that Abraham's descent from Adam is; (before either the law of Moses, or the customs, and genealogies of Israel, were introduced:) and this may be done, according to those rules, which are adopted in other nations; though the peculiar situation of Israel, especially as to inheritances, and the priesthood, rendered more exact regulations needful in their case. The genealogy of Heli, the father of Mary, is traced back from the son to the father, without the least intimation of any interruption, or intermarriage with other families, or branches of David's family, in the male line only, through Nathan to David, and so to Abraham and Adam.* But, as it was not customary, to insert the name of a woman as a link in such a chain; the name of Joseph, her husband, is inserted, who

* Luke iii. 23—38.

was, by marriage "the son of Heli." As, however, Joseph was supposed to be the father of Jesus:* Matthew gives the genealogy of Joseph also, in the line of Solomon to David.†

I am fully aware, that many Christian expositors have laboured, and still do labour, with much learning and ingenuity, to prove both the genealogies to belong to Joseph. But Joseph could not be actually *begotten* both by Jacob and by Heli.‡ He could not be descended, by the father's side, from both Solomon and Nathan: intermarriages, as may be learned from Mr. C.'s statement, are wholly inadmissible in such genealogies; 'the pedigree depends on the father only;' except in such a case as that of Zelophehad's daughters; or that of Mary the mother of Jesus. Their labour must therefore be in vain: and far worse than in vain; as perplexing a simple subject of considerable importance, though not of so high importance as the Jews imagine. For the modern Jews evidently suppose, that no genealogy of Jesus, however exact and satisfactory, can prove Jesus to be 'the Son of David,' on the supposition that he had no human father: and they think this imagined impossibility demonstration against his being the promised Messiah. If it can be proved, with whatever cogency, that he was the Son of Mary, and that Mary was the descendant of David; this does not, in the view of some among them, at least, at all help the argument. Indeed their reasoning is not very perspicuous: but, as far as I can understand, it amounts to this:—A man is indeed the *son* of his mother; but he is the *seed* of his father only; because the *seed* is of the male, and the female is the *ground* on which it grows. If this be not their meaning, I am open to correction, and shall be glad to be set right.

* Luke iii. 23. The clause, "as it is supposed," seems to stand a good deal in the way of the Jews, in this argument; so that one of the body conjectures, without any proof, that the words were interpolated.

† Matt. i. 1—17.

‡ Matt. i. 16. Luke iii. 23.

I allow, that the word *seed*, in this sense, is generally and almost always thus used in the Old Testament; in fact, I do not recollect more than one clear exception to the rule. But that exception is a very important and interesting one. It occurs in the first prediction of the Messiah: "I will put enmity between thee and the woman, and between thy seed and her seed."* Here, at least, is an instance of one being called "the seed of a woman;" and in the very person, who, as the Son of Mary, is the Seed of David." This coincidence is very remarkable.

Will, however, any man venture to say that Almighty God *cannot* make a virgin, continuing such, the mother of a son; who would be wholly her seed, as far as the human species is concerned? Now, Christians are convinced, that for reasons of infinite importance, God did once "create a new thing in the earth,"† and omnipotently effect this unprecedented work. And we ask: Supposing this "holy Child" should be born of a virgin descended from David; and that it was the will of JEHOVAH, that her child should be known as the descendant of David; would it be impossible for the Almighty God to prove his descent from David? To prove it in the same way, as his descent from Adam and Eve might be proved?

The objection, if it prove any thing, must prove, that this would have been impossible to God himself: yet few would venture to maintain this, in so many words.

It must, I think, be clear, that God has condescended to shew the descent of Jesus Christ from David, with sufficient evidence. It should, however, be observed, that the proof, of Jesus being the Son of David, by no means rests on the genealogies alone. These were, probably, taken by the evangelists from the registers of the Jews, as they found them; according to the custom of the times, without any alteration; and they were only answerable for the faithfulness of the transcript,

* Gen. iii. 15.

† Jer xxxi. 22.

which has never been impeached. But numbers, during our Lord's personal ministry, comparing his character, miracles, and doctrine, with the ancient prophecies of a Messiah, without any previous knowledge of his genealogy, confessed him to be the "Son of David."* Every proof of his resurrection proclaims him as "the Son of David," independently of all genealogies. Hundreds of thousands, perhaps millions, had owned him as "the Son of David," before either of the genealogies was published. It is evident, that neither the apostles, nor the other writers of the New Testament, rest the argument, in any degree, upon the genealogies. They are not once referred to, in any part of the sacred volume: but the proof, that Jesus is the Son of David, is rested on the prophecies fulfilled in him, and on his miracles; but especially on his resurrection.† Neither did any opponent in the primitive times of Christianity, stand forth, and demand a genealogy, in proof of this; as it is now done, when all the genealogies are lost!

Should the Jews still think, that our proof of this point, from the genealogies, is attended with difficulty: I would, in return, enquire of them, How they intend to prove the Messiah, whom they expect, to be "the Son of David," now that they have no genealogies to appeal to? If they answer, By miracle, or by immediate testimony from God, without genealogy: then, I maintain, that it is impossible they should ever have more abundant proof of this kind; than we already have, that Jesus is "the Son of David."

To assert, that all this is nothing, if he had not a human father, is to assume, without proof, the grand point in contest between Jews and Christians: but this must be determined in another manner, even by "the sure testimony of God."

P. 6. l. 16. 'A SAVIOUR—*Is not the name, &c.*' It is allowed that the text referred to, in Zechariah, does not prove, that the

* Matt. ix. 27. xii. 23. xx. 30, 31. xxi. 9, 15. Luke xxiii. 38, 39.

† Acts ii. 29—33. xiii. 32, 33. Rom. i. 3, 4. 2 Tim. ii. 8.

Messiah is called a Saviour: for the original word signifies *Saved*: being the participle *Niphal*, or *passive*. Christian interpreters, however, did not introduce the interpretation of our version; they only borrow it from the Septuagint, which renders the word σωζων, *Saving*, (*active*;) and some learned men contend, that the original may admit of that rendering: but I would rest nothing on such insecure ground. The prophecy, however, as acknowledged by a Jew to relate to the Messiah, is of considerable importance in the argument. “ Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold thy King cometh unto thee, he is just, and saved; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river, even to the ends of the earth. As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water.”*

This is a very different view of the Messiah, of his victories and triumphs, of “ the weapons of his warfare,” and the effect of them on the heathen, than that exhibited in the subsequent pages of Mr. C.’s book. I intreat the reader carefully to examine the several clauses of this remarkable prophecy, and to bear them in mind, as we proceed. There are three words in the original, each decidedly meaning an ass: *an ass*, a *she ass*; *the colt of an ass*. But the Septuagint seems ashamed of this humiliating circumstance, and uses more general terms; (υποζυγιον, και πυλλον νεον. *A beast of burden, even a young colt*).—We know that this part of the prophecy was most exactly and literally fulfilled in Jesus of Nazareth, when meek and lowly, as Zion’s king, he entered Jerusalem on the colt of an ass, amidst the acclamations of the multitudes, “ crying, Ho-

* Zech. ix. 9—11.

“sanna to the Son of David:”—“Blessed be the kingdom of our father David that cometh in the name of the Lord. Hosanna in the highest.”* But let the reader determine, whether it be at all probable, that such a Messiah as the Jews expect, will enter Jerusalem in this lowly manner, when *saved* and made triumphant over all his opponents. The scripture, however, cannot be broken: and, if Jesus be not the Messiah; the Messiah, when he comes, will certainly, in the literal sense, thus enter Jerusalem, as Zion’s King.

I shall not enlarge on the other clauses of the prophecy. In whatever way, we interpret the prediction, “I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off;” it cannot accord with victories obtained by the Jews in sanguinary contests, and with the slaughter of numerous enemies, in the usual way of war and triumph: for the establishment of Messiah’s kingdom, at his coming, (and not ‘the restoration of Israel,’) is predicted, when by his apostles, “the weapons of whose warfare were not carnal, but mighty through God,” “he spake peace to the heathen,” and formed a most extensive kingdom over willing subjects in the gentile world. “The blood of thy covenant,” should also be noted: but I forbear to enlarge, as the prophecy must be considered in another connection.

Many other scriptures which Christians adduce, concerning the Messiah as a Saviour, being warranted in so doing, by the inspired writers of the New Testament, must not be used in this argument with Jews: especially as most of them at present, I suppose, consider him as a mere ‘man, like other men.’ It is not, however, correct, that because God is a Saviour; nay, because he says, “Besides me there is no Saviour;” to conclude that none else can in any sense be called a Saviour. A Saviour is a *Deliverer*, from evil, temporal or eternal; from enemies, wordly or spiritual; from dangers of whatever kind. מושיע

* Matt. xxi. 4—11. Mark xi. 6—11. Luke xix. 35—38. John xii. 12—16.

the participle Hiphel of *יָשַׁע* is often used in this sense, and it signifies, *one causing salvation*. It is used of *JEHOVAH*, in the texts referred to below :* and of men in many other places.† Not only the great Agent is a Saviour, but his instruments also have the same title.

The prophet introduces, in a most sublime manner, One who says, “I that speak in righteousness, mighty to save.”—“Mine own arm brought salvation unto me.”‡ If this be a prophecy of the Messiah, he speaks as a Saviour, and as saving by his own power: if it be not, who, or what, is predicted?

The language of the the Lord by Hosea is also remarkable. “I will have mercy on the house of Judah, and will save them by the LORD their God; and I will not save them by the sword, &c.”||

The Messiah is, beyond dispute, called “a Redeemer;” an appellation, at least equally appropriate to *JEHOVAH*. This Mr. C. confesses, and in a manner, which in fact concedes the point in contest. “This is my covenant.” “What is that covenant? To send them a Deliverer; for what? “To take away their sins.” (P. 11.)—Now a deliverer, to take away ‘their sins,’ is One who “shall save his people from their sins.”§ The Messiah is also, in several places predicted, as “the Salvation of God.”¶ And no doubt Simeon gave the true meaning of these prophecies, when he said, “Mine eyes have seen thy Salvation; a Light to lighten the gentiles, and to be the Glory of thy people Israel.”

But it is needless to insist further on this. If the Messiah was not predicted as a Saviour, or Deliverer, in one sense or another; what was to be the object of his coming?—It is manifest, that the Jews expect a Deliverer from temporal evils, and worldly

* Is. xliii. 11. xlv. 15. 21. lxiii. 8. Hos. xiii. 4. Zech. viii. 7. *Heb.*

† Deut. xxii. 27. xxviii. 29. Judg. iii. 9. 15. 1 Sam. xi. 3. 2 Kings xiii. 5. Neh. ix. 27. Is. xix. 20. *Heb.*

‡ Is. lxiii. 1—6.

|| Comp. Hos. i. 7. Tit. ii. 10—13. iii. 4—6.

§ Is. lix. 20. Matt. i. 21. Rom. xi. 26. ¶ Is. xii. 2. xlix. 6. lii. 10.

enemies: Christians rejoice in a Saviour from sin and Satan, from wrath and hell, "salvation with eternal glory:" They look to Immanuel, as "become the Author of eternal salvation "to all who obey him."—In this view of the subject, they are so familiar with the term Saviour, as used of the Messiah, and so in the habit of using the language of the Old Testament, in expressing their thoughts and feelings respecting Him: that they cannot but be surprised to hear it so much as questioned, Whether the Messiah should be a Saviour or not.*

P. 6. l. 28 THE SON OF MAN.—‘*Ezekiel &c.*’ It is rather wonderful the writer should assert, that ‘Jesus never thought ‘of such a thing,’ as being called God, or any thing more than “the Son of Man.” Had the Jews, in our Lord’s days, thought so; they must either have given up their prosecution of him; or conducted it on other grounds. “Therefore the Jews sought “the more to kill him, because he had not only broken the “sabbath, but said also that God was his Father, making “himself equal with God.”* The Jews answered him; for a “good work we stone thee not, but for blasphemy; because “thou being a man makest thyself God.”† “We have a “law, and by our law he ought to die because he made “himself the Son of God.”‡ It would be quite superfluous to quote any texts in proof, that he called himself the Son of God, in the highest and most appropriate sense.||

Mr. C. asserts, that ‘if Jesus is Man he is no God.’ This Socinians have often done: but assertion is not proof. “To us “a Son is given, and his name shall be called “Wonderful, “Counsellor, the MIGHTY GOD.”§ “Without controversy, “Great is the mystery of Godliness, God was manifest in the “flesh.”¶ Certainly Man is not God, nor God, man: but the general tradition and opinion of nearly all nations, concerning incarnations of the Deity, are in diametrical opposition to these

* John. v. 17, 18.

† John x. 30—33.

‡ John. xix. 7.

Matt. xxvi. 63. Luke xxii. 70.

|| John. iii. 15, 16. v. 25, 26. ix. 35.

x. 29, 30. 36.

§ Is. ix. 6

¶ 1 Tim. iii. 16.

confident assertions. This at least implies a general persuasion, that such an event is not a natural impossibility. Whether the Old Testament taught Israel to expect this mysterious event, must be tried by appropriate evidence.

The term, "son of man," as used concerning Ezekiel, simply means "a son of Adam (בן אדם.) And, as adopted by Jesus Christ, it signifies nearly the same; he was born of the stock of Adam: but it does not at all relate to the manner of his conception.—Mr. C. has been peculiarly unhappy, in his quotation from the book of Daniel: for he adduces, not the words of the prophet, or of God by him; but the opinion of Nebuchadnezzar's baffled magicians; which opinion God was pleased to refute, by revealing the secret to his servant Daniel.* The texts referred to, at the bottom of the page, may give some light on the question, Whether the dwelling of God be ever with man, or not.†

Having disposed of these assertions, or arguments, and this quotation; I proceed once for all, to collect from the passages quoted, a question, which I shall attempt to answer.

WAS THE MESSIAH, PREDICTED IN THE OLD TESTAMENT, TO HAVE A MAN AS HIS IMMEDIATE FATHER?

If the Messiah was to be the Son of a man and a woman, in the ordinary course of human nature, it could not reasonably be supposed, that any notice of so common an event would be taken by the prophets. But if he was to be an exception to all rules and examples, from the creation to the end of the world; it must be supposed, that some intimation, at least, if not clear prediction, would be given of it. If then Christians could produce nothing of this kind from the Old Testament, it would weaken very much their proof of the miraculous conception of Jesus; and even their evidence of another kind, that he is the predicted Messiah. But if matters are in this

* Dan. ii. 11. 16—23.

† Ex. xxix. 45. Lev. xxvi. 11. 12. Num. xxxv. 34. Ps. lxxviii. 16—18. cxxxii. 14. Is. lvii. 15.

respect so arranged, as it might reasonably have been expected beforehand: it must powerfully combine with all their other arguments to establish their doctrine.

The well-known prophecy of Isaiah first calls for our most serious attention.* Let the introduction be carefully and impartially considered. "The LORD spake unto Ahaz, saying, "Ask thee a sign† of the LORD thy God; ask it either in the "depth, or in the height above."—Either "a sign from heaven," or, one like the dividing of the sea. Beyond doubt, a miraculous sign, of the most stupendous nature, vastly deviating from the ordinary course of human affairs, was intended.—But when Ahaz perversely refused to ask a sign, God answered, "The LORD himself shall give you a sign: Behold, "a virgin shall conceive and bear a Son, and shall call his "name Immanuel." The introduction, and the call for attention, must lead every attentive and impartial reader to expect, that some manifest interposition of Omnipotence was about to be promised: but there would be nothing miraculous, or uncommon, in a virgin marrying and bearing a son; nor even in the name Immanuel, except as understood in the sense of the New Testament: nor have they, who adopt this interpretation, been able to ascertain, who this virgin was, and who the son born of her, or why called Immanuel. Hezekiah, to whom some would apply it, had been born long before: for he was twenty-five years of age at his father's death, and his father reigned only sixteen years.

The words, however, will not bear this sense: and we appeal, not to Rabbinical Hebrew, or to the Rabbinical traditions and interpretations, but to the Hebrew Bible. Now the original word (עֲלֻמָּה) in the Hebrew Bible, uniformly means, 'a woman, who has not known man, by lying with 'him. It is derived from עָלַם, to be hid, or, concealed: Hence 'עֲלָם, *puer qui adhuc gnarus non est concubitus matrimoni-*

* Isa. vii. 10—14.

† תנא Ex. iv. 9. viii. 23. Num. xvi. 38.

2 Kings xx. 9. *Heb.*

‘*alis : occultatus a re conjugali.*’ (Robertson.) And **עֲלֻמָּה**, ‘*adolescentula puella, sed virgo, sic appellata, quod esset occultata viro.*’ (Buxtorf.)

“The virgin was very fair to look upon, and a virgin, “(**בְּתוּלָה**) neither had any man known her.”* The same ideas are afterwards expressed in one word, (**עֲלֻמָּה**).† The word is also used concerning Miriam, when the history evidently supposes she was about twelve or thirteen years old, living in her father’s house.‡

The word occurs also in Proverbs. “There are three things “which are too wonderful for me; yea, four which I know “not: the way of an eagle in the air; the way of a serpent “upon a rock; the way of a ship in the midst of the sea; “and the way of a man with a maid.”|| ‘*Promptissimum est intelligere vincula, quibus virgo incipit astringi futuro sponso suo; quæ a castis et pudicis virginibus teguntur.*’ ‘It is ‘most obvious to understand it of those ties, by which a ‘virgin begins to be bound to her own future husband; which ‘by chaste and modest virgins are covered.’ The clause may, however, mean the various arts of insinuation, by which men win the affections of young women, while yet virgins; and at length obtain their consent either to honourable marriage, or dishonourable intercourse. The previous virgin purity of the persons concerned is evidently supposed: and the case of the adulterous woman, mentioned in the next verse, is totally distinct from it.

The plural of this noun occurs in the sixty-eighth Psalm, and is translated “damsels;”§ where the obvious meaning is clearly coincident. It is also found in Canticles; and in one place as expressly distinguished from “queens and concubines,”¶ and it occurs no where else in the Hebrew Bible. But **בְּתוּלָה** is of more frequent occurrence.

* Gen. xxiv. 16. *Heb*

|| Prov. xxx. 18—20

† Gen. xxiv. 43. *Heb.*

§ Ps. lxxviii. 25.

‡ Ex. ii. 8.

¶ Cant. i. 3. vi. 8.

According to this constant use of the word, it is, in the passage under consideration, expressly predicted, that a “*virgin,*” “*one who has not known man by lying with him,*” “shall conceive and bear a son, and call his name Immanuel:” and it is predicted as a SIGN, a most extraordinary fact, a most signal interposition of Omnipotence.

If the Jews will not admit the Evangelist’s interpretation of this prophecy;* let them shew, distinctly and without any *interpolation*, when and in whom it has been fulfilled, or will be fulfilled. Till this be done, in a manner satisfactory to the understandings of learned men, of whatever creed; we have a right to conclude, that this foretels the most wonderful event yet known on earth: the conception and birth of a Man ‘without a human father;’ and justly entitled to “the name IMMANUEL, GOD WITH US.” For “his name shall be called WONDERFUL, Counsellor, the mighty God.”† With such a clear and decisive prediction, other prophecies may fairly be considered as pre-intimations of this stupendous and infinitely important event.—On what account was the Messiah first promised and predicted, as “the Seed of the woman?”‡ Till his immediate parent, the Lord Jesus, in whom we Christians confide, was the Seed of the man, at least equally as the Seed of the woman: but not having man, as his immediate father, he had been from the beginning emphatically foretold, as “The Seed of the woman.”—“Therefore, that holy thing, which shall be born of thee, shall be called the Son of God.”|| But how can this title belong to one born in the ordinary course of things, as other men are?

Thus, the opinion of the Jews, grounded almost uniformly on the language of scripture, that a man is indeed the *son* of his mother, but the *seed* of his father, combines in fixing the christian interpretation of the original promise of a Mes-

* Matt. i. 21—23.

† Is. ix. 5, 6.

‡ Gen iii. 15.

|| Luke i. 34, 35.

siah: and, that it should be almost, if not altogether, a solitary exception to the rule, must be allowed a very singular coincidence with the language of Isaiah.

It is also said by Jeremiah, in a prophecy of multiplied blessings to Israel, "The Lord hath created a new thing in the earth; a woman shall compass a man."*—Now, for a woman to conceive a son, by an immediate act of almighty power, without any human father, and so "compass" and carry him in her womb, and in due time give him birth; was indeed "a new thing," never before heard of: to effect this, was, strictly speaking, "to create a new thing;" and this "new thing" was most intimately and inseparably connected with the great and gracious events predicted throughout the chapter.—'It is a new thing and unheard of, that a woman should court a man:—so the Jewish nation shall return to God their Husband. So most of the modern Jews understand the words.' (*Lowth.*) But is it indeed "a NEW THING in the earth," and a work of *creating* power; for a woman to return of her own accord, if allowed, to her husband, whom she had forsaken?† Or even for a woman to court a man, who is not her husband? Witness Potiphar's wife; she compassed Joseph sufficiently in this sense.‡ Not to insist on the case of Ruth.§—'A woman, the most feeble & despicable persons, compared elsewhere to women, shall discomfit a mighty warrior.' (*Lowth.*) But is this so wonderful a work of *creating* power? "So new a thing on earth?"|| It is indeed so far from "a new thing," that it has been done and is continually done all over the world. These are the two most plausible interpretations of the text, advanced by those who reject that above adduced: and they certainly are in all respects unsatisfactory.

Nothing has yet occurred, which forms even a plausible

* Jer. xxxi. 22.

† Hos. ii. 17.

|| Judg. iv. 9. 21—22.

‡ Gen. xxxix. 7—12.

§ Ruth iii.

accomplishment of this prediction; except the conception and birth of Jesus, by the virgin Mary. If there has been any such fulfilment, let it be produced.

Here then, we have as clear a *prediction*, and as much *pre-intimation*, as the case required; or as the general obscurity of unfulfilled prophecy allows. And on this ground we answer, without hesitation, that the Messiah, according to the Old Testament, was *not to have a human father*; but to be the immediate son of a woman, and not of a man. “A female shall encompass a male.”

But another question arises out of the same paragraph.—
WAS THE MESSIAH PREDICTED AS A MERE MAN, THE NATURE OF HIS PERSON BEING FORMED ONLY LIKE THAT OF ANOTHER MAN?

In order to shew from the Old Testament alone, that the Messiah is predicted as more than mere man, ‘the nature of his person formed only like that of another man;’ I shall first call the reader’s attention to the words of the prophet Micah: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth to me, that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.”

As this is the prediction selected by the scribes and Pharisees, in answer to the question of king Herod, where the Messiah should be born; it will be allowed to belong to the Messiah. The variation of the Septuagint from the Hebrew; and that of the evangelist, as quoting it, do not affect the sense; and in this argument are wholly foreign to our purpose. We take the text as it stands in Micah.—“The goings forth of him,” (who should be born at Bethlehem, to rule over and feed Israel) would be “from of old, from everlasting.”—**מִקְדָּם מִיָּמֵי עוֹלָם** Καὶ ἐξ ὧν ἀπὸ ἀρχῆς, ἐξ ἀρχῆς αἰῶνος: “And his goings forth from the beginning, from

the days of eternity." (*Sept.*) Thus these ancient Jewish interpreters translate the clause.—"In the beginning was the Word:" "and the Word was God: the same was in the beginning with God:"—"And the Word became flesh, and dwelt among us."* Is there nothing in the prophecy of Micah, similar to this declaration of the Evangelist? Nothing at all different from what is spoken concerning the birth of other men? 'The words do naturally import an original, distinct from the birth of Christ, mentioned in the foregoing sentence, which is here declared to be from all eternity.' (*Lowth.*) "Art thou not from everlasting, JEHOVAH?" (מִקֶּדָם) Here this word is used concerning the eternity *a parte ante*, of the everlasting, self-existent God. קֶדָם with this preposition, when duration is intended, always refers to past duration. The learned reader may consult the texts referred to;† which are, I believe, nearly all the places, in which it is used in this sense.—*Antiquitas: eternitas si de Deo dicatur.* (*Robertson.*) Past existence, without any intimation of a beginning, is therefore intended.—It follows מִיְמֵי עוֹלָם "from the days of eternity."—Here also the preposition necessarily refers to what was past; and the words always imply past duration, either limited by the context, or wholly unlimited.‡ וּמִעוֹלָם עַד-עוֹלָם אַתָּה אֱלֹהִים "From everlasting to everlasting thou art God."|| When thus used concerning past duration, it seems always to mean a duration, the beginning of which is *hidden*; according to the meaning of the root עָלַם. These terms, thus combined, and strengthening each other, establish the Messiah's pre-existence, yea, eternal pre-existence, almost, if not quite, as completely as any texts in the New Testament. To evade

* 2 John i. 1—14.

† Ps. lxxiv. 12. lxxvii. 6. 12. cxliii. 5. Is. xlv. 21. xlv. 10. Hab. i. 12. *Heb.* It signifies "*from the east.*" Is. ii. 6; and in many other places.

‡ Mic. vii. 20. 2 Chron. xxx. 26. xxxv. 18. *Heb.*

|| Ps. xc. 2. ciii. 17. *Heb.*

this, the Chaldee paraphrast expounds it, "His name was foretold of old:" by what authority, or with what propriety, let the reader discover if he can. In this way of paraphrasing, any testimony may be explained away and set aside, by a single stroke of the pen.

We would not, in reasoning from the scriptures with Jews, adduce our Lord's words as evidence in the cause: but they contain an *argument*, which we call on them to answer if they can; for it completely silenced, though it did not convince, their unbelieving progenitors; and it is equally suited to silence modern Jews, Socinians, and Arians. "What think ye of Christ? Whose Son is he? They say unto him, 'the son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If then David called him Lord, how is he his Son?'"* David died above 1000 years before Jesus was born, and 1800 more have since elapsed: but David, speaking by the inspiration of the Holy Spirit, calls the Messiah, "My Lord."† But if the Messiah was predicted 'merely as a man, like other men,' how could he, so many ages before his birth, be David's Lord?

If Jesse had lived till David was established in the kingdom, David might, in some good sense, have been called Jesse's lord, though Jesse's son: but could David with the least propriety, nay, consistently with the common sense of mankind, be called the lord of Obed, Salmon, Boaz, Judah, Abraham, Noah, or Adam, his progenitors? Yet this would be quite as reasonable as to call the Messiah David's Lord, if he had no existence till a thousand years at least after David's death. So conclusive is this argument of the Messiah's pre-existence and authority, as King of Israel; that we may challenge either Jews or nominal Christians to answer it, in

* Matt. xxii. 42—46. Mark xii. 35—37. Luke xxi. 41—44. † Ps. cx. 1.

any other way, than by denying the inspiration of him who wrote the Psalm in question. And who could be Lord over Israel's anointed king, in the zenith of his authority, but Israel's God and King?

Since this was written, a Jew has asserted, as he says, on the authority of a Spanish Jew in the eighteenth century, (contrary, not only to the general tradition of former ages; but to the very title of the Psalm, by which it is assigned to David, in the same manner that other Psalms are assigned to him, and indeed to the whole history of David,) that Abner wrote the Psalm and addressed it to David, who was "the Lord" here spoken of! Had the scribes and Pharisees been acquainted with this circumstance, they would not have been put to shame and silence by our Lord's question; at least, not in the first instance. For, had they alledged this solution; he would probably have asked them, whether Abner addressed David in the subsequent words; "The Lord swear, "and will not repent, Thou art a Priest for ever, after the "order of Melchisedek?" I believe it is not needful formally to disprove so unwarranted an assertion; which only proves the extreme difficulty, with which the hundredth and tenth Psalm continues to press the Jews.

When the prophet Isaiah, in the scripture which has been already considered,† says, "Behold a virgin shall conceive, "and bear a son, and shall call his name Immanuel:" can it be imagined, that the birth of 'a person formed only like that 'of another man,' was predicted?—Why then, did JEHOVAH himself appoint him so extraordinary and significant a name? Is he what his name imports? If so, he is "God manifest "in the flesh."—Thus the evangelist understood it; and thus, apart from his inspiration, he most rationally understood it.†

Nothing can be more explicit, than another prediction of the same prophet, "Unto us a Child is born, unto us a Son

* Phil. ii. 6—11.

† Is. vii. 14. Matt. i. 18—25.

“is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.”* Do the various terms here accumulated, on purpose, as it evidently appears, to excite attention and raise expectation, denote nothing more, than the birth of a mere man like other men? Or, is some other than the Messiah meant? These questions the Jews are called upon to answer: or to be silent, as their ancestors were, when they “durst not ask Jesus any more questions;”† and for the same reason.

Why should the name of this child be called WONDERFUL; if there would be nothing *wonderful*, either in his conception, birth, or person?—When the angel appeared to Manoah, who enquired his name; he answered, “Why ask’st thou my name, seeing it is secret,”‡ or WONDERFUL?—(Is. נִלְאָה—Judg. אֵלֹהִים:) And Manoah afterwards said, “We shall surely die, because we have seen God.”—In like manner, after “his name shall be called Wonderful, Counsellor,” it follows; “the Mighty God.” Can there remain a doubt, whether the words, which the evangelist introduces the angel speaking, at the birth of Jesus, be the true interpretation? “Unto you is born, in the city of David, a Saviour, who is Christ the Lord.”—“The second Adam, the Lord from heaven.”§

“The everlasting Father,” אֵלֹהֵי עוֹלָם “the Father of eternity.” Probably Bishop Lowth has given us the true meaning of this clause, “The Father of the everlasting age.”||

If only two or three such texts suggested the idea, that the predicted Messiah would be God, assuming into personal union with himself the human nature, and thus properly be Immanuel: this would suffice to excite the caution of a humble and reverent reader of the sacred oracles; even while un-

* Is. ix. 6, 7.

† Matt. xxii. 46.

‡ Judg. xiii. 18—22.

§ Lukeii. 11. 1 Cor. xv. 47.

|| Ps. xxii. 30. Is. liii. 10.

able to receive "the great mystery of godliness" with implicit credence. This, however, is not the case: and though enough has already been said to answer the enquiry, as far as Mr. C. is concerned; yet the vast importance of the subject impels me to adduce still more witnesses.

The Lord, by the Psalmist, most evidently addressing the Messiah, and in special respect to his anointing and kingdom, says, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre: thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."* Is He then, concerning whom JEHOVAH speaks such language, as he never employs concerning the highest orders of created angels, to be considered, 'as to the nature of his person formed only like that of another man?' Or is he IMMANUEL, "God manifested in the flesh?"—"They who imagine this Psalm to be an epithalamium upon Solomon's marrying Pharaoh's daughter, must suppose, that it is foretold, that Solomon was to have a numerous progeny by her, whom he would set up for princes and rulers, up and down the world.†— But this cannot be true: for beside that we read not of any children Solomon had by Pharaoh's daughter, Rehoboam who succeeded him, was the son of Naamah, an Ammonitess. And so far was he from being able to set up his sons to rule over other countries; that it was with great difficulty, his successor kept two tribes of the twelve stedfast to him.— Certainly, "a greater than Solomon is here."—(Bp. Pearce.)

Without entering into the argument, concerning the word ELOHIM, translated, "O God;" (which yet, used in the plural, with singular pronouns, and verbs, as in these verses; and evidently of one single person; is perhaps never used but for one, who is by nature God:) it must in this place, at least

* Ps. xlv. 6, 7. Heb. i. 8, 9.

† Ps. xlv. 16.

mean something vastly superior in nature and person, to those who, as he is Man also, are called "his fellows."

It is not to be expected, that a Jew should allow the words of Zechariah to refer to the Messiah: but a Jew may be called on to shew explicitly, of whom, and of what events, they are to be interpreted, if not a prophecy of the Messiah. "Awake, O sword, against my Shepherd, against the *Man* that is my fellow, (עֲמִיתִי) saith the LORD of Hosts: smite the Shepherd."*—חֶבֶר + *quod est socius*.—That is, it means the same, with the word translated *fellows*, in the forty-fifth Psalm. As the Messiah's subjects are "his fellows," partaking with him in the same human nature; so he is "the Man who is the fellow of the LORD of hosts," as partaking of his divine nature.—The word is generally rendered *neighbour*; and is supposed by many Jews to refer to their nation exclusively. The texts referred to in the margin are, I believe, all in which it occurs.† The same *nature* is certainly meant, wherever it is used. But can it be conceived that JEHOVAH should use such language as *proximus sibi, socius, particeps ejusdem naturæ*, to one, who would have no existence for many ages to come; and would then be a mere Man, like other men?§ In this view, the words of the same prophet, and the reference to them by the evangelist,|| are worthy of our attention.—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon me whom they have pierced; and they shall mourn for him, &c." When has this prophecy received its interpretation, or, when will it; except when the Jews of all ranks, by the pouring out of the Holy Spirit, shall look to Immanuel, (whom their progenitors pierced; and whom they crucify afresh from age

* Zech. xiii. 7. Matt. xxvi. 31. + Ps. xlv. 7. *Heb.*

† Lev. vi. 2. xviii. 20. xix. 11. 15. 17. xxiv. 19. xxv. 14, 15. 17.

§ Is. xl. 18, 25. John i. 18 x. 31. || Comp. Zech. xii. 10, with John xx. 39.

to age) with penitent faith and humble confessions, and earnest cries for mercy and forgiveness?*

Time would fail, and I fear I should weary my readers, should I adduce all the scriptures of the Old Testament, which bear on this question.—But the language of God by the Psalmist, “Thou art my Son, this day have I begotten thee”—“Kiss the Son, lest he be angry, &c :”—“Blessed are all they who trust in him,” are decisive on the subject.† In what sense could the person spoken of be “the Son of God,” in so appropriate a sense as is here stated? In what sense could he be the object of honour and trust;‡ if he were merely a man like other men? And if the Psalmist did not speak of the Messiah, of whom else can the words used by him be interpreted, without the greatest conceivable impropriety?—Even the words of Solomon, in Proverbs, are not without importance in this enquiry. For, though Wisdom may be considered as an allegorical character; yet the language used is so *personal*, and so accords with the other scriptures which have been examined; that it is far more rational and obvious to interpret them of the Messiah—“the Word” and “Wisdom of God.” The feminine of the original is no valid objection. *Verbum*, by which *Λογος* may be translated, is neuter, and the Arabick word for it is feminine.

Let us then briefly consider the passage—“The Lord possessed me in the beginning of his way; before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water; before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heaven, I was there;

* Matt. xxiii. 37—39

† Ps. ii. 6, 7, 12. Heb. i. 5.

‡ Ps. cxlvi. 3. Jer. xvii. 5, 6.

“when he set a compass on the face of the depth. When
 “he established the clouds above, when he strengthened the
 “fountains of the deep: when he gave to the sea his decree,
 “that the waters should not pass his commandment; when
 “he appointed the foundations of the earth: then was I with
 “him, as one brought up with him, I was daily his de-
 “light, rejoicing alway before him; rejoicing in the habitable
 “part of his earth: and my delights were with the sons of
 “men.”*

On this passage, I shall only call the reader's attention to two words used by the inspired writer—“I was brought forth,” twice used,† חוללתי from חול, which signifies among other things, *to bring forth young*. It is *pual*, or the passive of *pihel*, or rather *pohel*. *Genitus est: formatus est.* (*Robertson*). It is used in only a few places. “Art thou the first
 “man that was born; or wast thou *made* before the hills?” *Wast thou brought forth?*‡ “Behold I was *shapen* in iniquity, and in sin did my mother conceive me:” Or, “Behold I was *brought forth* in iniquity; even in sin did my mother conceive me”§—“Dead things are *formed* from under the waters.”—Or, “Vast giant-like things are formed from under the waters.” (*Bp. Patrick*.) “Giants are *brought forth* from under the waters.” (רפאים) The production of the monsters of the deep is evidently meant; which are *brought forth* by the parent animal.|| These are, I believe, the only places in which this passive form of the verb is used; and they sufficiently fix the meaning of it.¶ But how is the word applicable to wisdom, as an abstract attribute? In the meaning, which it is most natural to affix to it, the coincidence with the scriptures before adduced, and with the language of the New Testament, concerning the “WORD;” “the only begotten Son, who was in the bosom of the Father,”

* Prov. viii. 22—31. † 24, 25. ‡ Job xv. 7. § Ps. li 5.

¶ Job xxvi. 5. ¶ See Ps. xc. 2. *Heb.*

is peculiarly striking.—The second word, to which I would request the reader's attention, is rendered, "*One brought up with him*,"* **יָנוּחַ** (*Nutricius, educatus, filius in sinu patris gestatus: εγχολπιος.*) Wisdom had said that she was brought forth; now she adds that she 'was in the bosom of the father,'† (*Robertson*)—A word from the same root.

What shall we say to the words of Jacob, a short time before his death? "And Jacob blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac, did walk; the God, who fed me all my life long; the Angel who redeemed me from all evil, bless the lads. &c."‡ If this Angel were merely a creature, was not Jacob guilty of idolatry, in ascribing to him redemption from all evil,§ and in praying solemnly to him to bless his grandsons? We might multiply examples of this kind; but I must only refer the reader to a few of the scriptures, where they stand recorded. ||

God says of Moses, "The similitude of **JEHOVAH** shall he behold."¶ Now who or what is this "**SIMILITUDE of JEHOVAH**," except it be **IMMANUEL**, "the Image of the invisible God?"** Again, Who was "the Angel of God's presence," that saved Israel?†† Who was the Angel of the covenant? "Jehovah, whom ye seek, shall suddenly come to his temple, even the Angel of the covenant, whom ye delight in."‡‡

All these things are perfectly easy, according to the Christian doctrine concerning "the great mystery of godliness, God manifested in the flesh;" but perfectly inexplicable on any other ground: as even the Rabbinical traditions, and endeavours to put another construction upon them, most evidently shew. Here I must cease, not because I have exhausted the subject; but for fear of exhausting the reader's

* Prov. viii. 30. † John i. 18. ‡ Gen. xlviii. 15, 16. § 2 Tim. iv. 18.

|| Ex. iii. 2—6. xxiii. 20—22. Josh. v. 13—15. vi. 1, 2. Judg. xiii. 15—23.

¶ Num. xii. 8. Col. i. 15.

†† Is. lxiii. 9.

** John i. 18. 2 Cor. iv. 4.

‡‡ Mal. iii. 1,

patience. Lay all these scriptures together; ponder each separately; appreciate the amount of them as collected together into a focus, like the rays of the sun in the burning glass: and then ask seriously and impartially, Does the Old Testament predict the Messiah, as one, 'the nature of whose person ' would be formed only like that of another man?' With confidence, and without fear of being refuted, I answer the question in the negative.

P. 7. l. 11. 'FORGIVENESS OF SIN.' As this entirely depends on the questions under consideration respecting the person of the Messiah, it needs not any particular answer. If the Messiah were predicted as IMMANUEL, he "has authority to forgive sin." If as a mere man, and 'the nature of his person ' be formed only like that of another man,' he has no such authority.

P. 7—9. l. 21. 'WHEN IS THE MESSIAH TO COME?' Under this head, I shall endeavour to give 'scripture-proof,' that the Messiah is already come. Mr. C. indeed thinks that this must be done from the prophecy of Daniel exclusively, if it be done at all; nay, he speaks as if Christians were ready to concede this! The prediction in Daniel, indeed, when fully and impartially examined, approaches as near to demonstration, as the nature of the case can admit: but before I enter on the consideration of it, or of Mr. C.'s remarks on it; I must prepare the way by examining some other prophecies concerning the Messiah. Jacob, immediately before his death, pronounced blessings on his sons, evidently by the inspiration of the Holy Spirit. In blessing Judah he says, "The sceptre shall not depart from Judah, nor a lawgiver "from between his feet, till Shiloh come; and to him shall "the gathering of the people be."* שִׁבְט signifies, a *rod* or *staff*, a *sceptre*, a *tribe*. When Jacob spoke, his posterity was no more divided into *tribes*, than formed into a kingdom.

* Gen. xlix. 10.

But he foretold, that the sceptre, or rod of authority, (like the rod of Moses,) would devolve on Judah. Accordingly it did so, as soon as Israel was numbered and marshalled in the wilderness; and the tribe of Judah was the ruling and reigning tribe, in general, from that time, till the destruction of Jerusalem by the Romans. The word cannot here signify *tribe*: for “the tribe shall not depart from Judah,” that is, from the tribe of Judah, gives no tolerable meaning. It is used for a sceptre in two Psalms prophetick of the Messiah;* and in Ezekiel, where it is distinguished from an ordinary rod;†—and by Amos,‡—“The sceptre shall not depart.”—“A king, who is of Judah, and a legislator, shall not both at the same time depart. The sceptre departed in Zedekiah, but the legislator departed not: except when Christ erected his kingdom over the nations, and took away the authority from the former shepherds.” “The sceptre shall not be removed from Judah; (*dux, dominus, dominator, rex*) a leader, lord, ruler, king, so called, says R. E. because he used to bear a sceptre in his hand—Kings and the royal authority, according to the three-fold Targum, and the ancient Hebrew Talmudists, and many even more modern; so that they are employed in vain, who interpret it otherwise.” (*Robertson.*)

“And a lawgiver from between his feet”—מִחֶקֶק Part. poheel from חֶקֶק one decreeing, giving laws.§ The word occurs in Numbers, and is translated *lawgiver*.|| In the plural it is rendered “governors.”¶ “The portion of the “lawgiver;”** that is, the portion which Moses, the lawgiver, had prophetically assigned Benjamin; or that which Joshua, the governor, afterwards allotted him. “Judah is my law-

* Ps. ii. 9.—“A rod,” or sceptre, “of iron.” xlv. 6. “The sceptre of thy kingdom is a right sceptre.”

† Ez. xix. 14. “She hath no strong rod, for a sceptre to rule.” The Hebrew מִטָּה עֲזוֹ נִשְׁבֵּט לַמֶּשׁוֹל

‡ Am. i. 5. “Him that holdeth the sceptre.”

§ Matt. xxiii. 2.

|| Num. xxi. 18.

¶ Judg. v. 14.

** Deut. xxxiii. 21.

“giver,” with evident reference to this text*—“The LORD is “our Lawgiver,” &c.† I believe, these are the only places, in which the word occurs in the Hebrew Bible: and they are sufficient to fix its biblical meaning:—viz. One having authority to enact laws, or at least to enforce by power, laws already enacted—Ὁ ἡγούμενος (*Sept.*)

“Till Shiloh come.”—“That the ancient Hebrews by Shiloh understood “the Messiah,” the threefold Targum teaches, or the Chaldee paraphrase of Onkelos, Jonathan, and Jerusalem; in which it is written for Shiloh, King Messias,” (*Robertson.*) ‘As all the three Targums agree, and the Talmud in the ‘title Sanhedrim; and many other ancient and modern Jews: ‘I will mention only the words of R. Bechai, who confesses, ‘that it is right to understand this verse of the Messiah.’ (*Bp. Patrick.*)

Different opinions prevail respecting the derivation and meaning of the name: but the Peaceable One, “the Prince “of Peace;” as tranquil, ‘and the Author of eternal tranquillity;’ seems the most obvious. This, however, does not at all affect our argument.

It was then expressly predicted by Jacob, when dying, as his words are recorded by Moses, that the Messiah should come, while Judah continued in authority; and while the Jews, so called from Judah, had power to make laws, or to enforce the law of Moses; and to manage the affairs of their nation by a government of their own: but that, afterwards “the gathering of the peoples” (*plural*) would be to Shiloh; or the obedience of the people would be rendered to him.

It is needless to go through the detail of the history of Israel, and of the ruling and legislative authority of Judah, previous to the Babylonish captivity. From the accession of David to the eve of that event, during almost 500 years, his descendants, from father to son, possessed the kingdom,

* Psalm lx. 7. cviii. 8. *Heb.*—Isaiah xxxiii. 22. *Heb.*

in lineal succession. Then, indeed, "the tabernacle of "David" fell into ruins: yet, even during the captivity, some authority over the Jews, and their internal affairs, was evidently vested in the descendants of Josiah: and Zerubbabel, under whom the Jews were restored, was of that family. The whole nation, however, was from that time called Jews, or *Judeans*: and, though not wholly independent, they retained their distinction as a nation, and were generally governed by rulers from among themselves, during the continuance of the Medo-Persian and Macedonian kings; and for some time after the Romans gained the ascendancy. Even these conquerors did not deprive Judah of the sceptre and lawgiver. King Herod, indeed, was by birth an Edomite; but he was a Jew, as proselyted; the Sanhedrin still possessed great authority, with little interference of the Romans, till after the birth of Jesus. But soon after, at the death of Archelaus, Judea was reduced to be a Roman province, under Roman governors: the authority of the Sanhedrin was also greatly limited, and its functions restricted. That court did not possess legal authority to enforce their own sentence against Jesus; but were constrained to apply to Pilate to crucify him: and after a few very short intervals, in which they recovered rather more authority, Jerusalem and the temple were destroyed; the whole civil and ecclesiastical government subverted, and annihilated; the Jews dispersed as wanderers through the nations; and they have continued for almost 1750 years, "without a king, and without a prince, "and without a sacrifice, &c."*—"They have been for 1745 'years, more destitute of sceptre, lawgiver, and every kind 'of legislative and judicial authority, than even during the 'Babylonish captivity.' This consideration so perplexed a learned Jew, above 700 years ago, that he wrote thus to his friend: 'I would fain learn from thee, out of the testimonies

* Hos. iii. 3, 4.

‘ of the law and the prophets, and other scriptures, why the
 ‘ Jews are thus smitten in this captivity wherein they are;
 ‘ which may be properly called THE PERPETUAL ANGER OF
 ‘ GOD, because it hath no end. For it is now above 1000
 ‘ years since we were carried captive by Titus; and yet our
 ‘ fathers, who worshipped idols, killed the prophets, and cast
 ‘ the law behind their back, were only punished with a seventy
 ‘ years captivity, and then brought home again; but now there
 ‘ is no end of our captivity, nor do the prophets promise
 ‘ any.’—(*Bp. Patrick.*)

Every attempt of the Jews to shew, that they have, or can have, a sceptre, or lawgiver, in their present dispersed state, only proves, how reluctant they are to believe, that Shiloh is come. But he is come; and Jesus is Shiloh: to him has the gathering of many peoples been, and soon I trust the Jews also will be gathered to him; which “will be as life from the “dead,” to all the nations of the earth.*

The word מִשְׁבֵּט signifies *a rod*, and in a very few instances it is used for *a rod of correction*.† Hence some modern Jews, would interpret the prediction thus, ‘The rod of correction ‘shall not depart from Judah—till Shiloh come.’ But wherever the word is thus used, God is indeed supposed to be the Agent, and man the instrument; but *sin* the procuring cause. In this place, however, it occurs in a prediction of Judah’s pre-eminence and long continued prosperity; without the least intimation of any thing respecting either sin or correction: and its connection with the word *lawgiver* wholly excludes the interpretation, as entirely foreign to the subject. Indeed every student of such subjects should remember, that it is absurd, to explain a single clause in a sentence, to mean what is in all respects unsuitable to the rest of the sentence, or of the subject, of which the writer is treating. It is, however, evident, that the interpretation is adopted as a sort of

* Rom. xi. 15.

† Ps. lxxxix. 32. Lam iii. 1.

forlorn hope, when the Jews are hard pressed with this prophecy, as to the time of the predicted coming of the Messiah.

II. The next passage of scripture, which I shall adduce, in proof, that the time fixed by the prophets for the coming of the Messiah, is past, and has been so for many ages; is taken from the prophecy of Haggai—"For thus saith the LORD of hosts; yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the Desire of all nations shall come; and I will fill this house with my glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than that of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts."* It is probable, that modern Jews will refuse to admit this as a prediction of the Messiah: but, in that case, it becomes requisite, that they should explicitly shew what events are predicted; and who is marked out by "the Desire of all nations," *הַמְּדֵרֶת* *Desiderium, res desiderabilis, expetibilis, concupiscibilis.*† 'That which all nations would desire;' or, 'which would be desirable for all nations.' The Seed of Abraham, in whom all "the families of the earth shall be blessed."—The noun is singular, but the verb is plural, and perhaps the noun also should be plural. A plural noun from the same root is used concerning Daniel;‡ and rendered, "Thou art greatly beloved;" as the Roman emperor was called, *Deliciæ humani generis*. Some would render it, 'the desirable things of all nations.' The objections to this interpretation are, the great 'solemnity of the introduction, (6, 7,) and the impropriety of the language, "shall come;" when it should rather be said, "shall be brought." It may well be doubted, whether the

* Hag. ii. 6—9. Heb. xii. 26—29. + 2 Chron. xxi. 20. Ps. cvi. 24. Jer. iii. 19. Heb. ‡ Dan. ix. 23,

‘second temple could exceed that of Solomon, in the splendour and costliness of its ornaments. Prideaux values the gold, with which the holy of holies alone was overlaid, at four millions three hundred and twenty thousand pounds sterling. It seems to me, that, supposing the Messiah to be prophesied of, greater precision in the language could not have been used.’ (*Bp Newcome*.)—Whoever compares the sixth chapter of the first of Kings, with even the most splendid accounts of the second temple, however “adorned with costly stones and gifts;” must perceive, that the former being overlaid, in every part, even the very “floor, with pure gold,” had a glory, *in this respect*, which was incomparably beyond that of the second temple, in its highest magnificence. So that nothing, but the presence of the Messiah, such a Messiah as has already been spoken of under the preceding question, could possibly cause the second temple to exceed that of Solomon in glory.—Again, when Solomon’s temple was dedicated, “the Glory of the Lord filled the house:”* but nothing of this kind occurred in respect of the second temple. By the statement of the Jews themselves, the second temple wanted many things, which were the glory of Solomon’s temple; especially the ark of the covenant and the mercy-seat: and what occurred during its whole continuance to compensate and overbalance these deficiencies, except the personal presence of Immanuel; “the Effulgency of **JEHOVAH**’s glory, and the express Image of his person?”

In this event, in this peculiar honour and distinction, “the glory of the latter house was greater than that of the former;” and from Jerusalem, from that time, **JEHOVAH** gave *peace*, spiritual and eternal peace, to all of every nation, who believed in “the Prince of Peace,” and embraced “the gospel of peace.”

It was, then, predicted, that the Messiah should come, during

* 2 Chron. vii. 1, 2.

the continuance of the second temple: but that temple has been destroyed above 1740 years; therefore the Messiah is come; and Jesus of Nazareth is the Messiah, for he has no competitor.

III. In coincidence with Haggai, Malachi, the last of the Old Testament prophets, in the name of JEHOVAH, uses these words: "Behold I will send my messenger; and he shall prepare my way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger," (or ANGEL,) "of the covenant, whom ye delight in.—Behold he shall come, saith the LORD of hosts. But who may abide the day of his coming?"* Can any man reasonably doubt, whether the messenger here spoken of, as sent "to prepare the way of the Lord," be the same, who is afterwards foretold under the name of Elijah?† When this herald had prepared the way, the Lord, whom the Jews sought, would suddenly come to *his temple*." Who is this "Lord, who would come," not to the temple of another, not to the temple of JEHOVAH, but to *his own temple*? Who is He, that is also "the Messenger of the covenant," as sent by another, for a special purpose? Who is he, in whom the Jews, in prospect "delighted," yet whose coming they could not "abide?" Whom did the Jews expect at that time? Whom have they ever since been seeking? Is not this the long-expected and desired Messiah? Beyond all doubt, he is meant: yet he must come, while the temple stood; and that temple has been destroyed for above 1740 years! 'The person whose coming is so solemnly proclaimed, is described by the name of the Lord, יהוה, the same whom David called his Lord, † (אֱלֹהֵי) and he is the Lord of the temple, where he will 'make his appearance.'—'He shall choose this place to publish his doctrine, and to do many of his miracles.' (*Lowth.*)

* Mal. iii. 1, 2.
Luke i. 15—17. 76.

† Mal. iv. 5. Isaiah xl. 3, 4. Mark ix. 13.

‡ Psalm cx. i.

And also, to exercise his authority, and manifest his glory.¶ This is no obscure prophecy: the outline is marked, and clear, and strong; and with that alone, in this place, we are concerned. The time fixed for its accomplishment has long since elapsed: so that either it has already been fulfilled, or it has failed of accomplishment. But if it was not fulfilled in our Lord and Saviour Jesus Christ, when and how has it received its completion? Till this is shewn; we must conclude, with unhesitating confidence, that the Messiah was predicted as coming, while the temple at Jerusalem was in existence; and that Jesus of Nazareth is He.

Grounded on these, and similar predictions, it is well known, that in all the eastern regions an expectation prevailed of some extraordinary person, who was about to arise, and obtain dominion over the nations. *‘Percrebuerat Oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judea profecti rerum potirentur.*—An ancient and constant opinion had been spread abroad through all the east, that it was in the fates, that persons coming at that time out of Judea, should obtain the dominion.’ (*Suetonius*) *‘Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judea rerum potirentur.*—A persuasion was in most men, of its being contained in the ancient writings of the priests, that at that very time, it would be, that the east would become strong, and that persons coming out of Judea, would obtain the dominion.’ (*Tacitus*.) It seems, that Vespasian, the Roman general in the east, who exercised authority in Judea, availed himself of this opinion, in his successful attempt to mount the imperial throne.—The expected Messiah, at that very time, was to the Jews *Ὁ Ἐρχόμενος*, “He who cometh;” and the false Christs, or Messiahs, who began to arise about the same time, one after another, furnish a clear proof, that, according to the computation of the ancient Jews, the predicted time for the

appearing of the Messiah was arrived. The flatterers of Herod the Tetrarch are said to have considered him as the Messiah, and, as some suppose, they were on that account called Herodians.—Virgil has his Pollio, taken from the Sybilline books, which were manifestly derived from the prophecies of scripture concerning the Messiah; and all was either ‘silent expectation,’ or turbulent expectation, from a short time before the days of Jesus, to the destruction of Jerusalem by the Romans.—Yet after so many revolving centuries, no Messiah appears, unless Jesus was He! Various have been the devices of the Jews, to account for this delay; which only shews the perplexity to which it reduces them. Mr. C. says, that ‘the end of any thing may be *shortened*.’ (P. 48. l. 17.) Some have thought that it might also be *lengthened*, and that 1800 years of delay, have been appointed, as the punishment of their sins. But where do we find in scripture, that God either *lengthens*, or *shortens*, the term expressly marked out in any prediction? The deluge came, to a day, at the time previously appointed: Israel was rescued from Egypt on the very day before revealed to Abraham: and, the predicted seventy years of the Babylonish captivity being finished, the Jews were liberated and restored by the decree of Cyrus. All such evasions, therefore, are wholly inadmissible.

Mr. C. has repeatedly said, that Daniel’s prophecy of seventy weeks, ‘is that which we rely on;’ and that ‘we have ‘nothing else upon which we can rely.’ But in fact, I think it has been fully proved from the Old Testament, that the time fixed in prophecy for the coming of the Messiah has long since elapsed: and that the point is incontrovertible, apart from the existence of that prophecy. I must not, however, close this part of our subject, without calling the reader’s attention to it: though the nature of this publication excludes that adequate consideration of it, which is requisite, in order

to give the demonstration, contained in it, the full prominence, to which it is entitled.

The solemn introduction to this extraordinary prediction, consisting of Daniel's fasting, and most fervent prayer for his people; and the Lord's sending to him the angel Gabriel, to assure him that his prayer was heard; and that he was "greatly beloved;" with the design, on which Gabriel came, to cause him to "understand the matter and consider the vision;" all these things, I say, combine to shew, that events of no ordinary importance were about to be revealed.

The general term of seventy weeks is dated in Daniel, not from the destruction of the first temple, as Mr. C. repeatedly states; (P. 65. l. 21—23. p. 66. l. 3, 4;) but "from the going forth of the commandment to restore and to build Jerusalem." This should be particularly noticed: and it hence becomes needful to enquire, What *decree*, or *commandment*, noticed in scripture, is that referred to, in the prophecy? for they were all future when Gabriel spoke to Daniel. The decree of Cyrus related merely to the rebuilding of the temple.* That of Darius only confirmed and explained that decree.† The commission given by Artaxerxes to Ezra did not indeed directly contain any thing about restoring and building Jerusalem.‡ But the commission granted to Nehemiah, in the twentieth year of Artaxerxes, was expressly "a commandment to restore and to build Jerusalem:" so he understood it; and accordingly he rebuilt the walls, and provided for the fortification and replenishing of the city, and defending it against invaders, with the greatest earnestness; not at all intimidated by the reports which were spread concerning his designs.§ These considerations induced some learned men to date the seventy weeks, from Artaxerxes's commission to Nehemiah; but the chronology does not easily admit of it.

* Ezra i. 1—4.

‡ Ezra vii.

† Ezra vi.

§ Neh. ii. iv. vi.

The commission indeed to Ezra was not explicit about the rebuilding of the city, and its walls: yet the expressions used in Daniel may be understood figuratively, and include the re-settling of the whole estate of the Jews, civil and ecclesiastical, which was begun by Ezra, and carried on and completed by Nehemiah. It is, therefore, at present, the general opinion of learned men; that the decree spoken of to Daniel by Gabriel, is that granted by Artaxerxes to Ezra, in the seventh year of his reign. This commission to Ezra, whence the seventy weeks should be dated, was granted about four hundred and fifty-seven years before the Christian *Æra*. The “seventy weeks,” are divided into three parts; “seven weeks,” “sixty-two weeks,” and “one week.” The first seven weeks, or forty-nine years, are generally allotted for the execution of the decree “to restore and to build “Jerusalem:” and in about that time, the walls and fortifications of Jerusalem were completed; her streets and houses rebuilt; and the city replenished with inhabitants, as in ancient times. This leads us to four hundred and eight years before the Christian *Æra*; but this *Æra* commences, as it is generally agreed, four years after the birth of Jesus.—“Sixty-two weeks,” from this time, brings the calculation, to A. D. 26, or the thirtieth year of our Lord’s age. It is immaterial in this argument, whether the words, “the street “shall be built again, and the wall, even in troublous times,” be connected with the “seven weeks,” during which that work was performed; or with the “sixty-two weeks,” during which Jerusalem, amidst turbulent times, and various revolutions, continued a fortified city, previously to the entrance of our Lord on his publick ministry; which seems to have taken place, exactly at the end of the sixty-two weeks, when he was thirty years of age.* Minute exactness is not requisite in such computations, and learned men, who agree in the

* Luke iii. 23.