

“God had chosen to place his name there.”* But since the coming of the Messiah, and the rejection of him by the Jews, we Christians must think, that the efficacy of the typical sacrifices ceased, and that no worship is acceptable from those who reject the Substance of all those types.

P. 64. l. 3—15. ‘SACRIFICES.’—We acknowledge that a broken spirit, and some other things, are “*spiritual*” sacrifices,” of far higher value, than any sacrifices of animals burnt on altars, except when these were offered with reference to the great Antitype and his atonement; but we consider these *spiritual* sacrifices as required by the *moral* law, or as connected with the “gospel of our salvation.” Indeed, to speak of synagogues, and the sacrifices of praise and thanksgiving, in answer to the argument that there exists no temple, or any such sacrifices as the ceremonial law prescribed; is merely to *evade* the conclusion manifestly deducible from the undeniable fact. We simply enquire, ‘Are these the sacrifices appointed by Moses to be offered ‘on the day of atonement?’ Are they offered in obedience to the *ceremonial* law? The answer is, ‘that in our dispersions we cannot offer these; and we do what we can.’ Be it so; but is not this the very thing that we maintain; that God, in proof that the *ritual* law is abolished, has rendered the observance of it, in its most *essential* requirements, impracticable even to those who would observe it? We allow, that the *moral* law remains in full force: but that the *ritual* law of Moses, having answered its purpose, is abolished, and in fact cannot be observed. Now to shew, that sacrifices required by the *moral* law, or, certainly not appointed in the *ritual* law, may still be offered by the Jews, even in their dispersions, *confirms*, instead of *answering*, our argument.

L. 9. ‘*Now when, &c.*’—It is no part of our present

* Is. viii. 13—15.

concern, to enquire into the nature of the services, said to be performed by the Jews, in the synagogue on the day of atonement: this at least is certain, that they do not, and cannot, perform the sacrifices and ceremonies, instituted in the sixteenth chapter of Leviticus. The temple, the holy of holies, the high priest; his own sin-offering, the sin-offering for the people; the two goats, and the entrance of the high priest into the holiest, with the blood of the sacrifices, and the burning of incense; these, and other things, essential to the observance of that day, as a part of the *ritual* law of Moses, and *typical* of good things to come, have been wholly disused for above seventeen hundred years.

Several parts of the *ritual* law may be performed by the Jews in their dispersions, and some are attended to: but who can read the books of Moses, especially Leviticus, without a deep conviction, that the priesthood of Aaron's family, the altar, the sacrifices of innocent and clean animals, with the shedding and sprinkling of blood, and the burning of incense; as connected with the tabernacle, the holy of holies, the ark, and the mercy-seat; are the most *appropriate* and *central* parts of the *ritual* law? In fact all the rest had such an intimate connection with these, that, take away the sanctuary, priesthood, and sacrifices; and the whole must appear as broken and scattered fragments of a fabrick, once grand, but now irrecoverably destroyed and shattered to pieces. "Almost all things were "by the law purged with *blood*, and without shedding of "blood, there was no remission." From the entrance of sin, till the death of Christ, this principle pervaded every dispensation: but a short time after that event, this was entirely superseded. Christians offer no sacrifices, with shedding of blood; and for seventeen hundred years, Jews have offered none. This extraordinary change, this sudden cessation of the whole system of blood shedding, which

had continued from the fall of Adam, as connected with acceptable worship of the true God, must surely require some explanation; and that, however it took place, whether by express divine appointment, as Christians suppose, or by the dispensations of Providence, as the Jews must allow; for *chance* and *fortune* are out of the question; in one way or other, "it is the LORD's doing, and it is marvellous in our eyes."—And here, I shall introduce a few remarks on a subject, wholly omitted by Mr. C. namely, the PRIESTHOOD of the promised Messiah. He indeed admits, that *priests*, as well as kings and prophets, were anointed under the law: (p. 5,) and if so, they were typically MESSIAHS; but he waves all further notice of this part of prophecy. Had we no other evidence of Messiah's priesthood than that to be derived from types, analogy, and intimation of a sacrifice for sin to be offered by the Messiah; the proof might perhaps be rejected as inconclusive.—But it is most explicitly predicted of the Messiah, and in a Psalm, which Mr. C. does not deny to belong to him; "The LORD hath sworn
 "and will not repent; Thou art a priest for ever, after the
 "order of Melchisedek."* It is also foretold by Zechariah,
 "Behold the Man, whose name is the BRANCH: and he
 "shall grow up out of his place; and he shall build the
 "temple of the LORD. Even he shall build the temple of
 "the LORD; and he shall bear the glory; and he shall
 "sit and rule upon his throne; and he shall be a Priest
 "upon his throne; and the counsel of peace shall be be-
 "tween them both."† It is in vain to attempt explaining this, either of Zerubbabel or of Joshua. Zerubbabel, even if his authority might be considered as that of "a king
 "upon his throne," (which was far from the case,) was not, and could not be a PRIEST. Joshua, the priest, did not sit and "rule on his throne:" but the two persons,

* Ps. cx. 4.

† Zech. vi. 12, 13.

exercising separately, the *ruling* and the *sacerdotal* office, formed a type and shadow of "the BRANCH,"* in whom the two characters of King and Priest would combine; and from this union, "the counsel of peace" and reconciliation between God and man, would be accomplished.

The Messiah was, as all acknowledge, to be the descendant of Judah, and of king David; and these prophecies, therefore, of his being a Priest, are in fact express *predictions* of the abolition of the whole Mosaick ceremonial: according to which, no one, except of the tribe of Levi, and the family of Aaron, might on any account, act as priests. Whatever objections Jews may have to the *authority* of Paul, it behoves them to enquire, whether his *arguments* can be answered on this subject. "If therefore perfection "were by the Levitical priesthood; (for under it the people "received the law;) what further need was there, that "another Priest should arise after the order of Melchisedek, "and not be called after the order of Aaron? For the "priesthood being changed: there is made of necessity a "change also of the law: for he, of whom these things "are spoken, pertaineth to another tribe, of which no man "gave attendance at the altar." How could the *ritual* law of Moses continue in force, under a priest of the tribe of Judah, of the family of David, and "after the order of "Melchisedek?" The Messiah's priesthood, as being "after "the order of Melchisedek," a King and a Priest, at the same time, a priesthood, in which, like Melchisedek, he had no predecessor, and would have no successor; that of one, "who abideth a Priest continually," and for ever; of one whose priesthood was confirmed by an oath, the irrevocable oath of JEHOVAH: all these things, and several other circumstances might be enlarged on; but it suffices for our purpose, that the Messiah was predicted as "a

* Is. xi. 1, 2.

"Priest for ever," as well as a King; though he was not to arise from the family or tribe, to which by the law of Moses, the priesthood was absolutely restricted.

It is remarkable, that Melchisedek, after the brief and indeed obscure, account of him by Moses;* is never once mentioned in the Old Testament, except in this remarkable prophecy of the Messiah: nor in the New, except in this argument of the apostle to the Hebrews, concerning the ritual law; and as shewing, that it was especially a type of the blessings of the Messiah's atonement and intercession. The whole seems to have been arranged by the Holy Spirit for this one express purpose.

If then, the apostle's *argument*, (to say nothing of his inspiration,) be *unanswerable*; (which I venture to say it is,) and the shedding and sprinkling of blood, with the burning of incense, under the law, were shadows of the all-atoning sacrifice of Christ, and his all-prevailing intercession: if he was indeed "the Lamb slain from the foundation of the world;" so that the shedding of blood, even before the law, was needful to remission and acceptance; it is sufficiently clear, why, after his atonement had been made, and his intercession, as our High Priest in heaven, openly revealed; the shedding and sprinkling of blood, and the burning of incense, with the whole institution of the Levitical sanctuary and priesthood, should at once terminate.—The *thing signified* was come; the *sign* was no longer needful.—This makes the whole satisfactory on Christian principles; but the cessation of bloody sacrifices after having continued 4000 years, now for above 1700 years, can never be explained on the principles of the Jews. The subject, however, will again come under consideration, when the scriptures relating to the sufferings, death, resurrection, intercession, and glory of the promised

* Gen. xiv. 18—20.

Messiah, (a subject wholly omitted by Mr. C.) shall be brought forward, and distinctly examined.

L. 22. ‘*Seventy nations, &c.*’—The seventy nations, and the age of Abraham, at the building of Babel, have occupied enough of our attention: the whole is destitute of foundation, and indeed inconsistent with the scripture.

L. 25. ‘*The Lord made a covenant with Abraham.—Abraham was seventy years old.*’—Moses expressly records that “Abram was seventy and five years old when he departed out of Haran.”* Some time occurred after this, before God entered into covenant with him;† and he was “ninety-nine years of age,” when circumcision, the outward seal of the covenant, was instituted.‡ These scriptural dates are quite sufficient to sweep away the cobweb of the seventy nations, seventy years, seventy descendants, seventy angels, &c. It is wonderful that a Jew, writing on such an argument, and building so very much on these numbers, should not have previously examined the dates of his Hebrew Bible!

P. 65. 1. 12. ‘*Every nation, &c.*’—Daniel’s words shew no more than that the angel who spake to him was, *on that particular occasion*, commissioned to aid the kings of Persia. How absurd is it to suppose, that God so left the nations of the earth to guardian angels; that these angels, aiding Persia, or Greece, should fight, by God’s approbation, against each other! or that he should commission one angel to help this nation, and another to help that nation, in direct opposition to one another! just like the gods and goddesses, in Homer’s *Iliad*, or Virgil’s *Æneis*!

L. 21. ‘*From the destruction of the first, &c.*’—It has been shewn, that above six hundred and fifty years intervened between the destruction of the first temple, and that of the second; but, apart from the chronological computa-

* Gen. xii. 4.

† Gen. xv.

‡ Gen. xvii. 1. 24.

tion; the language of the angel, "from the going forth of
"the commandment to restore and to build Jerusalem,"
cannot possibly allow us to date the seventy weeks from the
desolation of the first temple.

P. 66. l. 1. 'ACCOUNT.—*From, &c.*'

L. 3. '*From the desolation, &c.*'—I shall not stay to
enquire how far this computation agrees with one before
given. (P. 48.) Neither of them proceeds on any fixed
principles of chronology, which can stand the test of
examination; and enough has been said to shew, that the
seventy jubilees have no foundation in scripture.

L. 13—20. '*By this calculation, &c.*'—Mr. C.'s con-
jectures in this passage, coincide with those of some Christian
expositors of prophecy: but how far recent events operate to
deduct from the vast importance given to the French revo-
lution, by these calculations or conjectures, or to subvert
the whole system, I do not determine. He who lives at
the end of the thirty-six years here mentioned, will know
whether the passage printed in capitals has then been veri-
fied. A former calculation left 137 years yet to pass, before
these expected events: (P. 48:) but 'the end of the things
'seems to have been *shortened*,' to make it concur with the
French revolution: and should the Bourbons be again
established on the throne of France, as it is probable that
they will, the end may perhaps be again *lengthened*. I do
not, however, at all profess to prophesy from prophecy.
Our posterity will be more competent judges than we are."

P. 66. l. 21. '*Israel is separated for ever from the*
'nations, &c.''—There is an important meaning, in which this
position is grounded on scripture: Israel will never be finally
or totally mixed with the other nations of the earth; but
will be gathered from their present dispersions, to reside, as
a separate nation, in their own land. But Mr. C. neither is
inconsistent with the scripture, nor with himself, when he

avers, 'that all the Gentiles will not worship the true God 'even until the last day.' (*Two last lines.*)

P. 67. l. 1—8. '*Moses foretold, &c.*'

L. 11, 12. '*But what, &c.*?'—The writer of the thirty-fourth chapter of Deuteronomy, whether Joshua, or Samuel, or some other prophet, previous to the captivity, or Ezra, merely stated the fact; that, at the time when he wrote, "there had not arisen a prophet in Israel like unto Moses, "&c.:"* but he by no means asserted, that 'there never 'will be a prophet equal to Moses.' This indeed would be *directly* to contradict the words of Moses himself. Christians maintain, that the Messiah (not 'the Messiah of the Gentiles,' as distinguished from some other Messiah,) was predicted, as "a Prophet like unto Moses," and that he was far superior to Moses; and if the Messiah were indeed to be a prophet, (as the name imported, P. 6.) one would suppose, that even Jews themselves would allow him to be a Prophet, at least *equal* to Moses.

L. 14. '*The text says, I will put my words in his 'mouth, &c.*'—God says to Moses, "Thou shalt speak to "him," (Aaron,) "and put words in his mouth, &c."† Does this text prove, that Moses and Aaron did not "speak "face to face" with each other?

L. 17. '*Again, what honour, &c.*'—It seems of little use to dispute, whether the prophet, or the high priest in Israel were the more honourable character; especially, as Israel, during so many ages, have had neither the one nor the other. The reader may, however, be reminded, that God instructed even "the child Samuel," as a *prophet*, to warn and rebuke Eli *the high priest*;‡ that Josiah sent "Hilkiah, "the high priest, to the prophetess Huldah, to enquire of "God by her."§ "And by a prophet the LORD brought

* Deut. xxxiv. 10—12.

† Ex. iv. 15.

‡ 1 Sam. iii.

§ 2 Kings xxii. 8—14. 2 Chr. xxxiv. 9—22.

“Israel out of Egypt, and by a prophet was he preserved.”* Moses was a prophet, and a priest, and “a king in Jeshurun.” As a priest he anointed and consecrated Aaron and his sons. In this union of the three offices, respecting which *anointing* was prescribed; and in his being a mediator between God and Israel, and mediator of the Sinai-Covenant, Moses was especially a type of the Messiah. Various other particulars might be mentioned, in which a most remarkable coincidence between Moses and Jesus Christ, appears: perhaps indeed there are more points of similarity, than between any other two persons who ever lived on earth. The above, however, seems the great outline of the prediction delivered by Moses, concerning “a prophet like unto him.” But, even to the close of the Old Testament canon, “no prophet had arisen,” in these respects, at all like unto Moses; nor has there arisen any since, except Jesus Christ. Neither does it appear, according to Mr. C. that there ever will: for he passes over the priesthood of the Messiah, and speaks not very clearly of his prophetical character. Some notice will ere long, be taken of his interpretation of the prophecy, but the application of the prophecy by the apostle Peter, and by Stephen the first martyr of Jesus;† compared with the state of the Jewish nation, ever since they crucified the Lord Jesus, and finally refused to hearken to him; gives immense weight to our interpretation of the prophecy.

We maintain then, that Moses predicted the Messiah, “the Light of the Gentiles, and the glory of his people Israel,” as “a Prophet like unto himself;” a Lawgiver and King, a Priest and a Prophet, a Mediator of a covenant between God and his people; and as introducing a new dispensation to the worshippers of the true God, which Moses also had done.

* Hos. xii. 13.

† Acts iii. 22, 23. vii. 37.

Every text, in the Old Testament, which speaks of the Messiah, as “sending forth his law;” as “teaching the people,” as “the Light of the people, and of the Gentiles;” shews that he would be a Prophet and “the Sun of Righteousness.”*

L. 25. ‘*When the Messiah shall come, he will have, &c.*’—Some events in Providence, will doubtless occur, during the reign of the Messiah, even according to the notion of the Jews; and these events may be predicted, a long time before they take place. But the word *prophet* does not necessarily mean, one who foretels future events: but ‘one, who by immediate revelation makes known the will of God to man.’—In every sense we however consider the Messiah, not only as a Prophet, but as, in some respects, the **ONLY PROPHET**; and all other prophets as speaking to men the revelation which Immanuel hath received from the Father.

P. 67. l. 30. ‘*Prophecies of Jesus.*’

P. 68. l. 8—18. ‘*We shall go backward, &c.*’—There is not the slightest shadow of proof, that David wrote the hundred and thirty-seventh Psalm: and indeed the supposition is extremely unreasonable. It is far more likely that Ezekiel did. That the first verse of this Psalm, in which no mention is made of the desolations of the temple, should be assumed to be a *prediction* of the destruction of the first temple by the Chaldeans; and the seventh, concerning the subversion, not of the temple, but of Jerusalem, and the exultations of Edom over it, should be a *prediction* of the destruction of the second temple, shews a talent at expounding scripture, which sets criticism at defiance. A plain fact, that Zion was desolated, and that Edom exulted, and a *prediction* of Babylon’s destruction, form the substance of the Psalm: when this took place, the Psalmist called on

* Is. xlii. 1—4. 6, 7. xlix. 6. lv. 3, 4. lix. 20, 21. lxi. 1—3. Mal. iv. 2.

the Lord to remember Edom.—Whether events yet future were not also thus pre-intimated, I do not here determine.

It, however, is not requisite to dwell on these things : no judicious Christian will deny, that our Lord's predictions, in many respects, coincided with those of the ancient prophets, (P. 68, 69.) But the claim of Jesus to be a **PROPHET**, as predicting future events, and not as merely 'quoting predictions previously delivered by the ancient 'prophets,' is sufficiently supported, in the judgment of all reasonable and impartial men, by the following considerations.—He foretold the total destruction of the temple, so "that one stone should not be left upon another;" and the desolation of Jerusalem, as certainly to take place *within the term of the existing generation*; subjoining a variety of precedent circumstances, no where in the Old Testament connected with those events, or but obscurely hinted. There was not, when he delivered this prediction, the least probability, that such entire desolations should so speedily occur: and not a single Jew, except the disciples of Jesus, could endure the thought of such desolations, without indignation and abhorrence.* He also added, "They" (the Jews) "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."† This has now been accomplishing for above 1700 years. Daniel and Zechariah had indeed foretold the desolations of the temple and of Jerusalem, subsequent to the captivity; and Moses and the prophets had, in general terms, foretold a long continued dispersion of Israel, for their sins, among the nations of the earth: but the abject subjection of the holy city to the heathen, is not mentioned by the prophets, or even hinted at, except in an obscure and distant manner: especially, the long series of ages, during which "Jerusalem should be trodden

* Acts vi. 13, 14.

† Luke xxi. 24.

“under foot of the Gentiles,” is no where intimated. Yet this event was so unprecedented and so unexpected, that the prediction of it was equivalent to a prophecy wholly original. Not a Jew on earth, (without excepting even the disciples,) with the Old Testament in his hand, had the least expectation of such a catastrophe: and there has not been any period, since the dispersion of the nation, in which the Jews have not expected their restoration long before the present æra. The predictions of the subversion of the ecclesiastical and political estate of the Jews, with the desolations of the temple and city, and immense slaughter of the people, and entire dispersion of the rest, were predicted, as to be accomplished during that generation; and the fulfilment was notorious to all the world. The other parts have been fulfilling through every age to this day: and neither Jew nor Christian knows exactly, when the termination of the dispersion, and rescuing of Jerusalem from the Gentiles, shall take place.

P. 70. l. 6. ‘ORAL LAW.’—L. 3. ‘*It is well known, &c.*’—We here come to the strong-hold of Judaism, as opposed to Christianity. It was so in our Lord’s time;* and it became so more and more in subsequent ages. The specimen, which Jesus gave of the nature and tendency of this *oral law*, or “the traditions of the elders,” as requiring a man to break the clearest and most express command of God, *written* in the law of Moses, rather than fail of compliance with the traditions of the elders, is only one instance out of many, which might be adduced of the same kind. ‘A man ‘may be so bound by them,’ (the traditions,) ‘that he cannot, ‘without great sin, do what God has in his law commanded ‘to be done. So that if he made a vow, which laid him ‘under the obligation to violate God’s law, that he might ‘observe it; his vow must stand, and the law be abrogated.’

* Matt. xv. 3—9. Mark vii. 8—12.

(*Jewish Canon in Pocock.*) In like manner, the Papists, having established it as a principle, that ‘the traditions of ‘the church’ are of equal authority with the written word, or even superior to it; are inaccessible, (while they adhere to this principle,) to all arguments from the scriptures. ‘The Jews tell us, that at the same time, when God gave ‘unto Moses the written law in Mount Sinai, he gave unto ‘him also the interpretation of it; commanding him to commit the former to writing, but to deliver the other only ‘by word of mouth, to be transmitted down from generation ‘to generation by tradition only: from hence the former is ‘called the *written*, and the other the *oral* law.’—‘But all ‘this is mere fiction, spun out of the fertile invention of the ‘Talmudists, without the least foundation in scripture, or ‘in any authentick history.’—‘The truth of the matter is ‘this. After the death of Simcon the Just, there arose a ‘sect, called the *Tannaim*, or the *Mishnical* doctors, that ‘made it their business to study and descant upon those ‘traditions, which had been received and allowed by Ezra, ‘and the men of the great synagogue,* and to draw ‘inferences and consequences from them; all which they en- ‘grafted into the body of these ancient traditions, as if they ‘had been as authentic as the other; which example being ‘followed by those who afterwards succeeded them in this ‘profession, they continually added their imaginations to ‘what they had received from those that went before them; ‘whereby these traditions becoming, as a snow-ball, the ‘farther they rolled down, from one generation to another, ‘the more they gathered, and the greater the bulk of them ‘grew.—Thus it went on to the middle of the second ‘century after Christ; by which time they found it neces-

* This part, in this learned and laborious writer, though admitted as *fact*, stands on no scriptural ground; and grants more, than ought to be conceded in the argument.

‘sary to put all these traditions into writing. For they were
 ‘grown to so great a number, and enlarged to so huge a
 ‘heap, as to exceed the possibility of being any longer
 ‘preserved by the memory of men.—Rabbi Judah, the son
 ‘of Simeon, president of the Sanhedrim, methodically di-
 ‘gested all that had hitherto been delivered to them of their
 ‘law and religion, by the tradition of their ancestors. This
 ‘is the book called the *Mishnah*.’—‘This, with the com-
 ‘ments on it, make up both their *Talmuds*, that is, the
 ‘Jerusalem Talmud and the Babylonish Talmud: the for-
 ‘mer is published in one large Folio:—the last edition of
 ‘the latter is in twelve folios.’ (*Dean Prideaux*.)

The reader may find in *Prideaux’s Connection*, Part I. Book 5. much more information on this subject: but these extracts must suffice for our present purpose.

An excellent friend of mine* used to say, that ‘a story
 ‘was at first like a bit of wire; but one polishes it, another
 ‘heads it, and another points it, and so it becomes a *pin*.’
 Every one, who considers, how circumstantial *alterations*,
 in reporting any fact, take place, as it passes from one per-
 son to another, even without any *intentional* misrepresen-
 tation, must be aware, that *Oral tradition*, except in a
 few simple principles, maxims, and rules, must, without a
 greater and more constant miracle, than any recorded in
 scripture, be a most vague and uncertain mode of transmis-
 sion: especially when interpretations, additions, exceptions,
 and limitations of six hundred and thirteen precepts, must
 in this manner be transmitted, from one to another, during
 the course of three thousand years! But I forget: the
 snow-ball grew at length too large: it became necessary to
write the *Oral* law; and thirteen folios are filled with it,
 and with comments on it!

If a man should publish the Bible in English, with all

* Rev. John Newton, Rector of St. Mary, Woolnoth.

the discordant expositions, which have ever been given of it; it would not be a more heterogeneous mass, than this *written and expounded oral law*; and it would not contain half, if the tenth part, of the grossly *offensive* and pernicious things comprised in it.

Our Lord, who taught his disciples to observe the ceremonies of the Mosaick law, and to obey the scribes as “sitting in Moses’s seat,” and teaching his doctrine; most decidedly protested against “the traditions of the elders,” and taught his disciples and the people to do the same. Nor is there any prospect, of succeeding in our attempts to bring the Jews to embrace Christianity; so long as we, either *timidly*, or by a mistaken *policy*, allow them to retire unmolested, behind these entrenchments. These strong holds must fall; or they must be drawn forth from them, to the fair ground of “the law and the testimony,” the written word of God; before our arguments, in other respects, will receive any adequate attention from them.

P. 70. l. 5. ‘*Moses received, &c.*’—If Moses received the *oral law*, how is it that he gives no intimation of it, either in connection with other laws, or in his addresses to the people, his charges to Joshua, his prophetick song, or his blessings on the tribes of Israel? How is it that he gives such plain commands of quite a contrary nature? * How is it that the written law was to be set before the people, every seventh year, at the feast of tabernacles, † but not a hint of any other law? Not a hint from Joshua, the next in order, (l. 9,) but the contrary; ‡ or from any of the twelve judges, (l. 9,) the next successors mentioned? Some quotations they made from the *written law*, but no allusion to the *oral law*. Many of the persons mentioned in this transmission of the *oral law*, have left us nothing on record; (l. 10—12,) none of them any thing favourable to it.

* Deut. iv. 2. xii. 32.

† Deut. xxxi. 9—13.

‡ Josh. i. 8. xxiii. 6.

Isaiah's appeal is "to the law and to the testimony."* Hosea says, in the name of God, "I have *written* unto him the great things of my law;"† but not a word about any *oral* law. This must be wholly unaccountable, if any such *oral* law existed. But, in fact, this *oral* law was not invented, till after the close of the Old Testament canon: and it is never mentioned, in any writings prior to the New Testament, as far as I have any opportunity of learning. Either Josiah had never heard of it, or it was something widely different from the written law; else his consternation at finding and reading the latter would not have been so great.‡ Ezra and Nehemiah ordered every thing according to the *written* law; constantly referred to it, and read it to the people.§ Malachi calls on the people, saying, "Remember ye the law of Moses."|| Had he been asked, what law, would he not have said, that contained in the Pentateuch?

L. 26, 27. '*Malachi was—the great seal, &c.*'—I do not understand in what sense 'Malachi was the great seal of the 'Old Testament,' except as his short prophecy is placed last among the prophetical books of that sacred volume. Nor does it appear, (however his prophecy, that God would "send Elijah, the prophet, before the coming of "the great and dreadful day of the LORD," may be interpreted,) what way it can prove, 'that there should be no 'more a prophet in Israel, until the restoration of Israel.' Not a word is said on that subject in the context; and "the "great and dreadful day of the LORD," evidently means, "the day which shall burn as an oven; and all the proud, "yea, and all that do wickedly shall be stubble: and the "day that cometh shall burn them up, saith the LORD of

* Is. viii. 20. xxix. 11—13.

† Hos. viii. 12.

‡ 2 Kings xxii. 9—13.
xiii. 1—3.

§ Ezra ix. 10—14. Neh. viii. ix. x. 28—39.
|| Mal. iv. 4.

“hosts, that it shall leave them neither root nor branch.” These are contrasted with the opposite character. “But unto you, that fear my name, shall the Sun of righteousness arise, with healing in his wings, &c.” Nothing is hinted about Gentiles: two opposite characters *among the Jews* are most clearly described, with reference to the preceding chapter:* and the day spoken of is that of dreadful destruction on the proud, wicked, and obstinate Jews; such as took place, at the desolation of Jerusalem and the temple by the Romans, and not that of ‘the Restoration of Israel.’—But even if this were not so; the promise of one prophet being sent, does not necessarily imply, that no other would be sent.

P. 71. l. 1, 2. ‘*Each receiver was as God† in his age, as Moses in his age.*’—This is assuming a very high ground indeed for the oral law; and it naturally occurs to enquire, ‘Who is the receiver in this present day?’ For he may perhaps prove a rival to “the man of sin,” described by St. Paul, “who opposeth and exalteth himself, above all that is called God, and worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God:”‡ especially as *oral tradition*, not the written word of God, is the sole support of the infallibility of each competitor. If, however, it be answered, that none in this age makes this high claim; we further ask, ‘Who was the last of these infallible and *divine* receivers?’ And how can we know, whether those, who have since handed down these *oral* traditions, either by word of mouth, or in *large books*, have *infallibly* communicated what they received from the last of those who ‘was God in his age?’ Till these things be clearly ascertained, we remain in the same

* Comp. Mal. iii. 1—6. 11—18. iv. 1—3.

† So it is in Mr. C.’s book: but I doubt whether *good* is not meant. l. 15.

‡ 2 Thes. ii. 3, 4.

uncertainty or hesitation as before; or rather we are the more convinced, that so *arrogant* a claim must be unfounded.

P. 71. l. 8, 9. '*The seventy elders, &c.*'—Mr. C. before maintained that all Israel were prophets, (p. 29, 30,) but here only the seventy elders. (L. 9. 10.) '*Only Moses, &c.*'—Eldad and Medad, at least, of these prophets, are mentioned.* Will learned and considerate Jews fully approve of this statement: that 'each of these prophets was as good 'in his day, as Moses was in his?' (l. 14, 15.) It may be proper to compare this passage, with what has been before considered, when Mr. C. was interpreting the words, "And "there arose not a prophet since in Israel, like unto Moses, "whom the LORD knew face to face;" 'Which is,' says he, 'that there never will be another prophet like unto 'Moses.' (P. 67.) Were the words adduced† added by Joshua? Then Joshua 'was as good in his age, as Moses 'was in his.' The same consequence must follow, whoever added the clause contained in the last chapter of Deuteronomy. But indeed was it possible, that Moses could be 'more than God in his own age?' If not, then every prophet and every scribe, according to the account here given, must have been at least equal to Moses. And the farther distant from the death of Moses, we remove the insertion of these words, the greater difficulty must they involve: as not only one prophet, but many prophets, in this sense, "like unto Moses," and equal to him, had been already raised up, when they were written. The plural number also can never accord to the prediction of Moses, "of a prophet "like unto him:" and GOD did not put his words into the mouth of these receivers;‡ but they put it in the mouth, each of his successor, from age to age, according to the statement here given. It is, however, enough to ask, whether each of them, like Moses, united in himself the

* Num. xi. 6, 27.

† Deut. xxxiv. 10.

‡ Deut. xviii. 18.

distinct offices of prophet, priest and king? Whether each of them was a lawgiver, and introduced a new dispensation of religion, as Moses did? And whether each of them acted as mediator between God and Israel, in establishing a covenant? It was in no wise peculiar to Moses, or to the prophets here mentioned, that 'what they desired of God, he granted them.' It is the privilege of all true believers, as far as they ask according to the will of God.—“Delight thyself in the LORD, and he shall give thee the desire of thy heart.”* Even Moses, when he earnestly desired and prayed, that he might pass over Jordan, was refused.† Samuel prayed all night against the rejection of Saul,‡ but did not prevail. And when Elijah impatiently prayed for death, God did not grant his request.§

P. 72. l. 1. 'GALATIANS.'—This whole passage (p. 72—75) requires little answer. A law concerning any *particular description of persons*, is no law to those who are not of *that particular description*. The commands to parents and children, to husbands and wives, in the letter of them, are not binding on those who do not stand in these relations to others. “The woman that hath an husband, is bound by the law to her husband; but if the husband be dead, she is loosed from the law of her husband.”|| The same is, in the judgment of the common sense of all mankind, the case of the several laws respecting the priests and Levites, the Nazarites, the lepers, and others. This having been noticed, all the *strange* speeches put into the mouths of different persons introduced, as actors upon a stage, in these pages, may be left to the reader without any answer; for how can a man break a law, or fall under the condemnation of it, who never was in the situation expressly specified in it?

* Ps. xxxvii. 4.

† Deut. iii. 23—26.

‡ 1 Sam. xv. 11.

§ 1 Kings xix. 4.

|| Rom. vii. 2, 3.

P. 75. l. 11. to p. 76. l. 19. ‘PROOF.—*Paul, &c.*—The accusation brought against the apostle, in the passage under consideration, like some others, is supported by no evidence except that of the passage itself in Galatians, which it may be proper briefly to consider: “Abraham believed God, “and it was accounted to him for righteousness.”* This occurred above four hundred years before the giving of the law. “Know ye, therefore,” says the apostle, “that they “who are of faith, the same are the children of Abraham. “And the scripture, foreseeing that God would justify “the heathen through faith, preached before the gospel “unto Abraham, saying, In thee shall all nations be “blessed. So then they which be of faith are blessed “with believing Abraham.”† What is there in this, which either an ancient or a modern Jew can disprove? “But as “many,” says the apostle, “as are of the works of the “law, are under a 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.”‡ All the curses denounced in the remarkable chapter from which the quotation is made, are against violations, not of the *ritual*, but the *moral* law, which the apostle had principally in view: yet the letter of the several precepts adduced, could not possibly involve in the annexed curse, any one who was not in the situation, or relation, which it described. The verse, which Mr. C. so severely condemns, is taken from the close of the chapter, and it sums up and seals the whole. It stands in our version, “Cursed is he, that “confirmeth not *all* the words of this law to do them.” It may be literally rendered, “Cursed *is he*, who shall “not establish the words of this law, to do them:” that is, *fully to obey them*. Now suppose any man, in the

* Gen. xv. 6. Gal. iii. 6.

† Gen. xii. 3. Gal. iii. 7—9.

‡ Deut. xxvii. 26. Gal. iii. 10.

affairs of this life, should hear it said, by the highest legal authority, concerning any law or code of laws, "Cursed
"is he who doth not establish the words of this law, to
"perform them:" meaning by *cursed*, the penalty denounced against the transgressor: would that man, because the word *all* did not occur, ask the question, Which of the words of this law? And if he did, would not the obvious answer be, All the injunctions contained in it? Should he say, I am not a *clergyman*, I cannot obey the law to register baptisms, burials, and marriages; must I fall under the denounced condemnation? I am not an *exciseman*, I cannot obey the law concerning excisemen; must I fall under the condemnation? If we did not think his intellects so far deranged, as to render him incapable of attending to an answer, should we not say, You have nothing to do with these laws; nor can have, unless you take on you the office to which they refer. We should also perhaps add, There are many other laws, under which you live, and which are obligatory upon you; and several of these denounce the punishment of death against transgressors: now, if you keep some of these, but not *all*; as, for instance, if you do not commit murder, but are guilty of forgery; you will be exposed to this punishment. And if you keep all, for many years, yet at last break only one of them, in one instance, you will become liable to this punishment. There are also many statutes, which relate to you, in your particular station, or profession; and these require likewise your unreserved and persevering obedience: so that, "if you keep the whole law, and offend
"in one point, you are guilty of all;" and you must "continue in all things written in the book of the law to do
"them," if you would escape condemnation. Would not this be very plain to the common sense of the most illiterate enquirer? And if the person addressed had already broken

some law and become liable to punishment: would it not be very intelligible, if you should inform him, that if he should be dealt with according to the law, he must suffer the denounced punishment: that *the law* could not help him, but he must seek relief from another quarter; even from the clemency of his prince, and from a pardon granted by him? This is precisely the scope of the apostle's argument.

The law of God "is holy, just, and good;" it is "exceedingly broad;" and it is "spiritual," taking cognizance of the heart and secret motives of our conduct. "Thou shalt love the LORD thy God with all thy heart;"—"Thou shalt love thy neighbour as thyself." These two great commandments comprise, under their most extensive demand, obedience to numerous moral precepts, which spring from them; and even to every ritual institution as long as it remains in force. Now "he, who doeth these things shall live in them;" but "the soul that sinneth shall die." This is the tenour of the law: if any man hath kept the whole perfectly, and continued in this obedience to the end; "the reward is reckoned to him as of debt," not of grace. But if he has once failed, in any one particular, in thought, word, or deed, whether by omission or commission; the law condemns him and pronounces him accursed; and *grace* alone, or mercy unmerited, and contrary to his merits, can relieve him, rescue him from the condemnation, or give him the reward. Either he hath "continued in all things which are written in the book of the law to do them," or he hath not.—If he have failed only in one instance by violating one precept; he has for ever forfeited "the reward of righteousness," according to the law, and incurred its awful curse, and the mercy of our King is his only resource. It will no more avail him to say that he hath kept all the precepts but one: than the same plea would in our courts of justice avail a traitor: or to say,

‘I have kept that one also, except in a single instance;’ any more, than for a criminal to say, ‘I never committed any other crime against the law, but forgery, and that only in one instance.’ Still the jury must bring in the verdict *GUILTY*, and the judge must pronounce the awful sentence. He might indeed add; ‘Circumstances are such, that I shall recommend him to *mercy* :’ but *mercy*, is not from the law, but remits the deserved punishment of the law: “Mercy rejoiceth against judgment.” These considerations made David say, “If thou, LORD, shouldst mark iniquity, who shall stand? But there is forgiveness with thee, that thou mayest be feared.”* “Enter not into judgment with thy servant; for in thy sight shall no man living be justified.”† It might easily be shewn, that this sentiment pervades the Old Testament, as well as the New: and that all the approved characters, from the fall of Adam to the close of the Old Testament, sought acceptance with God as *sinner*s, *from mercy, by faith*; and not by their own obedience to the holy law of God; for in that case, they could not have wanted forgiveness.

The apostle did not intend to shew, that Jews *alone*, who, refusing the proffered mercy of the gospel, continued to be “of the works of the law,” were “under the curse:” but that this is, and must be, the case of *all men*; Jews or Gentiles, who, having acted in any thing contrary to their known duty, persist notwithstanding, in justifying themselves, and claim “the reward of righteousness” as a debt, or reward, and not as an unmerited favour. This appears in his subsequent reasoning, which he sums up by saying, “The scripture hath concluded,” (or, *shut up together*, συνηλίσθη,) “all under sin; that the promise by faith of Jesus Christ might be given to them that believe.”‡

The Galatians in general had been Gentiles; but, after

* Ps. cxxx. 3, 4.

† Ps. cxliii. 2.

‡ Gal. iii. 22.

their conversion to Christianity, other teachers endeavoured to proselyte them to Judaism; and the apostle fortifies their minds against this temptation, by a chain of conclusive reasoning from the Old Testament, which no man can answer. It is also evident, that they had become acquainted with the law of Moses, and were not liable to be imposed on through ignorance. Mr. C. professes to give the whole verse, (L. 17.) as it is in the Hebrew; but he only gives a part of it; and joins his own comment to it, as if it were a part of the text: ‘Which is to say, that he must do and observe ‘all those commandments, that he can, and which may be ‘done:’—words so vague and ambiguous, that it cannot be known, what ideas they convey.

It does not appear to me, that the word *all*, which the apostle is most severely reprehended for inserting, in the smallest degree alters the meaning of the passage; for were it omitted, what difference of sense would arise from it? If Moses only meant *some* of the things written in the law; which did he mean to include, and which to exclude? Had the apostle said; ‘He is under the curse who does not continue in these two things, “written in the book of the law “to do them;” namely, “in loving God with all his heart,” and “in loving his neighbour as himself,” the result would have been precisely the same; but the statement would not have been equally obvious and intelligible to every reader.

L. 14. ‘*For any person that knows the original Hebrew, &c.*’—To this I subjoin: and ‘if any person understand ‘Greek, and will consult the Septuagint, he will see, that ‘what I am about to say is true,’ viz. That St. Paul quoted the text, as he found it in the Greek translation, *made by Jews*, before the times of our Lord Jesus Christ. He wrote to those, who used this Greek translation; it expressed the original with sufficient exactness for his purpose; and he took it as he found it, not indeed *verbatim*, as the learned

reader will observe in comparing the texts; but so far, as to take the word *all*, which is here so strongly and severely objected against, from that translation. No doubt he quoted from memory; but the quotation conveys precisely the same meaning as the Septuagint version.

These ancient translators did not mean 'to deceive the 'Gentiles,' (L. 20.) by inserting the word ($\pi\alpha\sigma\iota$) *all*: but if there were any such intention, the blame belongs to them, not to the apostle; unless any should think, that he was to blame, *as a Christian*, to pay so much deference to a translation made *by Jews*.

If Christians adduce this text against the Jews, as "under the curse," in any other sense, than as other unbelieving and unpardoned sinners are, they misapply it; for that was not the apostle's object in quoting it. He meant to teach all men, both Jews and Gentiles, the difference between "the righteousness of faith," and "the righteousness of works;" "the covenant of grace," and 'the covenant of works.' If it be applied exclusively to the Jews, by professed Christians, with self-preference and severity or contempt of the Jews, it is a very *unchristian* conduct.

The word *all*, in the translation of the original text in Deuteronomy,* being in Italicks, marks that it is not in the Hebrew: and, in my opinion, it would have been better not to have inserted it. Such insertions are, in some cases, necessary to give the meaning in the English idiom: but where not absolutely *necessary*, they constitute a *paraphrase*, or a *comment*, instead of a *translation*: and this would be better avoided, even if it were only to prevent cavils and objections. It is, however, certain that the translators were not influenced by a desire to please St. Paul, (P. 75. *last line*.) (for, why should they?) much less to offend God: but, in fact, they paid in this, as in some other instances, too

* Deut. xxvii. 26.

great deference to the Septuagint: and, doubtless, their reverence of the apostle's words, as the language of inspiration, induced them the rather to do it. But if indeed they acted improperly in this, a reproof, even in far milder language than that given by Mr. C. would have come with an ill grace from one, who has himself taken such unwarrantable liberties, in quoting scripture, as have already been pointed out. If, 'in the day of judgment,' the venerable translators of the Bible, have nothing worse than this to answer for; their honest and very able endeavours to give their countrymen the word of God, in their vernacular language, will meet with a gracious recompense. The word might indeed be well spared; but it does not, in the smallest degree, alter the meaning of the text: and, in conceding thus much respecting our version, in a few instances, I feel as if I needed an apology:—*Ubi plurima nitent, haud ego paucis offendar maculis.*

P. 76. l. 6—19. '*Let them, &c.*'—It would be well for both Jews, Christians, and Gentiles, to "give the more earnest heed" to the texts of scripture here quoted: but the reader may not at first perceive, for what purpose the words of God to Balaam are added. The subsequent paragraph will explain it.

L. 20—24. '*Conclusion.—The blessed, &c.*'—God blessed Israel, and Balaam wanted to curse them; and it is here insinuated, that St. Paul, and Christians approving his argument, in the text which has been considered,* imitate Balaam, in this conduct. But neither the apostle nor his expositors, nor well informed Christians, so much as attempt to shew that Israel, or unbelieving and disobedient Israelites, are "under the curse," in any other sense, than all other unbelievers, and impenitent sinners are; or than they themselves were, till "they fled for refuge" to the covenant of grace, the

* Gal. iii. 10.

righteousness of faith, and the salvation of the gospel. Yet Moses, or God by Moses, addressing Israelites *exclusively*, both in the chapter from which the text is quoted, and in other places, hath gone much beyond this in pronouncing a *curse* on disobedient Israelites.* And so far was the apostle, and so far are we, from desiring with Balaam, that Israel should be *cursed*; that it may confidently be said, Even Moses himself did not more earnestly desire “that Israel should be blessed” than the apostle did;† and we would zealously endeavour to imitate his example. I am conscious, in the sight of God, that this is my prevailing motive in this publication; and I cannot doubt, but it is that of the London Society, and its best friends.

But where, in the books of Moses, or in the Old Testament, is the *blessing* engaged to Israel, merely as ‘having the law given them,’ without any respect to their obedience or disobedience? In the face, however, of the awful curses, on those who broke particular precepts, and did not confirm the law by doing it; as well as many other passages to the same effect; Mr. C. seems to take for granted, that the blessing contained at the close of Moses’s prophecy concerning the tribes of Israel;‡ belongs to every individual Israelite and every proselyte, however rebellious and hardened in impenitency! But this subject will again require our notice.—“Keeping the covenant and mercy to them that love him, and to them that keep his commandments.”—This was Daniel’s view of the subject.§ There are some sentiments, charged on different descriptions of men, which it is very difficult to believe they really maintain. When the apostle expostulates with his countrymen, “Behold, thou art called a Jew, and retest in the law, and makest thy boast of

* Deut. xi. 26—28. xxvii. 14—26. xxviii. 15—20. xxix. 19—21.

† Ex. xxxii. 32. Rom. ix. 1—3.

‡ Deut. xxxiii. 29.

§ Dan. ix. 4. x. 4.

“God; and knowest his will, and approvest the things that
 “are most excellent, being instructed out of the law: and
 “art confident that thou thyself art a guide of the blind, a
 “light of them which are in darkness; an instructor of the
 “foolish; a teacher of babes; who hast the form of
 “knowledge, and of the truth in the law. Thou there-
 “fore which teachest another, teachest thou not thyself?
 “thou that preachest, A man should not steal, dost thou
 “steal? thou that sayest, A man should not commit adul-
 “tery, dost thou commit adultery? thou that makest thy
 “boast of the law; through breaking the law, dishonour-
 “est thou God?”* In reading this, I say, it is difficult
 to conceive, that the apostle could be combating an oppo-
 nent, who *avowed* such sentiments. It is scarcely credible,
 that men should “trust in the law,” “boast in God,” and
 keep up that confidence, while guilty of the grossest and
 most scandalous violations of the law! Yet this was the
 case in the apostle’s days, and in that of the prophets.†
 And we may therefore be the less surprised, at hearing a
 similar confidence avowed in our days. The words before
 noticed may perhaps recur to the reader’s mind, on this
 occasion. ‘Israel is still Israel;’ the same as in ancient days.
 (P. 58. l. 16.) The Gentiles may be saved by *keeping* the
 precepts of Noah, but Israelites and proselytes by *receiving*
 the law of Moses.

L. 30. ‘QUESTION RESPECTING THE DISPERSION OF
 ‘ISRAEL.’

P. 77. l. 19. 20. ‘*To convert the whole world, &c.*’—
 Then ‘the whole world will at length be converted to the
 ‘true worship of the only God of Israel.’ This I believe;
 and likewise, that the dispersion of Israel will eventually
 be over-ruled as one grand means of accomplishing this

* Rom. ii. 17—24.

† Is. xlviii. 1—5. Jer. vii. 7—10.

most blessed object. Mr. C. however, before denied, that this would ever be the case. (P. 66. *last three lines.*)

P. 78. l. 26. '*In this night was burnt the first and second temple.*'—This I suppose is learned from tradition, and it may be true for any thing I know to the contrary.

P. 79. l. 11. '*That is, 490 years, &c.*'—Daniel's prophecy was delivered nearly seventy years after the destruction of the first temple; but this subject has repeatedly been considered.

Last line but one. '*Spoke with them face to face.*'—This was peculiar to Moses; as Mr. C. has before stated.

P. 80. l. 1. '*As for the rest, &c.*'—It is not clear how this statement of the oral law being given to Israel, in general, can accord with what went before: (P. 70. 71.) '*The oral law,*' however, is now no *secret*, for it is written in books; and any man may learn the secret, who has money to purchase, and time and patience to read those books.

P. 80. l. 8. '*Ye shall be to me a kingdom of priests.*'—It should be noticed, that this was spoken before any part of either law was given.*

L. 12. '*The ministers, &c.*'—When it is clearly stated, what is here meant by the word *ministers*; whether *servants* simply; or *ministers of state*, or *ministers of religion*; it may be requisite to give some answer to the passage. The Israelites in general were not ministers of religion: indeed none of them but the priests of Aaron's family, the Levites, their assistants; and the prophets who were occasionally raised up. And we read in Isaiah, concerning the Gentiles, "I will also take of them, for priests and Levites, saith the LORD."† The words of Malachi also are of great importance in this argument. Speaking to the priests, he says, "Who is there even among you, that

* Ex. xix. 6.

† Is. lxvi. 19—21.

“would shut the doors for nought? Neither do ye kindle
 “a fire on my altar for nought. I have no pleasure in
 “you, saith the LORD of hosts; neither will I accept an
 “offering at your hand. For from the rising of the sun,
 “to the going down thereof, my name shall be great
 “among the Gentiles: and in every place, incense shall be
 “offered unto my name, and a pure offering: for my
 “name shall be great among the heathen, saith the LORD
 “of hosts.”*—But perhaps, the word is used in some
 other sense. No doubt, Israel has been very honourably
 distinguished among the nations of the earth: but, alas!
 that people has been as much distinguished by rebellion
 against God, and persecution of his true ministers, even
 his holy prophets, as by external privileges. It is, how-
 ever, cordially allowed, that converted and restored Israel
 will have a high pre-eminence among the christian nations
 of the earth. I fully believe, that they will have all that
 distinguished honour among the nations, which a spiritual
 mind would be even willing to accept: and that they will
 cease to desire that domination over other men, to which
 they now aspire. But when “all the ends of the earth
 “shall remember themselves, and turn unto the LORD; and
 “all the kindreds of the nations shall worship before him;”
 are these unnumbered millions to have no spiritual pastors
 and teachers? or none but Israelites? If this is to be
 the case, a new and more extensive, though more honour-
 able, dispersion of Israel must take place, than any which
 has ever yet occurred.

L. 24. ‘IDOLATRY TAKEN AWAY FROM ISRAEL.’

Last line. ‘*If idolatry had not been taken, &c.*’—I believe
 this remark to be just and well grounded, and that this
 has not been sufficiently noted by writers on these subjects.
 How far this adherence to the true God has been, and

* Mal. i. 10, 11.

is, that of knowledge, faith, love, and spiritual worship, is another question; respecting which, it cannot be supposed that Jews and Christians should be of the same sentiments.

P. 81. l. 8. '*All of them, &c.*'—In what sense and how far this was true, the books of Ezra and Nehemiah, the prophecies of Haggai, Zechariah, and Malachi, and the histories of Josephus, as well as the New Testament, best explain: but a melancholy conclusion must be deduced from their combined testimony.

L. 12. '*To begin their ministry.*'—It was certainly a most inauspicious beginning; and the progress and success have hitherto been according to it: but something far better may speedily be expected.

L. 20. '*You shall go abroad, and make an atonement, &c.*'—Where do we learn from Moses, or the prophets, or any part of the Old Testament, that *atonement* could be made, except either by the condign punishment of the criminals, or by the sacrificing of innocent animals; the shedding and sprinkling of blood; the *death of the innocent for the guilty*, according to the rites of the law? The apostle states the fact, and his words cannot be disproved. "Almost all things are by the law purged with blood; "and without shedding of blood is no remission."*

Moses indeed says, after the sin of Israel in making the golden calf, "Peradventure, I shall make an atonement "for your sin. And Moses returned unto the LORD, "and said, Oh, this people have sinned a great sin, and "have made them gods of gold. Yet now, if thou wilt "forgive their sin, and if not, blot me, I pray thee, out "of thy book which thou hast written. And the LORD "said unto Moses, Whosoever hath sinned against me, "him will I blot out of my book."† As if he had said, 'O Lord, instead of destroying Israel as a sacrifice

* Heb. ix. 22. † Ex. xxxii. 30—33.

‘to thy justice; let me be the sacrifice, and spare them.’ The answer of God seems to imply, that this was his meaning; and that by this disinterested proposal, he hoped to make an *atonement*: but it could not be acceded to. Phinehas also “made an atonement for the children of “Israel,” that is, by the condign punishment of the daring criminals.* “He executed judgment, and so the plague “was stayed.”†

L. 27. 28. ‘*All those families, &c.*’—I doubt not, but individuals and nations have suffered, and will suffer, severe punishment, for their cruel oppression of Israel. But Jews should remember, that their ancestors shed the blood of their own prophets and righteous men, and were the most sanguinary persecutors of Christians. All parties are deeply criminal: may God give all, concerned in this hateful work, true repentance and forgiveness; and teach them that, forgiving one another, they may henceforth only “strive together in love and good works.” Surely, however, those who shall be the friends and helpers of Israel, at his Restoration, will not be involved in the vengeance inflicted on his obstinate enemies.

Last line. ‘*One bushel of fine wheat, &c.*’—Moses and the prophets give a far different view of the nation.‡ Israel, before he is restored, must be humbled, and made “to loathe and abhor himself; and to acknowledge, that “God hath wrought with him, for his own ‘name’s sake “and not according to his evil deeds;” otherwise he would have been utterly consumed. Till the Jews cease to boast and be “haughty, because of their holy mountain” and their special distinctions, their dispersion will continue. But when God shall “pour out upon them the spirit of grace “and supplication,” they will use a far different language.§

* Num. xxv. 13.

† Ps. cvi. 30.

‡ Deut. xxxi. 16—18.

xxxii. 21—28. Am. ix. 1—10.

§ Zeph. iii. 11. Zech. xii. 10.

“That thou mayest remember, and be confounded, and
 “never open thy mouth any more for thy shame; when
 “I am pacified unto thee, for all that thou hast done,
 “saith the LORD.”* “For I will take you from among the
 “heathen, and gather you out of all countries, and will
 “bring you into your own land. Then will I sprinkle
 “clean water upon you, and ye shall be clean; from all
 “your filthiness, and from all your idols, will I cleanse you.
 “A new heart also will I give you, and a new spirit will
 “I put within you; and I will take away the stony
 “heart out of your flesh, and will give you an heart of
 “flesh. And I will put my Spirit within you, and
 “cause you to walk in my statutes, and ye shall keep
 “my judgments and do them. And ye shall dwell in the
 “land that I gave unto your fathers; and ye shall be
 “my people, and I will be your God.”—“Then shall ye
 “remember your own evil ways, and your doings that
 “were not good; and *shall loathe yourselves* in your own
 “sight for your iniquities, and for your abominations.
 “Not for your sakes do I this, saith the Lord God, be it
 “known unto you. Be ashamed and confounded, for your
 “own ways, O house of Israel.”† From prophecies of
 this kind we learn, “the restoration of Israel:” and we
 also learn, what restored Israel will think and say concern-
 ing their own character and conduct, and those of their
 ancestors from age to age.

P. 82. 1. 5. 6. “*This people have I formed for my-
 “self; they shall shew forth my praise,*” ‘but not the
 ‘Gentiles.’—Any one, not acquainted with the writings of
 Isaiah, would suppose that the concluding clause was quoted
 along with the rest from him; and marked with Italicks,
 to put additional emphasis on it: but it is in fact Mr.
 C.’s addition to Isaiah’s words; which has no ground to

* Ez. xvi. 63.

† Ez. xxxvi. 24—32.

rest on either in the passage quoted from the prophet, or in any part of the scripture: "Praise the LORD, all ye nations, praise him all ye people."* "Sing to the LORD a new song, and his praise from the ends of the earth; ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: Let the inhabitants of the rock sing; let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands."† Do Israelites exclusively inhabit "the isles of the sea," and "the villages of Kedar?"

L. 24. 25. '*But now no excuse, &c.*'—Mr. C. sees the propriety of leaving the Gentiles "without excuse:" and it would be well, if he were fully aware, that Israel is, and will be, without excuse also at the great day of God. The apostle has proved, that both Gentiles and Jews are without excuse; and "that every mouth shall be stopped, and all the world become guilty before God."‡ Here at least is impartiality in the charge or verdict. It must, alas, be added, that the conduct and character of Israel, throughout their dispersions, has not generally been suited to produce the conviction, that they are the true people of God, and theirs the true religion. This is intimated by the prophet: "And ye shall behold their ways and their doings; and ye shall be comforted concerning all the evil, which I have brought upon Jerusalem. And they shall comfort you, when ye see their ways and their doings: and ye shall know, that I have not done without cause all that I have done in it, saith the LORD GOD."§ "And I scattered them among the heathen, and they were dispersed through the countries: according

* Ps. cxvii. 1. † Is. xlii. 10—12. ‡ Rom. i. 20. ii. 1. iii. 9—20.
§ Ez. xiv. 22, 23.

“to their way, and according to their doings, I judged them. And when they entered among the heathen, whither they went, they profaned my holy name, when they said to them; These are the people of JEHOVAH, and are gone forth out of their land.”*

P. 83. l. 7. 8. ‘*They preached wonderful sermons, &c.*’ The ‘wonderful sermons,’ which will be made effectually successful, in the conversion of the Gentiles, have not yet been preached by dispersed Israel. We, however, confidently expect that they will be ere long; and that their conversion to their long rejected Messiah, accomplishing, after so astonishing a manner, the prophecies of scripture respecting the nation, will be “as life from the dead,” to the world at large. But *the wonderful sermons* here intended, are of a widely different nature. “Fifteen hundred of them took knives, and stabbed their wives and children, &c.” (L. 13. 14.)—Was this done according to the law of God, or directly contrary to it? Was it not atrocious *murder*, rebellion, and desperation? Was it suited to convince the persecutors; that they, the Jews, were the true “people of God?” Was it not calculated to fill them with abhorrence of both them and their religion? Let any man compare it with the mild, dignified, and firm conduct of Shadrach, Meshach, and Abednego, when the fiery furnace was before their eyes; or that of Daniel, in the prospect of the lions’ den; or that of Jeremiah, in the hands of his persecutors;† or even with that of the Maccabees, under the cruel persecutions of Antiochus: and let him ask himself, Which was more consonant to the command of God, or suited to produce a favourable impression on the beholders? The conduct of the wretched Jews was indeed a fulfilment of the words of Moses: “Thou

* Ez. xxxvi. 19—21. See also Deut. xxix. 22—23. 1 Kings ix. 6—9. Jer. xl. 1—3. Lam. iv. 13—16.

† Dan. iii. 16—18. vi. 10—23. Jer. xxvi. 12—5.

“ shalt be mad for the sight of thine eyes, which thou
 “ shalt see.”* I do not mean to palliate the conduct of
 those detestable wretches, who drove the poor Jews to
 this madness and desperation.† It was hateful beyond
 expression.

L. 20. ‘ *They must have a good reason, &c.*’—Can any
 man have a *good reason*, for committing the most atroci-
 ous complicated murder of the nearest relatives, and closing
 the horrid scene, with suicide? The persecuted saints, from
 Abel to the close of the Old Testament, neither murdered
 themselves nor others; but meekly and patiently adhered
 to the LORD; leaving to their persecutors *exclusively* the
 guilt of the murders committed by them. If the Jews
 never preach other sermons than these ‘shocking sermons,’
 (l. 20,) no good effect on the nations will follow: but
 when they become the lowly disciples of him, “who was
 “led as a lamb to the slaughter, and as a sheep before
 “his shearers was dumb;” he will teach them other lessons,
 and they will preach far other sermons. Then indeed,
 “the remnant of Jacob shall be in the midst of many
 “people, as the dew from the LORD, as the showers on
 “the grass, that tarrieth not for man, nor waiteth for
 “the sons of men.”‡ Then also the prophecy of Zecha-
 riah, will receive a far more full accomplishment, than it
 has hitherto done.§ (P. 84. l. 1—6.)

P. 83. l. 24. ‘ *Christians boast very much about this
 ‘new law.*’—It may be confidently said, that if any called
 Christians do indeed thus boast very much of a new law,
 they know little or nothing of the real nature, of Chris-
 tianity; ‘as both their *boasting*, and their language about a
new law, shew. We desire to induce Israel to look unto
 him, “who is the end of the law for righteousness, unto
 “every one that believeth.”

* Deut. xxviii. 32—34.

† Ec. vii. 7.

‡ Mic. v. 7.

§ Zech. viii. 20—23.

L. 25. ‘*Their new law permits them, &c.*’—Certainly no law of God warrants Christians to murder Jews; any more than any law of God warranted the fifteen hundred Jews to murder their wives and children and themselves. So far from it, that Christianity requires us, to do all the good in our power, even to the Jew, who would persecute and destroy us, if such there now be.

P. 85. l. 2. ‘*Perhaps, &c.*’—They, who have murdered or injured the Jews, will, unless truly penitent, suffer condign punishment. We, indeed, who have never *personally*, either committed this atrocious crime, or approved it in others, cannot ‘repay the blood of Israel.’ But we would “do what we can;” and we desire, by way of compensation of past injuries from men called Christians, to treat Israel with all candour, benevolence, and compassion; and to pay some little of the immense debt, which we acknowledge ourselves to owe to their progenitors, through whom we enjoy all our invaluable blessings. This exclusively is the object of the London Society.

L. 4. ‘*A way, &c.*’—It must also be allowed, that immense injustice has been done to the Jews by slanders and false accusations, which, in many cases, are as pernicious and cruel, as more direct murder: but it would be well, if the Jews would endeavour to refute these, by a strict adherence to equity, truth, and mercy. However *guilty* their revilers, I fear the epithet *innocent* does not belong to the Jews: and I would simply ask, has nothing in the conduct of the Jews given even *plausibility* to these calumnies? I do not ask this, to *excuse*, in any degree, the *calumniators*; but to suggest an useful hint to the *calumniated*.—We ought not to speak, to the injury of others, even what we know to be true, unless we have some good reason for doing it.

P. 85. l. 20. ‘THE TITLE OF ISRAEL.’—The word *Title*

is not scriptural, nor does the import of it clearly appear: but I suppose it means the *right* and *title* to temporal dominion over the nations. The texts, however, afterwards adduced, (L. 23—35,) speak nothing concerning this *right* or *title*; but merely state, that God will no more disannul or violate his covenant with Israel, than he will terminate or alter the ordinances of the sun and moon.

L. 22. ‘*No Israel, no world.*’—It is both scriptural and reasonable, to maintain, that all things in creation and providence have been so ordered and constituted, as to forward the eternal good of all the spiritual worshippers and holy servants of God;* and in subserviency to the display of his glorious perfections, and the interests of true religion. But that all things, relating to the immense multitudes of those, who have hitherto inhabited, or shall hereafter inhabit, this globe, without any distinction of character and conduct, should be as nothing, in the view of their common Creator; except as the *temporal* aggrandisement of one small nation, often most wicked, rebellious, and ungrateful, is concerned; is wholly unscriptural, and unreasonable, nay, even monstrous!

Last line. ‘*Israel, who observes the covenant, &c.*’—But what becomes of that very large part of Israel, which does not ‘observe the covenant of God?’ “Which my covenant they brake.” “They have transgressed the laws, changed the ordinances, broken the everlasting covenant.”† This is the very thing on which we insist.—“Truly God is good to Israel, even to such as are of a true heart.”‡ We consider none of the descendants of Abraham, as a part of the *true* Israel, except those, who inherit his obedient faith: and we suppose the promises as made to them exclusively, and not as including all those, who from age to age, have lived and died, unbelieving, disobedient, impenitent, unconverted rebels and enemies. It is true, that, taught by the

* 1 Cor. iii. 21—23. 2 Cor. iv. 15. † Is. xxiv. 5. ‡ Ps. lxxiii. 1.

New Testament, we consider the nation of Israel, as a kind of type of the true Israel; viz. of all, whether of the race of Israel, or of Gentile extraction, who are the believing, obedient, and spiritual, servants and worshippers of the God of Abraham. The apostle expresses our views of this subject, when he says of Abraham; "He received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them, who are not of the circumcision only, but who also walk in the steps of the faith of our father Abraham, which he had, being yet uncircumcised."† Some proof that the term, Israel, admits of this application, might be adduced even from the Old Testament: but, as it is peculiarly the doctrine of the New Testament, it is not to be expected that Jews will receive it; and this hint shall here be urged no further.

P. 86. l. 3. '*Rachel is called the moon, &c.*'—Rachel was dead, before Joseph had this dream: but whoever was spoken of, their doing obeisance to Joseph, not others doing obeisance to them, was evidently meant.†

L. 12. '*Moses divided the sea, &c.*'—Jesus "walked on the sea," and he "commanded the winds and the waves and they obeyed him." The texts adduced, (L. 12—25,) however, only prove, that some individuals in Israel wrought miracles, which no Christian denies. 'But miracles are a poor and miserable defence, &c.' (P. 26. l. 29.) It seems, when miracles are wrought *for* Israel, or *by* Israel, 'the case is altered.'

L. 23. '*Angels are not called the sons of God, &c.*'—"When the morning-stars sang together, and all the sons of God shouted for joy."‡

L. 26. '*We do not find, &c.*'—Angels did not, and could

* Rom. iv. 11, 12. † Gen. xxxv. 15—20. xxxvii. 9, 10. ‡ Job xxxviii. 6, 7.

not need the ministry of Israel, and Israel had no power of ministering to angels; but an angel ministered unto Hagar, who was not of Israel.* Angels brought Lot, who was not of Israel, out of Sodom.† An angel also instructed Eliphaz.‡

P. 87. l. 4. ‘*Erellim, &c.*’—Rather *Erallam*, as the Masorites have properly pointed it. The word occurs in two places, and no more, and is translated “*lion-like-men.*”§ The word rendered here *angels*, means, *messengers* or *ambassadors*. When Sennacherib invaded Judah, Hezekiah’s *lion-like-men* cried out; and the ambassadors whom he sent to meet Rabshakeh and treat about peace, returned with their clothes rent, and no doubt with bitter lamentations over the deplorable condition of their country. The idea of angels *mourning and weeping* has no support in scripture nor is it at all reasonable in itself.

L. 12. ‘THE TITLE OF THE GENTILES.’

L. 19. “*All nations before him are as nothing, &c.*”||—Is it here meant, that in this respect Israel is an exception to this general rule? The other texts, quoted in this paragraph, are parts of distinct prophecies: the first and second, of the destruction of Sennacherib’s army; and the fourth, of the vengeance of God on Edom. Probably, in this, the enemies of the people of God are designated under a general name, and future events are also predicted: but by the same rule of interpretation, all the friends, the spiritual worshippers, and believing servants of God, are designated by the name Israel. The texts prove nothing in the main argument.

L. 26. ‘THE LAST FORTUNE OF THE GENTILES.’—The word *fortune*, in this application is objectionable, as it has already been shewn. (On P. 18.)

L. 28. ‘*Will they not acknowledge, &c.?*’—Certainly all the evil, and all the good likewise, which God has predicted

* Gen. xvi. 6—14. xxi. 17—19.

† Gen. xix. 1—22.

‡ Job iv. 12—21.

§ 2 Sam. xxiii. 20. 1 Chr. xi. 22.

|| Is. xl. 17.

concerning the nations, and concerning Israel, shall be accomplished. "Heaven and earth shall pass away, but his word shall not pass away." It only remains to be shewn, what evil, and what good, is predicted respecting the Gentiles and Israel: for *Christians* are not required to acknowledge, that all the conclusions of *Jews*, concerning these predictions, are well grounded.

L. 34. '*It is now 1744, &c.*'—This is more accurate, than the preceding calculation, but not so well suited to complete the seventy jubilees. (P. 66.)

Last line. '*King David foresaw, &c.*'—It is not said, in the title, that the forty-fourth Psalm was written by David; and indeed it is highly improbable. Mr. C. applies it to the present dispersions of the Jews: the apostle quotes it, concerning the persecutions of the Christian church.* The following words, "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant: our heart is not turned back, neither have our steps declined from thy ways;"† seem to render it inapplicable, either to the Babylonish captivity, or the present dispersion of Israel. The whole, indeed, is far more suited to the situation of a company "suffering persecution for righteousness' sake," than to any people enduring miseries as the punishment or chastening for their sins.‡ If, however, the Jews think this applicable to their case, during the 1744 years spoken of, because they have not been guilty of gross idolatry, it would answer little purpose to contest the point. When God shall "pour on them the Spirit of grace and supplications," they will see the matter in another light.

The passage, quoted from the apostle Paul, refers entirely to the final judgment of the world, and the eternal state of individuals; and to the precedency "in tribulation and anguish" of wicked Jews over wicked Gentiles.§

* Rom. viii. 36. † Ps. xliv. 16—18. ‡ Ver. 20—22. § Rom. ii. 9—16

P. 88. l. 17. ‘*Do they imagine, &c?*’—The Messiah will forgive either his crucifiers, or the persecutors of his people, whenever they truly repent, and seek forgiveness *from him*. But he will not forgive either Jew or Gentile, who does not repent and seek mercy.* I am sorry to add, that such remarks betray a vindictive spirit, in the writer; who, it is evident, judges of the Messiah’s conduct from his own *feelings*. I make this remark with reluctance, but it must not be repressed. ‘*The Messiah forgive.*’ (See on P. 7.)

L. 19. ‘*The blood of Israel cries, &c.*’—This ‘blood of Israel’ includes the blood of the prophets and righteous men shed by the ancient Jews and Israelites; the blood of Stephen, of James, of other apostles, and many other martyrs, as well as the blood of Israel shed by the Gentiles: yea, it includes the blood of Jesus himself. But “his blood speaketh better things, than that of Abel,” which cried for vengeance on him who shed it.† No doubt, the time cometh, when the earth “shall disclose her blood, and no more cover her slain.”‡ Then the blood of Israel, shed by Gentiles, and the blood of Israelites and Christians, shed by Jews, will alike meet condign punishment on all the impenitent and unbelieving; but not on those who repent and flee for refuge to that God, to whom belongeth “mercies and forgivenesses, though we have rebelled against him.” The cry of blood for vengeance is not peculiar to that of Israel shed by Gentiles, but is equally spoken of blood shed in murder, to whatever nation the murdered person or the murderer belonged.§

L. 20. ‘*And here, &c.*’—No Christian doubts, but that “tribulation and anguish” shall come on impenitent workers of iniquity, whether Jew, or Gentile; but ‘our own apostle’ (L. 20, 21.) spoke not of this present world, but of the

* Ez. xviii. 30—32.

† Heb. xii. 24. Gen. iv. 10.

‡ Is. xxvi. 21.

§ Gen. ix. 5, 6.

“day, when God shall judge the secrets of men by Jesus Christ.”*

L. 28. ‘*It is not said, “Rejoice, O all ye nations, &c.”*’
 —Supposing, that only *some* of the nations were meant, how does it appear, that these were “exclusively those nations which never troubled Israel?” (L. 30.) Moses says no such thing, nor do any of the prophets. It is however a concession of importance, to allow, that some nations will rejoice with Israel. “Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold I will *pluck* them out of their land, and pluck the house of Judah from among them. And it shall come to pass, that after I have plucked them out, *I will return and have compassion on them*, and will bring them again every man to his heritage, and every man to his land: And it shall come to pass, that if they will diligently learn the ways of my people, to swear by my name; as they have taught my people to swear by Baal; they shall be built up in the midst of my people.”† “In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land; whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”‡ Did Egypt and Assyria never trouble Israel? The word *all*, however, is added in many similar predictions.§ It is undeniable, from these prophecies, that some nations, even of those who have injured and oppressed Israel, shall be built up in the midst of Israel, and rejoice with them.

Last line but one, P. 89. l. 1—12. ‘Whoever shall be,

* Rom. ii. 9—16. † Jer. xii. 14—17. ‡ Is. xix. 23—25.

§ Gen. xviii. 13. xxii. 18. Ps. xxii. 27. lxvii. 2. lxxii. 17. lxxxvi. 9. cxvii. 1. Is. ii. 2. xxv. 7.

‘&c.’ This question has already been considered: but the Jews would do well to enquire very seriously and impartially, whether the former part of the prophecy here quoted from the second Psalm, was not fulfilled in the events, to which the apostles referred it. “Of a truth “against thy holy child,” (or *Son*, *Παιδα*,) “Jesus whom “thou hast anointed, both Herod and Pontius Pilate, with “the Gentiles and the people of Israel, were gathered “together; for to do whatsoever thy hand and thy counsel “determined before to be done.”* No doubt the Messiah hath crushed and will break, as a potter’s vessel is broken with an iron rod, all nations which persist in opposition to him: but if there would be no mercy for those who submit to him, why was it added, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth: “Serve the LORD with fear, and rejoice with trembling. “Kiss the Son, lest he be angry, and so ye perish from “the way; when his wrath is kindled, yea, but a little, “blessed are ALL they who put their trust in him.”†

P. 89. l. 11. ‘*Conqueror of the world, &c.*’—This title of the Messiah is not found in scripture, but doubtless he is and will be ‘the Conqueror of the world:’ and all must either bow to the sceptre of his grace, or be broken by his iron rod. “He must reign till he hath “put all enemies under his feet.”‡ If the Jews have no enemies but the Gentiles; and if the Messiah and his people have no other enemies than human beings of whatever nation, this might be specious. But we consider this evil world, sin, Satan, and death, as especially those enemies, from which the Messiah delivers all his people; and we are firmly of opinion, that Zechariah had these enemies especially in view, when he said, “that he would

* Acts iv. 25—28.

† Ps. ii. 10—12.

‡ Ps. cx. 1.

1 Cor. xv. 25—27.

“grant unto us, that we, being saved from the hand of
 “our enemies, might serve him, without fear, in holiness
 “and righteousness, before him all the days of our life.”*
 We are, however, very willing to allow, that the Messiah
 will save Israel from all their Gentile enemies: but to be
saved from them is one thing; to be *avenged on them*,
 or to *exercise lordly dominion over them*, is another thing.
 “When a man’s ways please the LORD, he maketh even
 “his enemies to be at peace with him.”† And if God so
 influence the minds of the nations, that instead of hating and
 injuring Israel, they should vie with each other in expres-
 sions of love and gratitude to Israel; and in rendering
 them all the honour, which either reason or scripture can
 admit to be desirable; one would think it must be as
 desirable a deliverance, to any but an incurably vindictive
 and ambitious mind, as the destruction or absolute subju-
 gation of the Gentiles. I think I can answer for tens of
 thousands in this land, of us poor “sinners of the Gen-
 “tiles,” that we feel no enmity to Israel, no, not to the
 most hostile Jew; but simply goodwill and compassion;
 that we seldom forget to pray earnestly for them, accord-
 ing to our views of what would be a blessing to them;
 and that we could receive no higher gratification, than
 to welcome the Jews as our brethren in Christ, and
 partakers of all our advantages. These feelings concerning
 this dispersed, and cruelly oppressed people, I am happy
 to say, are getting ground rapidly among christians. May
 the Lord increase them more and more!

L. 22. ‘*This is also confirmed, &c.*’—I am of opinion,
 that the *short* and *inadequate* contents, at the head of each
 chapter, in the common editions of the Bible, would be far
 better omitted. Certainly, in the instance adduced, a very
 wrong view is given of the chapter. The title, as it stands

* Luke i. 71--75.

† Prov. xvi. 7.

in the quarto Oxford Bible 1731, runs thus: "The land
 "of Israel is comforted, both by the destruction of the
 "heathen, who spitefully used it; and by the blessings
 "of God promised unto it. Israel was rejected for their
 "*sin*; and shall be restored without their *desert*. The
 "blessings of Christ's kingdom." I suppose, that the con-
 tents, as annexed by the venerable translators, are contained
 in the large Bibles, with marginal readings, &c.: but I do
 not know who abridged them for the smaller editions. It
 seems, however, to have been done with little judgment.
 At any rate these contents are simply *a comment*: and I
 would, with great deference, as speaking of a Society,
 which I especially admire and honour, suggest the hint, to
 the conductors of the British and Foreign Bible Society,
 should this fall into the hands of any of them, that the
 retaining of these contents is a deviation from their grand
 and most important rule of distributing the scriptures *without*
note and comment. The instance here adduced (to which I
 could easily add very many more,) shews, that the abridged
 contents sometimes are a highly erroneous *comment* on the
 sacred text.

P. 89. l. 24. 'QUESTION.' There is not much argument
 in the close of these questions. 'Israel hath lost all these
 'things, &c.' (L. 10, 11.) But why cannot God give them
 all these things, and all other temporal and providential
 benefits in the same way, by which he delivered their
 ancestors, and settled them in Canaan? or as he has given
 them to the Gentiles without a Messiah?

We, "sinners of the Gentiles," want a Messiah to
 "save us from the deserved wrath of God, from the
 "curse of his law, by enduring it himself;" from "the
 "wrath to come," from our "sins;" "from this present evil
 "world," from death, and him that hath the power of
 death, that is, the devil: we need to be "saved in the

“LORD with an everlasting salvation;” to have “our sins subdued, and buried in the depths of the sea.” We need a Messiah who “by the knowledge of him, shall justify many, for he shall bear their iniquities;” who shall be “a Light to the Gentiles,” and “the salvation of God to the ends of the earth.” Deliverance from sin, and all its consequences; reconciliation to God and recovery to holiness; supports and comforts in our souls, while passing through this vale of tears; hope and exultation in death, and everlasting happiness in another world, are the blessings, which we Gentiles desire from the Messiah. And all, who feel their need of them, and desire them, know that they can be found in no other. Millions, very many millions, have already received these blessings, by faith in Jesus Christ; and increasing numbers shall receive them, till “all nations shall be blessed in him.” Having this salvation, the *spiritual* mind desires no more: but “the *carnal* mind,” (which prefers, and values as the best things, those temporal advantages which are enumerated in these questions,) “is death,” and “enmity against God.” Were we satisfied to enjoy these blessings ourselves, and cared nothing about the eternal salvation of the Jews; did we not “count it more blessed to give, than to receive;” and long to communicate *our* good things, *infinitely* good things, to them, rather than to share their transient imaginary good things; (which most of the present generation must, at any rate, come short of:) we should leave the Jews to their dream of kings, of lands, of nobles, and riches, and glory; and should never think of advancing a claim, or entering into a competition about them. For we are not only fully convinced, that such a Messiah, bringing a redemption of this kind, will never come: but also, that if such a one did come; the satisfaction arising from his coming, would be “as the dream of a night-vision. It shall even be as when

“an hungry man dreameth that he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite.”* “Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.”†

If the Jews wanted a Messiah only for such purposes, as are stated in these questions; it would be comparatively a small matter, should all future generations of Israel live and die, as all former generations have lived and died, without a Messiah. But we “sinners of the Gentiles,” being the race of fallen Adam, ourselves also being disposed to imitate him, having in numberless instances, actually copied his example of ingratitude, apostasy, and rebellion; and being thus involved in his condemnation: we, knowing that “it is appointed to men once to die, and after death the judgment;” and that “in the sight of God shall no man living be justified;”‡ need a Redeemer and Saviour, from the wrath of God, from the curse of his violated law, from the power of the devil, from our own sinful propensities and habits, “and from this evil world.” We want an *atonement*, which can satisfy Divine justice, and render it honourable to an infinitely holy and just God, to pardon our sins; and one “to bring in an everlasting righteousness,” “for our justification:” we stand in urgent need of an Advocate and Mediator to “appear in the presence of God for us,” to render our prayers and services acceptable to him. We want a mercy-seat, and a High priest before that mercy-seat; “a Priest upon his throne,” who, being “Lord of all,” may render by his power, the sacrifice of his death, and his intercession, as risen and ascended, effectual “to redeem us from all iniquity,” and to “save us from our sins.” We need a Saviour who can “pour upon us the Holy Spirit” to

* Is. xxix. 7, 8.

† Ec. i. 2.

‡ Ps. cxliii. 2.

renew us unto holiness, and make us, who are in ourselves "vessels of wrath fitted for destruction," to become "vessels of mercy prepared for eternal glory." In short we need a Messiah, who "is able to save to the uttermost all who come to God through him;" to receive our souls at death, to raise our bodies, incorruptible and glorious, at the resurrection; to silence all accusers at the day of judgment, and to put us in full possession of everlasting glory and felicity.

We are also deeply convinced, that the Jews equally want such a Messiah. "The whole indeed need no physician:" the wise, strong, righteous, and holy, the *perfectly* righteous and holy, need not such a Redeemer. Yet there is vast danger of deception in this matter, through the excessive self-flattery of the human heart; which is "deceitful above all things," as well as "desperately wicked."—"There is a way, that seemeth right unto a man, but the end thereof are the ways of death."* And we consider the words of our Lord to the Laodiceans, fairly applicable to this case: "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."† But we have no occasion to refer to the New Testament: the ancient prophets often give similar warnings and counsels.‡

P. 89. l. 32. to P. 91. l. 10. '*The punishment, &c.*'—I do not think, that *all* these quotations from the prophets bear upon the case of Israel, as a nation: but I shall not contest

* Prov. xvi. 25. Jer. xvii. 9. † Rev. iii. 17, 18. ‡ Jer. ii. 23—35.
Hos. xiv. 1, 2.

that matter: especially, as the main argument, about Jesus of Nazareth being the Messiah, is not much concerned. I agree with the writer, that God hath severely punished the heathen, who have injured offending Israel; that he will do the same to their future oppressors; and that he will execute dreadful judgments on those, who combine to oppose Israel, when he shall restore that people. But I contend, that all, both nations and individuals, who repent of former injuries, and concur in God's purposes of mercy, to Israel; and all, who, at length renouncing their enmity, shall be cordially reconciled to converted Israel, and disposed to love and honour them, will share Israel's blessedness; and thus, that their restoration "shall be as life from the dead," to the whole earth. This I suppose will be the case of all nations during the Millennium.

P. 91. l. 10. 'BY EZEKIEL.'—'*In the thirty second, &c.*'—This chapter seems to be wholly unconnected with the subject. Nothing is said in it of the fate of '*all nations*,' but merely of *several nations* mentioned by name: as Asshur, Elam, Meshech, Tubal, Edom, and the Zidonians. This emphatical word *all*, which Mr. C. so severely blames the apostle and our translators for adding, is here introduced by him without any warrant.

P. 91. *last line*. P. 92, 93.—Mr. C. explains several of these prophecies, nearly as some modern Christian writers have done. The *outline* of the plan is indeed probable; though the wonderful changes, which perpetually take place, during these eventful times, blot and deface, from time to time, every attempt to fill up that *outline*. I do not, however, mean to *commit* myself, as attempting to prophesy from the prophecies: it suffices to observe, that the Messiah is not once mentioned in any one of them. Indeed it seems throughout taken for granted, that he is already come, but that neither Israel, nor the nations at large,

have hitherto received him and submitted to him: and that very much violent opposition will yet be made to the establishment of his kingdom throughout the earth; but that all opposition shall eventually be overcome and terminated.

P. 92. l. 30. '*Circumcised*.'—The word, *circumcised*, does not occur, in any of the prophecies quoted, or referred to in the whole passage: though "*uncircumcised*," does in the thirty-second of Ezekiel. This inaccuracy is, however, of no consequence, except as it leads to an acknowledgment, that the Mohammedans are circumcised. As these are computed to be more numerous than Christians; and as circumcision is the GREAT SEAL of Israel; there are very many competitors with Israel for the honour of this external distinction. (P. 17. P. 58. l. 4.)

P. 93. l. 11. '*Messiah, son of Joseph, &c.*'—Hosea says nothing of '*Messiah, Son of Joseph*.'—Judah and Israel shall have "*one Head*," and not *two*. But *tradition*, I suppose, contradicts the words of Hosea. Sennacherib carried the Israelites captive in the *fourth* year of Hezekiah; and ten years after, in the *fourteenth* year of Hezekiah, "he came "up against all the fenced cities of Judah, and took them."* Does this prove, that 'a great part of Judah went into captivity *with the Israelites*?'

L. 21. '*We read in Joshua, &c.*'—Is then the tenth of Joshua a *prophecy*, and not a *history*; or is it both a history and prophecy?

L. 28. '*Battle of Gog*.'—Concerning the battle of *Gog* we are agreed: but it has been stated, that the closing verses of the second chapter of Joel, relate to other events, even to the awful destruction of Jerusalem by the Romans. (*Last line but one, &c.*) The prophecy in the third of Joel, coincides with the prediction of Gog and Magog by

* 2 Kings xviii. 9—13.

Ezekiel, but includes also, as it appears to me, other events which will occur about the same time.

P. 94. l. 3. '*Boasting of the Gentiles.*'—The apostle warned the Gentile converts at Rome on this subject: "Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee."—"Be not high-minded, but fear."* But, in the course of my reading, I have met with very little *boasting of the Gentiles over Israel*; not so much in the whole, as there is *boasting of the Jews*, in this one small tract. The truth is this; the Gentiles, including the bulk of *nominal* Christians, think very little about such matters: and whatever else they boast of and glory in, it never comes in their way to boast or glory over the Jews, about the dominion under the reign of Messiah. And *true* Christians, by the same train of serious reflection, in which the comparative situations of the Jews and Gentiles are brought to their thoughts, learn humility, gratitude, and compassion. They consider all "boasting" over others as extremely *wicked*; and, in proportion as they regard themselves favoured above others, they acknowledge their own unworthiness, give the whole glory to God, who alone hath made the difference, and pray for those, whom they look on as less favoured. And not only so; but they do what they can to impart their peculiar advantages to them also.

P. 94. l. 8. '*RESTORATION of Judah and Benjamin, &c.*'

L. 13. '*The Gentiles would pay no attention, &c.*'—The reader must observe, without my noticing it, that Mr. C. wavers on this subject: and sometimes seems to speak of the Gentiles as brought to worship God by the Jews, and sometimes as wholly neglecting the instructions given them. The text, however, here adduced, proves nothing in this respect; as it only means, that every people will have regard

* Rom. xi. 18—20.

to that object of worship, which they acknowledge as their god; but not that they will never “turn from idols to serve “the living and true God;” and the verses which go before, prove directly the contrary: “Many nations shall come and “say, Come, and let us go up to the mountain of JEHOVAH, “to the house of the God of Jacob,—and he shall teach “of his ways, and we will walk in his paths.”* The worshippers of God profess, that “they will walk in the name “of the LORD their God for ever and ever:” yet many of Israel apostatized, and became idolaters; and numbers of idolaters have forsaken, and still greater numbers will forsake, their idols, to worship the true God.

L. 24. ‘*The worship of Israel, &c.*’—If this mean, the worship instituted by the *ritual* law of Moses, we cannot believe that it will ‘endure for ever and ever.’ We are confident, that it is predicted in the Old Testament, that this ceremonial worship would be *put away*, when the “Priest after the order of Melchisedek” should come: but, however that might be, it will hardly be maintained, that the worship of heaven will be conducted according to the ritual law of Moses. As to the substance of the worship of Israel, as contained in the law and in the prophets, we firmly believe that it will endure to the end and for ever: and that the Gentiles become the people of God, by joining in that spiritual worship of Israel, of which all their forms were shadows, or prefigurations. But, according to Mr. C.’s statement, what is to be done with the Gentiles? The different forms ‘of worship used by them are to be put ‘away;’ (L. 18—20.) ‘yet they shall not become true worshippers.’ I suppose, it is meant, that in order to their being true worshippers, they must be proselyted, and circumcised, become Jews, and keep the law. If this be intended, it might have been more clearly stated. Malachi

* Mic. iv. 1—5.

however says, or rather the LORD by Malachi, "From the
 " rising of the sun even to the going down of the same, my
 " name shall be great among the Gentiles; and *in every*
 " *place*, incense shall be offered to my name, and a pure
 " offering; for my name shall be great among the heathen,
 " saith the LORD of hosts."*

L. 27. '*But let us see, &c.*'

Last line. 'Forced to acknowledge, &c.'—Nothing is said, in the passage quoted from Jeremiah,† of *forced to acknowledge*. Every true convert acknowledges his guilt, without compulsion; and so will the Israelites, when converted and restored.‡ "*Coming to the LORD from the ends*
 " *of the earth*," implies a *voluntary* renunciation of idols, to join his worshippers; if words, when the Gentiles are concerned, can express that idea; and surely there are other ways of "knowing the hand and might of God," besides that of falling victims to his omnipotent vengeance! Supposing, that multitudes of the opposing nations should be crushed by "the hand and power of God;" and others, thus perceiving how immensely superior he is to all the idols of their worship, should submit to him, seek mercy, renounce idols, and become his spiritual worshippers; will not this be a fulfilment of the prophecy? Beyond doubt, this, for substance, was meant by it.

P. 95. l. 7. '*Further we observe, &c.*'—Impenitent criminals do not generally 'come of their own accord, without 'being called,' in order to be punished.

L. 16, 17. '*No need to shew miracles, except in Egypt.*'—Whether there was, or was not *need*, many and great miracles both of mercy and judgment were shewn in the wilderness, 'in the time of Moses.'§ And without these, it

* Mal. i. 11.

† Jer. xvi. 19—21.

‡ Zech. xii. 10.

§ Ex. xv. 25. xvi. 11—35. xvii. 5—17. Num. xi. 18—23. 31—33. xiv. 22, 23. 37. xvi. 25—35. 44—49. xvii. 5—10.

does not appear how the people could have been sustained, Moses and Aaron protected; and either the return of the whole company to Egypt, or their entire destruction in the infatuated attempt, prevented.

L. 18. ‘*Miracles shall be shown, &c.*’—There is no proof of this in scripture. God will work powerfully in restoring Israel; and he may, for ought which is said to the contrary, work miracles of vengeance, like those wrought in Egypt: but that this will be ‘in the whole world,’ is no where intimated, nor is it in the least probable. Christian expositors have drawn many confident conclusions from the obscure prophecy in the eighteenth of Isaiah, not wholly dissimilar from that of Mr. C.: but I, as I cannot *adopt*, so, I do not presume to *oppose*, their reasonings: the event must determine. (L. 21—24.)

L. 24. ‘*Scattered throughout the whole land of Egypt, &c.*’—This directly contradicts the history by Moses. The Israelites dwelt together in Goshen, “and had light in “their dwellings,” during the plague of darkness. In what manner were they ‘all brought together in one “time?” (*Last line but two.*) ‘And how shall the Israelites ‘at their restoration be brought together?’ (*Last line but one.*) God will do it, no doubt; but will they be *miraculously transported*, from one country to another? This is no where intimated.*

P. 96. l. 2—20. I will not enter into any argument concerning the texts of scripture here adduced: though it may be well doubted, whether, they all relate to the future ‘Restoration of Israel,’ or not; for I do not deny but that they may be literally fulfilled in that event. But the misquotation of one passage from Isaiah must be noticed. The text is, “Darkness shall cover the earth, and gross “darkness the people,” or *peoples*, which includes Israel

* Is. xi. 11—16. lxvi. 19, 20.

also. Mr. C. puts "*the kingdoms*," as excluding Israel. But I apprehend, the calling of the Gentiles in the primitive times, the Restoration of Israel, and the conversion of the Gentiles all over the earth, and the millennium, are all predicted in this chapter.*

L. 31. 32.—'EVERY TRUE SON OF ABRAHAM.'—Does this include *upright* proselytes? Does it exclude *wicked* Israelites? The New Testament necessarily suggests to Christians another view of the true sons of Abraham;† but on that it would be improper to insist.

L. 33. '*Afraid to come near him*.'—"Ten men, 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."‡ Christians believe, that *love* will draw the Gentiles to converted Israel; Jews imagine that *fear* will drive them to a distance from them. I own, I had rather be *loved* than *dreaded*; "perfect love casteth out fear."

Two last lines. P. 97. l. 1. The twenty fourth chapter of Isaiah is generally considered as a prophecy, which more especially relates to Israel, and to all their dispersions and sufferings hitherto; with intimations of mercy to the Gentiles, and to a remnant of Israel;§ and a glorious event to the whole: but the interpretation of it does not concern our main subject. No doubt very great troubles will be experienced by the nations of the earth, at that grand crisis, which will terminate in the glorious millennium; and the conclusion of the chapter certainly predicts that event, however the other parts of it may be explained.

P. 97. l. 2. The two last verses in the thirteenth chapter of Zechariah, most evidently predict the desola-

* Is. lx. † Rom. iv. 11—18. Gal. iii. 7. 29. ‡ Zech. viii. 20.

§ Is. xxiv. 10—16.

tions of Jerusalem by the Romans; the subsequent miseries of the Jews; and the future conversion of Israel.*

L. 4. ‘*The breaker, &c.*’—There is no doubt concerning the *meaning* of the word translated “the Breaker,” in Micah.† Let it here also be conceded, (though this is far from certain,) that the conversion and restoration of Israel are predicted; and that “the Breaker” is the Messiah: (Note, P. 97:) yet there is no intimation of his *coming* at that time; but only of his marching before the Jews, or “at the head of them.” He will, no doubt, at that time *break* in pieces all obstinate opposers, as “with an iron rod;” but he will also break *through* all hindrances and impediments: he will break off the chains and bondage of Israel; he will break *through* the impediment, arising from the pride, impenitence and unbelief of their uncircumcised hearts, the opposition of their carnal prejudices, and reigning sins; their “neck of steel and brow of brass.”‡ He will “break the stout heart, and bind up the broken heart.” He once broke the gates of the grave; he still quickens the dead in sin; and at length, “all that are in the graves shall hear his voice, and shall come forth; they who have done good, unto the resurrection of life; and they who have done evil, to the resurrection of damnation.”§

The term “Breaker,” may therefore mean far more, than ‘crushing the Gentiles.’ All are his “enemies, who will not have him to reign over them:”|| and “his hand shall find out all his enemies, and make them as a fiery oven in the day of his wrath;”¶ But whether *all* the Gentiles, or the Gentiles *exclusively* be those enemies, constitutes another and very different question. “The nation and kingdom, that will not serve thee shall

* Zech. xiii. 8, 9.

† Micah ii. 13.

‡ Is. xlviii. 4.

§ John v. 28, 29.

|| Luke xix. 27.

¶ Ps. xxi. 8, 9.

“perish;” but not such nations or individuals, as welcome the salvation of Zion’s King, and join themselves to his people.

L. 10. ‘*Who hath believed, &c.*’—This is the only place, in which the fifty-third of Isaiah is quoted or referred to: and as some further notice must be taken of it, I shall not examine particularly this application of the question, with which it begins: the New Testament applies it far otherwise.* But it may be asked, in what sense could this be the report of the Gentiles? How could they say, “Who hath believed *our* report?”

Last line. ‘*Pick up every Jew, &c.*’—This conduct will scarcely be adopted by the *enemies* of God and Israel. As far as the prophecies adduced relate to events yet future; the full and clear understanding of them must be waited for till the accomplishment take place. (L. 11—28.) It cannot, however, be supposed, that those Gentiles, who so zealously and laboriously concur, in bringing Israel into their own land, will be involved in the destruction of those, who obstinately oppose them.

P. 98. l. 6. ‘*Brethren, &c.*’—Probably, it will be found that “the brethren” here spoken of,† will be the converted Gentiles, presented as an oblation to JEHOVAH, by the Jews, “on whose skirt they have laid hold:”‡ for when it is said, “I will also take of them for priests and “Levites;” it does not appear, how Israelites *of the other tribes* could possibly be meant. None, who are not already Levites, can be taken according to the law as Levites, none as priests, who are not priests of Aaron’s race. But to take of the Gentiles ministers of religion, as the priests and Levites were in Israel, was an event worthy to be dignified by a place in prophecy; and the more so, as it was remote from every thought and expectation of the Jews.

* John xii. 37, 38. Rom. x. 15—17.

† Is. lxvi. 20, 21.

‡ Rom. xv. 16.

P. 98. l. 19. ‘*Next to this, &c.*’—This accords more nearly with our sentiments, than with the previous statement of the author: and with all the attention of which I am capable, I cannot find out, what his sentiments are concerning ‘all the nations of the earth,’ after the opposition to the restoration of Israel has finally ceased; except that they are to be “servants to Israel:” (L. 25.) but it does not so clearly appear, whether they will be the accepted worshippers of Israel’s God, or not. I shall soon proceed to consider the prophecy in the forty-ninth of Isaiah; and shall here only observe, that Mr. C. has substituted *nations* for *nation*: thus shifting off from the *nation* of Israel, that which is spoken of it, and charging it on the *nations* of the heathen. The Hebrew is *singular*. Whether the prophecies concerning the subjection of the nations to Israel, ought to be understood of an outward subjection to the restored Jews, or not, might be questioned: but I have already conceded most freely, that converted Israel will have a precedency in honour and love, above all other people; no subjection will ever be required by Israel, when “the Lord has circumcised his heart;” except that of love; and the superiority will be exercised in meekness, equity, and kindness; and from this none except obstinate enemies will be excepted:

There are several prophecies, which clearly imply a subjection of all nations to one power, or collective body; in many of which the names, Israel, Judah, Jacob, Zion, Jerusalem, are introduced.* But Christian expositors, by no means, consider these prophecies, as predicting the *political* subjugation of all other people, to the one nation of Israel. Daniel says, “I saw in the night visions, and behold one “like the Son of man came with the clouds of heaven, and “came to the Ancient of days, and they brought him near “before him; and there was given to him dominion and

* Is. xlix. 13—26. lx. lxvi. 10—24. Mic. vii. 12—20. Zech. xiv.

“glory, and a kingdom, that all people, nations, and languages should serve him.”—And again, “Until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.” And again, “And the kingdom and dominion, and the greatness of the kingdom, shall be given to the people of the saints of the Most High, whose kingdom, is an everlasting kingdom, and all dominions shall serve and obey him.”* In this prophecy nothing is said of *Israel* as a nation; and “the little horn which made war on the saints,”† we consider as the principal enemy and persecutor of the Christian church. But when the Messiah shall destroy this power, “the kingdoms of the earth shall become his kingdom;” and that of all true believers, whether of Jewish or Gentile extract, being one with him. Thus all nations will become subject to these “saints of the Most High.” Many of us consider this, as the clue to all the other prophecies on this subject, in the Old Testament: and being fully convinced that the New Testament is “the word of God,” we interpret them in connection with the doctrine and the prophecies contained in it. Especially the words of the Apostle, “The promise that he should be the heir of the world, was not to Abraham and his seed, through the law, but through the righteousness of faith.”‡ We do not suppose, that *Israel* as a nation will be excluded: but that, being in the first instance brought to submit to the Messiah in penitent faith and love, they will form a pre-eminent part of this company: that, when God shall restore *Israel* to their own land, many nations will oppose them violently; as others will struggle hard against the general cause of Christianity: that in both respects terrible vengeance will come on vast multitudes: that the survivors, convinced that “God fighteth for *Israel*”

* Dan. vii. 13, 14. 22. 27. † Dan. vii. 21. ‡ Rom. iv. 11—14.

and his church, will at first, perhaps with terror and reluctance, submit to a power, which they cannot resist: but after some further interpositions of mercy and judgment; all nations will become willing subjects to Christ, and thus the saints as one with him shall possess the kingdom. We do not, however, expect, that so long as the Lord Jesus, and the New Testament, are rejected by the Jews, they will be satisfied with this interpretation: and, as it is not essential to the argument, concerning Jesus being the true Messiah, I shall not further insist on it. If I could conceive that the Messiah was not come; or that when he shall come his kingdom would be an earthly kingdom; I should feel no further interest in the concern. Like other contests about temporal dominion, I should consider it wholly out of my line. The Lord who "doeth all things well," who once gave the kingdoms of the earth to Nebuchadnezzar; and at other times even to still viler lords; will give it to whom he sees good; and if he see good to give it to Israel as a nation, "his will be done."

Even with my present views of the subject, I feel little concern about it. I have no objection to Israel's having any degree of political dominion over other nations, which can be desirable for them, or even practicable. But an universal political empire, over all the four continents and the isles of the sea, exercised by one nation, in a small country in Asia, seems not to accord to many prophecies; and in its own nature is not at all probable, or indeed conceivable.* This, however, which forms so large and *prominent* a part of Mr. C.'s book, seems to me an object of no consequence, where the great concerns of eternal salvation, or its awful alternative, are under consideration.

Indeed, the grand subject of debate should be brought back, from all conjectures of what *shall be*, to a simple

* Is. xlix. 23. lx. 10. 16.

and accurate consideration of what *hath been*: for we are far more in danger of erring, in respect of unaccomplished prophecies, than in respect of those events, which have evidently occurred on earth. The fulfilment of the prophecies, concerning the Messiah, and his kingdom, in Jesus Christ, and the success of Christianity, may be clearly made out: but both Jews and Christians have to encounter many difficulties in explaining unfulfilled prophecies; and will, probably all of them, in the event, discover how greatly they were mistaken.

P. 99. l. 15. ‘*The life of Israel, &c.*’—Does this mean the life of every individual Israelite, or the continuance of Israel’s dominion over the nations? The duration of the church’s prosperity, and of Israel, will be at least a thousand years.

L. 18. ‘*Days of the tree of life.*’—The words of *life* are not found in the passage in Isaiah. An oak from its first planting, till its final decay by old age, is supposed, in some instances, to last a thousand years. This seems referred to: but it is not clear what can be meant by “the days of the tree” of life; or what *tree of life* is intended.*

L. 22. ‘THE UNITY OF GOD ESTABLISHED.’

P. 100. l. 14. ‘*Because he is not worshipped, &c.*’—It seems then, that the Lord will reign and be worshipped, as the only God, all over the earth: and if so, “all the “Gentiles,” as well as Israel, will thus obey and worship him.

L. 23. ‘*Joash king of Judah, was the second, &c.*’—There is no scriptural record concerning Joash making himself God.†

L. 27. ‘*Hiram, king of Tyrus, &c.*’—It is generally supposed, that the name of this king of Tyre, was Itho-

* Gen. ii. 9. iii. 22—24. Prov. iii. 18. xi. 30. xiii. 12. xv. 4. Rev. ii. 7. xxii. 2. 14. † 2 Kings xii. 18—21. 2 Chr. xxiv. 17—25.

balus, or Ethbaal. The name Hiram, does not, however, occur.*

L. 33. ‘*Every man, &c.*’—Nebuchadnezzar lived some time after his extraordinary madness, died a natural death, and was evidently a humble penitent worshipper of JEHOVAH. It is not indeed said, that Nebuchadnezzar ‘made himself a god;’ though his arrogant language seemed to imply it.† The language ascribed to the king of Babylon by Isaiah was intended chiefly of Belshazzar.‡ It is also meant, that the crucifixion of Jesus was the punishment of his claim; but “he was declared to be the Son of God “with power, by the resurrection from the dead.§” Herod, who put James to death, and, because it pleased the Jews, purposed to kill Peter also, should have been added to the list;|| if not from the New Testament, yet from Josephus.

P. 101. l. 7. ‘*If he will still say, &c.*’—Balaam is the antecedent: but the writer means, ‘If any one will say, that man is a God,’ ‘tell him he is a liar.’ That is, if a Christian will say this of Jesus, Balaam is directed to call him a liar.’ It is not clear how Mr. C. makes out this meaning from Balaam’s words;¶ but the interpretation is so little plausible, that it may safely be left.

L. 8. ‘*They that make them.*’—That is, *images*. Mr. C. in this and the following quotations and reasonings, (P. 101, 102.) endeavours to disprove the deity of Christ, or rather to set his seal to the sentence of the Jewish Sanhedrin; that he deserved to die, because “he, being a “man, made himself God.”** But certainly texts proving that images of gold and silver, wood or stone, are not god, must be wholly irrelevant to the argument; as well,

* Ez. xxviii. 1—19.

† Dan. iii. 15. iv. 30. v. 19, 20.

‡ Is. xiv. 12—14.

§ Rom. i. 4.

|| Acts xii. 1—4. 21—24

¶ Numb. xxiii. 19.

** Johu x. 33.

as all declarations, that *man* is not *God*, or that *unity* is not *Trinity*. (P. 103. l. 25—29.)—After all the laboured, acute, and learned efforts of Socinians, and other nominal Christians, against the doctrine of the TRINITY; the loose and general objections against it, thrown together in this place, are not greatly to be dreaded. A large proportion of learned Trinitarians give up, as an interpolation, the text quoted from John;* yet whether authentick or not, it must be allowed to be a clear and concise statement of our doctrine. “The Father, the Word, and the Holy Spirit, and these three are one:” (Οὗτοι οἱ τρεῖς ἐν εἰσι.) These three persons (*masc.*) “are one,” (*neuter*) θεῖον, *numen*. We allow that the clearest and fullest revelation of this mystery is contained in the New Testament. There it is so full and undeniable, that Antitrinitarians have evidently no resource left them: but to pronounce very many of the passages in proof of it, either *interpolations*, or *corrupt readings*, or the *erroneous conclusions* of the writer, as a fallible man and a feeble reasoner. If this procedure, which reduces the word of God to the level with other ancient, venerable, and authentick books, claiming no *divine inspiration*, be not needful to their tottering cause, why do they so constantly have recourse to it? But indeed, even the Jews may teach them, that it is the doctrine of the New Testament; as one of their strongest objections to this sacred book is taken from that doctrine, being so undeniably contained in it.—*Fas est et ab hoste doceri*. Let the point once be established, that Jesus is the Messiah, predicted in the Old Testament; and the proof that the doctrine of the Trinity is taught by him, and his apostles, will not be a matter of great difficulty. On the question, ‘*Was the Messiah to be a mere man like other men?*’ some things have been adduced from the

* 1 John v. 7, 8.

Old Testament, as to his Deity, which, I am confident, cannot easily be answered. (*On P. 5—7.*) In addition to these, it may here be observed, on the general doctrine; that the name of God in Hebrew being *plural*, and yet almost always, in this sense of it, used with singular verbs and pronouns; is at least a remarkable circumstance, in the phraseology of that book, which especially makes known to “mankind the one living and true God,” as distinguished from all false gods. The language used in the creation of Adam, “Let us make man, in our image, after our likeness: so God created man in his own image, in the image of God created he him.”* The circumstance also, that in the Hebrew, the word, rendered CREATOR, is plural, Remember thy *Creators*, (Marg;†) with many things of this kind, are such as Antitrinitarians, Jews or Christians, would not have previously *expected*, and which, however light they may affect to make of them, they would much rather had not been found in Scripture.

The following passage from the law, is worthy of notice in this argument: “On this wise ye shall bless the children of Israel, saying unto them, JEHOVAH bless thee and keep thee; JEHOVAH make his face to shine upon thee, and be gracious unto thee; JEHOVAH lift up his countenance upon thee and give thee peace; and they shall put my NAME upon the children of Israel, and I will bless them.” This threefold repetition of the name, JEHOVAH, has generally been considered as implying some mystery: yet who, except him that believes a Trinity of persons in the unity of the Godhead, can shew what that mystery is? and what Christian can help recollecting the form of Christian baptism, “In the NAME (*one NAME*), of the Father, and of the Son, and of the Holy Ghost?” Or the Christian benediction, “The grace of our Lord Jesus Christ, and the love of

* Gen. i. 26, 27.

† Ec. xii. 1.

“God, and the communion of the Holy Ghost, be with you
“all. Amen?”*

Some explication of those texts, which speak expressly of the Messiah as God;† yea, some peculiarly *satisfactory* explication ought in all reason to be given; before the doctrine should be treated with decided *irreverence*.

What shall we say to the command, “Kiss the Son, lest he be angry,” “Blessed are all they who trust in him?”‡ Are not both these, ascribing *divine* honour and worship to him?§ “Cursed is he that trusteth in man, and maketh flesh his arm.—Blessed is the man that trusteth in the LORD, and whose hope the LORD is.”

How then can he be *blessed*, “who trusteth in the Messiah,” if the Messiah be only ‘man like other men?’ And, if the Messiah be not meant; What man, or angel, or creature, can be substituted in his place, to whom JEHOVAH would say, “Kiss the Son, lest he be angry and ye perish from the way; if his wrath be kindled, yea, but a little; blessed are all they that put their trust in him?”||

The language of many Scriptures, which are little regarded in the argument, require somewhat more notice.

Thus we read in Isaiah: “Hearken unto me, O Jacob
“and Israel, my called, I am he. I am the First, I
“also am the Last.¶ My hand also hath laid the foundation
“of the earth, and my right hand hath spanned the
“heavens: when I call, they stand up together. All ye,
“assemble yourselves, and hear; which among them hath
“declared these things? The LORD hath loved him; he
“will do his pleasure on Babylon, and his arm shall be

* Numb. vi. 23—27. Matt. xxviii. 19. 2 Cor. xiii. 14. † Ps. xlv. 8. Jer. xvii. 5, 6. Is. vii. 14. ix. 6, 7. Mic. iv. 2. Zech. xiii. 10.

‡ Ps. ii. 12.

§ Ps. cxlvi. 3, 4.

|| Is. xi. 10. xii. 2. Matt. xii. 21. Rom. xv. 12. Eph. i. 12, 13.

¶ Isa. xli. 4, xliv. 6. Rev. i. 11, 17. ii. 8. xxii. 13.

“on the Chaldeans. I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this. I have not spoken in secret from the beginning; from the time that it was, there am I, and now the LORD God, and his Spirit hath sent me.”* Who is the Speaker in this passage? There is not the least intimation of any change in the Person speaking the former and the latter part of the quotation; in which the peculiar style of Deity, and the name JEHOVAH are used. Even in the latter part, he speaks decidedly the language of Deity; yet he says, “Adonai JEHOVAH and his Spirit hath sent me.” Or, “hath sent me, and his Spirit.” For this is the more obvious rendering of the clause.

Is there then in this passage nothing favouring the doctrine of the Messiah’s Deity, or that of the Trinity? In like manner, by another prophet; “Thus saith the LORD of hosts, after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For, behold, *I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the LORD of hosts hath sent me.* Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the LORD: and many nations shall be joined to the LORD in that day, and shall be *my people: and I will dwell in the midst of thee*, and thou shalt know, that the LORD of hosts hath sent me unto thee.”† I must intreat the reader to examine carefully the language of this prophecy. I have marked some clauses, in Italicks, as requiring peculiar notice. But it is manifest, that the Speaker repeatedly calls himself JEHOVAH; and uses expressions peculiar to

* Is. xlviii. 12—16.

† Zech. ii. 8—11. See also Zech. iii. 1, 2. vi. 12—14. xii. 10.

God; and yet he says again and again, "the Lord of hosts hath sent me." I scarcely know any passage in the New Testament more decided in this respect; and it must lead him, who is intimately conversant with the scripture, to recollect the several texts, in which it is said, "God dwelleth in you;" "Christ dwelleth in you;" "Ye are the temple of God, and the Spirit of God dwelleth in you."* Especially the words of our Lord, must occur to him, "The Spirit of truth dwelleth with you, and shall be in you." "If a man love me he will keep my words, and my Father will love him; and we will come to him, and make our abode with him."†

Again, we read in Malachi; "The Lord whom ye seek, shall suddenly come to *his temple*, even the Messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts."‡ Here again, I ask; who is this Lord, that shall come to *his temple*? Surely the temple was not consecrated to man, or angel, or any other except JEHOVAH. Had modern Antitrinitarians dictated the scriptures, we should no more have met with this phraseology, in the Old Testament; than in the New, with the passage of John supposed to be interpolated; or another, which is not said to be so: "We know, that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This (Ουτος) is the true God, and eternal life. Little children keep yourselves from idols."§ I say again, all Antitrinitarians had much rather these passages were not found in scripture; and would be glad to alter or expunge them.

The traditions, of almost every nation, contain something analogous to *plurality* in *unity*, however distorted, in re-

* 1 Cor. iii. 16.

† John xiv. 16—23.

‡ Mal. iii. 1, 2.

§ 1 John v. 20, 21.

spect of the Deity: and many passages have, by learned men, been adduced even from the Targums and Talmuds of the Jews, which concur in this opinion. I do not adduce these things as *proofs*: but to induce Jews, as well as others, to use more caution and reverence of God, in speaking on this sublime, mysterious, and awful subject; and in order to shew that Christians did not invent the doctrine of the Trinity. “Canst thou by searching find out God? “Canst thou find out the Almighty to perfection!” We cannot comprehend ourselves, or how “body, soul, and spirit,” form one individual man: how then are we competent to decide, as *ex cathedra*, concerning the infinite God?

P. 101. l. 27. ‘*What does Paul mean by this sentence, &c.?*’*—‘He saith not that the FATHER, mentioned in the ‘twenty-fourth verse, but that “GOD may be all in all;” ‘and so he seems to lead us to that interpretation of the ‘Godhead, which comprehends Father, Son, and Holy ‘Ghost; that the Godhead may govern all things by himself, without the intervention of a mediator to exact our ‘obedience in his name, and to convey to us favours and ‘rewards. So as now Christ, God-man, is “all in all,” ‘(Col. iii. 11:) because the Father hath put all things ‘into his hand, does all things, and governs all things by ‘him; when this economy ceases, the Godhead will be ‘“all in all.”’ (*Whitby.*)

‘The distinction between the *absolute*, universal, and ‘everlasting kingdom of God, the Governor of all; and ‘the *mediatorial kingdom* of Christ, as instituted for the ‘benefit of fallen man, which was intended to endure for ‘a time, in order to accomplish certain important ends, to ‘the glory of God in man’s salvation; will, after the day ‘of judgment, be terminated. Christ, having executed ‘his commission, will cease to reign over all worlds, as Me-

* 1 Cór. xv. 28.

diator, having publicly delivered up the kingdom to God in the person of the Father: yet he will, in human nature, retain a peculiar authority over his redeemed people; and, as one with the Father, he will, with him and the Holy Spirit, reign one "God over all blessed for evermore." Nor will he any more cease to reign *in this sense*, when he hath given up the mediatorial kingdom, than the Father ceased to reign, when he appointed the Son to that kingdom.' (*Family Bible*.)

P. 102. l. 3—7. '*The last verse, &c.*'—As God was pleased that his servant Moses should place the verse in question *last*, it seems not very reverential to say, 'Why is not this verse first in the song, as *indeed it ought to be?*' I think few persons will be satisfied with the reason assigned for the transposition; however assured he may be "that the kingdoms of the earth" shall, *in the last days*, become the kingdoms of God and his Messiah.

• L. 17. "*My Father is greater than I.*"—'As Mediator, I receive my commission from the Father: and as I am his Ambassador; he is my Principal, and as such my superior.' An ambassador is equal in nature to his prince. "*Neither the Son, but the Father.*" (L. 24. 25.) The Son, as Mediator, does not know *that day*; it being no part of that "revelation which was given" him to make known to his church.—Let the reader compare this part, which consists of quotations from the New Testament, with the language of angels concerning the "Lamb that was slain," in the Revelation of St. John.*

P. 103. l. 2. '*The difference is uncommonly great, &c.*'—The Pharisees ascribed the miracles of Jesus to the power of Satan: thus they "blasphemed the Son of man," during the season of his humiliation. They also condemned him to death, as a blasphemer, for making "himself God."

* Rev. v. 12—14.

But he arose from the dead: "This Jesus hath God
 "raised up, whereof we all are witnesses. Therefore, being
 "by the right hand of God exalted, and having received
 "of the Father the promise of the Holy Ghost, he hath
 "shed forth this, which ye now see and hear."*

Thus he was "justified by the Spirit:" and they who rejected this last demonstration of his being the divine Messiah, would never be forgiven: not because the Holy Ghost is greater than the Son; but because the guilt of those who blasphemed this grand proof that Jesus was the Messiah, was more heinous than the guilt of those, who blasphemed him, when living as Man on earth. If a Jew will attempt to prove his doctrine from the New Testament; he must so far be answered from the New Testament, and according to it. Indeed Jesus may be said to be greater than the Holy Spirit, in the very same way, in which the Father is greater than the Son: not in nature and perfections; but as sent by him, and glorifying him, as the ambassador does his principal. All other inferiority Trinitarians deny.

If Jesus be Immanuel, he is both God and Man: whatever is said of him as Man, must be understood of his human nature: whatever of him, as God, of his divine nature. Suppose, for a moment, the doctrine to be true; we ask, how could it be possible to speak of him in other language, than that which he uses concerning himself, and which the writers of the New Testament use concerning him? Before any objection can be made to bear against this language; the doctrine must either be proved *false*, or, by a *petitio principii*, be assumed to be false.

'*Secondly, Christ says, Not, &c.*'—(L. 5—12.) In condescension to Jewish prejudices, and those of Jewish converts to Christianity, some particulars of the Mosaick

* Acts ii. 32, 33.

law were recommended to the observation even of the Gentile converts; but the Apostles evidently considered *that law* as, in itself, abolished. On the other hand, our Lord by no means intended, that his disciples during his life should, in any instance, disobey the *written ceremonial* law. He himself perfectly observed it, and taught them to do the same.* The *oral* law, “the traditions of the elders,” he indeed protested against, as making void the written law of God. These hints suffice to shew, that there was no discordance between our Lord’s doctrine, and that of the apostles, as speaking by the Holy Spirit.

That the words and works of Christ, and those of the Holy Spirit, were, according to the New Testament, in many respects one and the same, might easily be shewn: let the reader carefully compare the texts referred to in the margin, and he must be convinced of this.†

P. 103. l. 17. ‘*A man, &c.*’—That Jesus was “a Man approved of God,” no Christian denies: but how does this prove that he was *no more than a Man*? Even by assuming, before all proof, that the doctrine in debate is false and impossible, and in no other way. But is this sound logic?

L. 28. 29. ‘*To take the glory, &c.*’—If we give the glory due to God to mortal man, or to any creature, we are guilty of idolatry. But, except by assuming without proof that our doctrine is false, this does not evince that our worship of Jesus Christ is idolatry: for we believe him to be One with the Father and the Holy Spirit, “God over all, blessed for evermore.” He requires, and we believe that he had a full right to require, that “all men should honour the Son, even as they honour the Father: He that honoureth not the Son, honoureth not the

* Matt. xxiii. 2, 3. † Matt. x. 20. Mark xiii. 11. Luke xii. 12. xxi. 15. Rev. ii. 1. 7, 8, 11, 12. 17, 18. 29. iii. 1. 6, 7. 13, 14. 22.

“Father who hath sent him.”* And we must have far stronger arguments, than those here adduced, to convince us, that we are mistaken in this grand concern.

But if indeed the great and glorious God do subsist in three persons, Father, Son, and Holy Spirit; if he have revealed this, as plainly as words can convey the mysterious truth; and if men, “leaning to their own understanding,” treat this revelation as a LIE, (“He that believeth not, hath made God a liar,”) is there, I say, no danger on the other side? Is it not possible, that the Supreme Being of Antitrinitarians, whether Jews, Christians, or Mohammedans, may be no more the true God, than Baal or Jupiter was? Not only the mysteries of his nature, but the *perfection* of his justice and holiness, are (to say no more) grievously veiled and clouded, by all Antitrinitarians. “The HOLY ONE of Israel ceases from before us.” “A JUST GOD AND A SAVIOUR” is not recognised. Mercy, without an atonement of infinite value, dishonours the law and justice of God; and many of us are greatly alarmed in respect of Antitrinitarians, lest they should be found worshippers of an ideal Supreme Being, an *ens rationis*: though not “the work of their own hands,” yet the creation of their imagination; and no more the God of Abraham, “the Holy One of Israel,” “the God and Father of our Lord Jesus Christ,” than the supreme deity of the Chinese or Hindoos. An impartial man must allow, that there is danger on both sides: and none, except him who *takes it for granted*, that his own doctrine is true, and his opponent’s false, will contend that all the danger lies on one side.†

Some at least of the Jews consider Christianity, as ‘*materalizing* or *corporalizing* the divine essence:’ but this

* John v. 23. † See Matt. xi. 27. John v. 23. 1 John ii. 23. v. 21, 22.

originates wholly from misapprehension. It cannot be denied that there have been Christians, so called, who at least give occasion for such a charge; and indeed there still are; but Christianity itself is not answerable for any sentiment, which is not authorized by the New Testament. And in this sacred book, where especially the doctrine of the Trinity is most fully revealed; the idea of '*materializing* or *corporalizing*, 'the divine essence,' is wholly excluded. "No man hath seen God at any time." "The King eternal, immortal, '*invisible*," "whom no man hath seen, or can see."* The doctrine of "God manifest in the flesh," doth not suppose that the divine essence is *corporalized*; but, that it manifests itself to man, in and through the human nature of Jesus Christ, who is "the image of the invisible God," and "in whom it pleased all fulness to dwell," even "all the fulness of the Godhead bodily;"† for "the Word *became* (ἐγένετο) 'flesh, and tabernacled among us;' (ἐσκήνωσεν;) as the glory of JEHOVAH, did in the tabernacle in the wilderness, or in Solomon's temple. Therefore Jesus said, "Destroy this temple:"—"but he spake of the temple of his body," or human nature.‡ The divine perfections are displayed in the person, and by the words and works of Christ, who, as God, is "One with the Father;" and his divine nature is manifested in and through his human nature, being mysteriously united to it. Thus, 'as the reasonable soul and flesh 'is one man, so God and Man is one Christ.' But this *materializes*, or *corporalizes*, neither the reasonable soul, nor the divine Essence. 'One, not by the conversion of the 'Godhead into flesh, but by taking the Manhood into 'God.'§ Perhaps no Protestant creed enters so minutely into particulars, or approaches so near the vain attempt of rendering the incomprehensible mystery of the Trinity

* John i. 18. 1 Tim. i. 17. vi. 16.
Heb. i. 3. ‡ John i. 14. ii. 19—21.

† Col. i. 15. 19. ii. 9.
§ Athan. Creed.

comprehensible, as the Athanasian Creed does: yet it most decidedly protests against the idea of *corporalizing* the essence of the Deity. "The form of God,"* which some object to, has nothing to do with *materialism*. "A spirit stood before me,—I could not discern the *form* thereof," says Eliphaz in Job.† "The *form* of the fourth is as the Son of God," says Nebuchadnezzar of the angel who appeared with the three young Jews, in the fiery furnace.‡ "The similitude of JEHOVAH shall he behold."§ This similitude of JEHOVAH, we believe to be "the form of God," in which the only begotten Son of God manifested himself, to the patriarchs, to Moses, and to others. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."|| *Forma animi æterna*, ('the form of the mind is eternal,') says Tacitus, who, as neither Jew nor Christian, may be supposed *impartial*: but had he any idea of *materializing* or *corporalizing* the human soul? It might easily be shewn, that there are expressions and narrations in the Old Testament, more suited to convey this idea, than any in the New:¶ but I reverence the Word of God in both Testaments, and am confident that, properly interpreted, the whole sacred volume is calculated to exclude all such gross ideas of the divine Essence, and deeply to impress the contrary:—"God is a Spirit, and they who worship him, must worship in spirit and in truth."**

P. 103. l. 30—36. P. 104. l. 1—6.—I do not object to the *conclusion* which Mr. C. deduces from the text in Deuteronomy:—"I will cause them to die, that shall say 'there is another God:'" and it would be a relief to hear him speak so seriously about "the second death" (P. 104.

* Phil. ii. 6. † Job. iv. 15, 16. ‡ Dan. iii. 25. § Num. xii. 8.

|| John i. 18.

¶ Gen. iii. 8. xxxii. 24—29. Ex. xxiv. 10.

Hos. xii. 3—5,

** John iv. 24.

l. 6.) and ‘the day of judgment,’ were it not counter-balanced by other considerations. As, however, the clause, “the second death,” is taken from the New Testament; the several passages where it occurs, are seriously recommended to his attention.* Christians, at least Protestant Christians, hold as strongly as the Jews, that it is a damnable sin, to give divine honour to any creature, to any except God: but they believe, that the One living and true God incomprehensibly exists, as three Persons, “The Father, the Son, “and the Holy Ghost;” into whose One *name*, we are baptized. Divine perfections are ascribed to each separately, divine operations are stated to be performed by each, and divine honours are rendered to each: yet there is only “One “living and true God.” This we think revealed in the whole scripture, but most clearly in the New Testament.

But though I do not object to Mr. C.’s *conclusion* from the passage adduced, I must strongly object to his new version of it, which is only a translation of a part of the verse, and not at all consistent with the other part of it.—“For I, I, HE, and there is no God besides me: I cause “to die, and I cause to live; I wound and I heal, and not “from my hand a Deliverer.”—This, I think, is strictly a *literal translation*. There is no affix pronoun to the verb, “I cause to die,” which there should be, to give even the former clause the meaning Mr. C. puts upon it; and the latter part is wholly incompatible with it. Had a Christian taken such a liberty with the scripture, and in the same manner, I should have marked it with more indignant disapprobation.

P. 104. l. 7. ‘O how wonderful, &c.’—It is indeed wonderful, that such an immense majority of Christians, during almost 1800 years, including the most sagacious; the most learned; the most holy, pious, and useful men, whom the

* Rev. ii. 11. xx. 14, 15. xxi. 8.

world ever saw, should have maintained the doctrine of the Trinity; and have formed both their creeds, and liturgies, and their whole worship; with all their hopes of eternal salvation, and all their motives for self-denying labours and patient sufferings, from this doctrine, if it be not the doctrine of revelation! And that they should have been so deeply convinced, in the midst of persecutions, and at the approach of violent, or natural, death, that it was the “sure testimony of God.” It is also most wonderful, that at the reformation from Popery, when every part of Christianity, as corrupted by Papists and others, was examined and re-examined, with the most acute, patient, and diligent investigation, by men of no ordinary talents and learning, many of whom sealed their testimony in the flames, and others lived in constant expectation of the same martyrdom; when numberless *ancient*, and in that view *venerable*, notions and practices were abolished, as antichristian; that they, I say, at this crisis, should, *without one exception*, as to a collective body, retain the doctrine of the Trinity in their creeds, articles, and liturgies. This is indeed wonderful, if it be not the doctrine of scripture. That they should also persist in recommending this faith, with their dying lips, to their surviving friends: that this should, especially, have been the case with those, who spent their lives in studying the scriptures! That all the labours of able, zealous, and learned Socinians, as well as the sneers and sarcasms of avowed infidels, should have effected so very little comparatively, in opposition to it, and that little by no means permanent: and that, in every age, the men, who have most zealously aimed to effect the conversion of idolaters, in every part of the globe, to the worship of the God and Father of our Lord Jesus Christ, and of the wicked from the errors of their ways, should have held, as **ESSENTIAL** to Christianity, the doctrine of the Trinity: these things are indeed

wonderful, most wonderful, absolutely unaccountable: and if they were not capable of such proof, as excludes doubt, they would be perfectly incredible. If this be not the doctrine of the prophets, and of the apostles of Jesus Christ! this fact is indeed more wonderful, than any of the miracles recorded in scripture; or any other well attested fact in universal history.

If the writer may be permitted to speak of himself, after such a *venerable* company, he would say; that before he had, with any proportionable degree of seriousness and diligence, studied the scriptures, he was a Socinian; and could have retailed all the ordinary objections to the doctrine of the Trinity, and the other doctrines which depend on it, with sufficient plausibility and confidence, and with an assumed air of superior discernment. But, by searching the scriptures with great assiduity, and by prayer for that wisdom, which God has promised to those, who seek wisdom from him, as one in most deep concern about the salvation of his own soul; with little aid from Trinitarian writers, and none from preachers; after much opposition of heart to the doctrine, he became, in about two years, a decided Trinitarian. This has been stated in "*The Force of Truth*," which has now been published more than thirty-six years. All these years have been employed, almost exclusively, in searching and explaining the scriptures, from the pulpit and the press: and at this day, his assurance, that the doctrine of the Trinity, is the clear testimony of God in his holy oracles, is even stronger than ever. He, indeed, finds no capacity of doubting the doctrine, except on the supposition, that the scriptures are not the *word of God*.

P. 104. l. 9. '*A father is above the son, &c.*'—Not in nature certainly; but merely as the senior and superior relation, the same nature being common to both.

Last line. '*The Gentiles to know that his name is not*

'*three, but ONE.*'—Every zealot for a sect, or sentiment, is ready to say, 'Ere long all will be of my opinion:' but, I do not read in the prophets, that 'God will cause the Gentiles to know, that his name is not three but *ONE.*' Christians, however, have no objection to the position: "Baptize them in the *name*" (not *names*,) "of the Father, and of the Son, and of the Holy Ghost." Certainly three *names* do not imply three persons. Marcus Tullius Cicero, Caius Julius Cæsar; each three names of the same man: but we have no objection to *three persons*. Our doctrine is, Three persons and one God.

Here Mr. C. closes: but before I close, I must take some notice of his OMISSIONS. He has never, as it has before been shewn, brought forward the question, Whether it was predicted, that the Messiah, should be a Priest, or not? He has not stated, Whether the predicted Messiah should die, or not; probably he thinks that he will not. But supposing him to die, Whether he would die a natural or a violent death; if a violent death, in what manner, and by whom, and what the event would be; whether as a Sacrifice for sin, or not. Mr. C. must know, that Christians lay very great stress on each of these particulars; and they consider certain parts of the Old Testament, as most explicitly, and undeniably, predicting them, even to *minuteness*; in short, that all the prophets "testified beforehand the sufferings of Christ, and the glory which should follow."

It has indeed been publicly asserted, and it remains, I believe, uncontradicted, that the Jews are forbidden by their Rabbies to read the fifty-third chapter of Isaiah. If this be not true, it should be publicly contradicted.

Whatever were the motives of these, and other similar omissions, by Mr. C.; I must not conclude my answer without bringing forward, in a compendious manner, the substance of the prophecies of the Old Testament, on the following points.

1. Concerning the reception, with which the Messiah would meet from the nation of Israel.

2. Concerning his violent death, and that kind of death by which he would be cut off, with the special end and design of his crucifixion. And,

3. Concerning his resurrection, and subsequent glory; and the kingdom, which he as risen and ascended would establish, preserve, and extend, through the whole earth; to endure till the end of the world.

1. Concerning the reception, with which the Messiah would meet from the nation of Israel.

Thus we read in Isaiah: "Listen, O isles unto me, and hearken, ye people from far: The LORD hath called me "from the womb; from the bowels of my mother hath he "made mention of my name. And he hath made my mouth "like a sharp sword; in the shadow of his hand hath he hid "me, and made me a polished shaft; in his quiver hath he "hid me; and said unto me, Thou art my servant, O Israel, "in whom I will be glorified." It is plain, that the Messiah is intended in this prophecy; for the particulars specified in it never met, or can meet, in any other person: and he may be called ISRAEL, in the same way as he is called "the seed "of Abraham," being the "GLORY of his people Israel;" the Head of that body, which with the Head, is "the Israel "of God;" and as having, like Jacob, when he received the name of Israel, wrestled with God, and prevailed for

the blessing.* But an *individual*, and not the nation, must be intended; or the whole which follows in the context will be destitute of meaning.—“Then I said, I have laboured
 “in vain, I have spent my strength for nought, and in
 “vain; yet surely my judgment is with the LORD, and my
 “work with my God. And now, saith the LORD that
 “formed thee from the womb to be his Servant, to bring
 “Jacob again to him; Though Israel be not gathered, yet
 “shall I be glorious in the eyes of the LORD, and my God
 “shall be my strength. And he said, It is a light thing,
 “that thou shouldest be my servant, to raise up the tribes
 “of Jacob, and to restore the preserved of Israel: I will
 “also give thee for a Light to the Gentiles, that thou mayest
 “be my salvation unto the end of the earth.” The Messiah
 here complains of having “laboured in vain,” evidently
 among his countrymen; and supposes, that “Israel would
 “not be gathered;” that is, as a nation, at the first, or for
 a long time, but only a remnant of them; called “the
 “preserved of Israel.” In order to compensate this, and as
 something far beyond the “gathering of Israel;” JEHOVAH
 promises, that he, the Messiah, “shall be the Light of the
 “Gentiles, and his salvation to the end of the earth.”—
 It then follows, “Thus saith the LORD, the Redeemer of
 “Israel and his Holy One, to him whom man despiseth, to
 “him whom the nation abhorreth,” (יִלְדִּי singular, not עֲלֵיךְ
 plural,) “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.”† Surely this prophecy leads us to expect, that when
 the true Messiah should appear, the nation of Israel, and the
 rulers of that nation, would reject, despise, and hate him; as
 they had generally done the prophets who went before him.
 Again, in the same prophet, “Behold, my Servant shall

* Comp. Hos. xii. 3, 4. Heb. v. 7.

† Is. xlix. 1—7.

“deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men. So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which hath not been told them shall they see, and that which they have not heard shall they consider.”* ‘This is the King Messiah, who shall be exalted above Abraham, and extolled above Moses, and be high above the angels of the ministry.’ (*Misrach Tencuma, an ancient Jewish writing*) Indeed, none but the Messiah can be meant. The same prophecy is evidently continued in the next chapter: “Who hath believed our report? and to whom is the arm of the LORD revealed? for he” (the Servant before mentioned,) “shall grow up before him,” (JEHOVAH,) “as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not.”† The very person, who “should be exalted, and extolled, and be very high,” would be “despised and rejected by men,” nay, by Israelites! Does not this prophecy, when carefully considered, tend to prepare the mind for the history of Jesus, contained in the four evangelists? and for the Acts of the Apostles? If the Messiah were not meant, let it be shewn in whom the prophecy has been, or ever can be, fulfilled. The rest of the chapter will come under our consideration in another part of this enquiry. In a Psalm, which will shortly be more fully shewn to be a prediction of the Messiah, he is introduced as saying; “I am a worm, and no man; a reproach of men, and despised of the people. All

* Is. lii. 13—15.

† Is. liii. 1—3.

“that see me laugh me to scorn; they shoot out the lip,
 “they shake the head, saying; “He trusted on the LORD,
 “that he would deliver him: let him deliver him, seeing he
 “delighted in him.”* The subsequent parts of the Psalm†
 could not be spoken by David, or by any other man, in
 those days, concerning himself: and nothing in the pre-
 ceding part of the Psalm, had been spoken of the Gentiles:
 so that the reception of the Messiah by Israel is most unde-
 niably predicted; “the sufferings of the Messiah and the
 “glory which followed.” Several other Psalms relate to
 the same subject; but do not so obviously, and expressly
 state it.‡

Thus again, Isaiah; “Sanctify the LORD of hosts himself;
 “and let him be your fear, and let him be your dread. And
 “he shall be for a Sanctuary: but for a Stone of stumbling,
 “and for a Rock of offence, *to both the houses of Israel;*
 “for a gin and for a snare to the inhabitants of Jerusalem:
 “and many of them shall stumble, and fall, and be broken,
 “and be snared, and be taken.”§ Who is here spoken of,
 except Immanuel, just before mentioned?|| Or, when did
 Israel so stumble, and fall, in respect of “JEHOVAH of
 “hosts;” as in the rejection of Immanuel?

However the prophecy be interpreted, it stands indelibly
 on the face of it, that what should have been a Sanctuary,
 would prove “a Stone of stumbling, and a Rock of offence,
 “to both the houses of Israel, and to the inhabitants of
 “Jerusalem.” If Jesus was the promised Messiah, the ful-
 filment is known to all men: otherwise, what events are
 predicted?

“The same Stone, which the builders rejected, is become
 “the Head-stone of the corner; this is the LORD’s doing:
 “it is marvellous in our eyes.”¶ I do not refer to the New

* Ps. xxii. 5—8.

† Ps. xxii. 12—18.

‡ Ps. ii. 1—5. lxix.

§ Is. viii. 13—15.

|| Is. viii. 8.

¶ Ps. cxviii. 22, 23.

Testament, as *authority* to Jews; but can they answer, as *an argument*, the application of this text by our Lord and his apostles?* What other so evident a fulfilment of it has ever taken place?—Again, one speaks, by Zechariah; “Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.” —“And I said unto them, If ye think good, give me my price, and if not, forbear: so they weighed for my price thirty pieces of silver: and the LORD said unto me, Cast it to the potter; a goodly price that *I was prized at* by them.”† If the Messiah be not here spoken of; what events are narrated or predicted? If he be; then he, even JEHOVAH, would be *despised* and *abhorred* by the shepherds of Israel; in the manner recorded by the Evangelists. Enough has been said to shew, that it might previously have been expected, that the Messiah would be received with *contempt* and *aversion*, by a large proportion of the people, to whom it was sent, and especially by their rulers and teachers: but our next enquiry,

2. Concerning the death, by which, according to the prophets, the Messiah would be cut off; will bring before us much more proof of this particular also.

Even the first promise of a Redeemer implied the idea, that he would be a sufferer; “I will put enmity between thee and the woman; and between thy seed and her Seed; it shall bruise thy head; and thou shalt bruise his heel.”‡ “The sufferings of Christ, and the glory which followed,” in the triumphs of Christianity over idolatry and wickedness, or the cause of Satan, constitute the best, and the only satisfactory, comment on this original promise of a Messiah: yet the more complete fulfilment of the last clause is still future; as the crucifixion of Christ, and the persecutions of

* Matt. xxi. 42. Acts iv. 10, 11.

† Zech. xi. 8—13. Matt. xxvii. 3—10.

‡ Gen. iii. 15.

his people, by those very persons, to whom he said, "Ye are of your father the devil; and the lusts of your father ye will do: he was a murderer from the beginning:"* this, I say, forms the clearest exposition of the other clause; "Thou shalt bruise his heel."

But it would far exceed my limits, to adduce, and comment on, all the prophecies, respecting this subject, in the Old Testament; "The Son of man must suffer these things, and be rejected of the chief priests, and scribes, and be slain, and be raised up the third day." "Ought not Christ to have suffered these things, and to enter into his glory?"†

The portion of scripture, part of which was before considered, must now be proceeded with. When any man attentively reads the fifty-third chapter of Isaiah; the question almost irresistibly forces itself upon him: "Of whom speaketh the prophet this? Of himself? or of some other man?"‡ I do not know, that the prophet was ever supposed to have spoken of *himself*: so it is needless to dwell on the absurdity of such a supposition. Nor does it appear, that any individual has been pointed out, in whom the prophecy was, or will be, fulfilled.

Extracts are given by Dr. Whitby, on the eighth of Acts, from ancient Jewish writers, maintaining, that the prophecy relates to the Messiah: but modern Jews do not admit this, and cannot be supposed to do it. We only request to know, of whom, or, what company, or, what transactions, it is either a prediction, or a history? As a part of "the oracles of God committed to them," and owned by them to be 'the word of God;' it must have some important meaning, and we would gladly be informed, what they suppose that meaning to be? When this is fairly and clearly stated, I trust learned Christians will give it a candid and impartial

* John viii. 44. † Luke ix. 22. xxiv. 25—27. 44—47. ‡ Acts viii. 34.

consideration. But we do not live in an age, in which *silence* and *imposed restraints* on such a subject, will produce any other effect, than a conclusion, in the minds of men in general, that the Jews are conscious of being totally unable to disprove the Christian interpretation of the prophecy; though determined not to accede to it.

Some writers, as I recollect, have, in a general and indefinite way, asserted, that the *nation* of Israel was intended; and not any *individual*: but it is almost *self-evident*, that this interpretation cannot be maintained, or even rendered plausible, by any genius or learning of man. Let us, however, proceed to examine some parts of it.—“Surely he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid” (or, *caused to meet*) “upon him the iniquities of us all.”* It is undeniable, that, in these verses, the writer speaks of *many* sinning, and exposed to suffering: and of *One* as suffering for their sins; and that by *his* suffering the punishment which they had deserved, *they* are delivered and healed. Now if the nation of Israel be the sufferer, considered as one person; who are they, for whose transgressions Israel was wounded and bruised? Such language can never mean, that Israel suffered for his own sins: nor, that one generation of Israel suffered for the sins of other generations: because their sufferings could not be “the chastisement of their peace,” or avail for “the healing of former generations.”—And what generation of Israel ever suffered for the sins of their fathers; being themselves *innocent* and *deserving no sufferings*? Neither

* Is. liii. 4—6.

will it be allowed by the Jews themselves, that Israel suffered for the sins, and in order to the salvation, of the Gentiles, or any part of them. In short, it does not appear, that any meaning, even *specious* meaning, can be given to the passage: except by supposing Israel, or some other collective body, confessing their guilt, and speaking of some *individual*, who suffered the punishment due to them, in order that they might be pardoned and saved. Supposing the prophet, for argument's sake, (I do not adduce it as *authority*,) to mean the company, of whom St. John speaks in Revelation, who say to "the Lamb that had been slain," "Thou hast redeemed us to God with thy blood, out of every kindred, and tongue, and people, and nation:" suppose the prophet, I say, to mean this company, and himself as one of it, when he says, "All we, like sheep, have gone astray; we have turned every one to his own way; and JEHOVAH has made to meet on him the iniquities of us all:" Can any other interpretation be adduced, which will bear a competition with this? In Isaiah is a lock, the wards of which are so intricate, that no key could be found to open it: till at length one is brought from the apostle John, which with perfect ease opens it, at the first touch. Was not this the *key* originally intended for that *lock*?

"He was oppressed, and he was afflicted;" (more exactly, "It was exacted, and he became answerable.") "He was led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living." Here the person, who was "bruised for the iniquities" of the company spoken of, of whom their "debt was exacted and he became answerable," is represented as suffering in meekness, patience, and silence,

and not murmuring or complaining; though hurried to execution without judgment, and without any one to appear in his behalf; and not only to suffer grievously in other respects, but, as "*cut off from the land of the living,*" "for the transgression of my people was he stricken." If the Messiah be intended, it is manifest, that he was not only to be a sufferer, a meek, harmless and patient sufferer, under oppression and iniquity; but to *die* also, and by a *violent death*, as paying a debt, which he did not contract; as "stricken for the transgression," of that people, whom the prophet or God owns as his people. Who can help, in this connection, recollecting the language of Gabriel to Daniel; "Messiah the Prince shall be cut off, but not for himself?"* Different methods have been adopted, of evading our conclusion from Daniel's prophecy; but what method can be taken of escaping the same conclusion from Isaiah? Inadmissible, as Mr. C.'s interpretation of Daniel has been shown to be; he probably cannot adduce any thing, even so plausible as that is, in respect of Isaiah's words.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief." Here the *innocence* of the sufferer also is attested; yet, notwithstanding this, "it PLEASED JEHOVAH to bruise him." He suffered unto death, and was *buried*. Dying as a malefactor, "he made his grave with the wicked." "A grave was appointed for him among the wicked; but with a rich man in his death." Every one knows the christian interpretation: *viz.* Jesus, being interred in the sepulchre of Joseph, instead of being buried with the malefactors, in the grave appointed for them. And is not this singular

* Is. liii. Dan. ix. 25, 26.

coincidence of the event, with the obscure words of the prophet, a proof that this was intended by the Spirit of prophecy? Or what other interpretation has any man to propose, which can stand the competition with it?

‘That his grave should be “appointed with the wicked,” (which was the case of those who suffered as criminals,) but that “he should be with the rich in his death,” are circumstances, which before they happened, were very improbable should ever concur in the same person.’ *Campbell. Edinburgh.*

But how was it, that it should “please the LORD to bruise him, &c.?” What follows answers the question. “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.” Nothing can be plainer, than that the person here spoken of, when “*cut off from the land of the living,*” when he “suffered, and died, and was buried,” would be considered by JEHOVAH, as a *propitiatory* Sacrifice; and therefore as bearing the guilt, imputed to him, and the punishment, due to those, in behalf of whom he suffered. And therefore as the LORD, every where in the law, speaks of the typical atonements and the smell of the burning victims, as “a sweet savour;” because this was a display of his righteous hatred of sin, and determination so to punish it in the sufferings of the person here spoken of; JEHOVAH is said to “take pleasure in bruising him, and in putting him to grief, and making his soul an offering for sin:” that is, he took pleasure in the display thus given of his glorious holiness and justice, as connected with “the praise of the glory of his grace.” This accords to the language of the apostle: “Christ hath given himself for us, an offering and a Sacrifice to God of a sweet smelling savour.”*

* Eph. v. 2.

It is equally manifest, that the person predicted, after "having been cut off from the land of the living," and after having been buried, "should see his seed, and prolong his days, and the pleasure of the Lord should prosper in his hand." But how could this be, except he *rose again*? "Christ died for our sins, according to the Scriptures; and was buried, and rose again on the third day, according to the Scriptures."* Let another interpretation, equally satisfactory, be given by those who reject this: and let them not suppose, that "the oracles of God" have no meaning. "He shall see of the travail of his soul, and shall be satisfied: by the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities." The person spoken of is here called "the righteous servant of JEHOVAH;" this wholly excludes the idea of an individual, or a nation, suffering for *personal* or *national* transgression. It is declared, that "he shall bear the iniquity of those whom he justifies." Not only should he suffer, to exempt them from suffering; but their iniquity should be imputed to him, and laid on him, as on the legal sacrifices. Thus he would "justify many;" or entitle them to the reward of righteousness, "by the knowledge of him;" which is equivalent, in this view, to believing in him: and as this was his great object in thus suffering and dying, he would, in justifying many, "see of the travail" (or agony) of his soul, (when God "made his soul a sacrifice for sin;") and "be satisfied;" as the mother, who "as soon as she is delivered remembereth no more the anguish, for joy that a man is born into the world."

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was

* 1 Cor. xv. 3, 4.

“numbere with the transgressors; and he bare the sin
 “of many, and made intercession for the transgressors.”
 Here the fact, of the *death* of the person predicted, is again repeated in emphatical language; to shew the certainty of that event, which would be so incredible to the persons immediately concerned. It is also stated that he would not only die *a violent death*, but this death would not be in war, not by assassination, not by a private murder, but by an ignominious execution; being “*numbered with malefactors.*” It is likewise repeated, that “he bare the sin of many;” so that, while in the sight of man he died as a *justly condemned malefactor*, in the sight of God he was regarded as a spotless sacrifice, atoning for the sins of others. In consequence of this, implying as before his resurrection, it is added; “he made intercession for the transgressors.” “It is Christ that died, yea, rather is risen again, who is even at the right hand of God, who also maketh intercession for us.”* I do not quote this passage as authority; but merely to shew, with what exactness and ease, the language of the apostle interprets the words of the prophet.

Consider Satan, then, as the great and powerful enemy of God, and as lording it over our fallen race: how obvious is it to interpret the beginning of the verse, to predict the effects of the sufferings, death, resurrection, and intercession of the person predicted; when the serpent and his seed, having “bruised his heel;” he began immediately to crush the serpent’s head; and to rescue millions of wretched slaves from Satan’s destructive bondage? “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.”† “Thus he saw his seed;” for

* Rom. viii. 31.

† Col. i. 13, 14.

these redeemed persons are counted to him for a generation or progeny. But I by no means intend to give an adequate comment on the chapter: I would merely touch on some prominent particulars; shewing, what must be found in the person and the facts, which fulfil such a prophecy. It is not requisite to enlarge on the Christian interpretation. No other even plausible interpretation has yet been given: nor does it appear possible, that any should be given; for nothing can be more remote from such a completion *in the MESSIAH*, than the expectations of the Jews are at present.

I would only add, that it is by no means sufficient, in order to subvert the argument from this prophecy, concerning the Messiah, that he would suffer, and die by a publick execution as a malefactor, in man's esteem, but in reality as a Sacrifice for sin, and would rise from the dead, become an intercessor, "justify many," and set up a kingdom on the ruins of the usurped dominion of Satan; it is, I say, wholly insufficient to subvert this argument, to make objections, to propose other readings or translations; or to argue in a way of speculation against it. *Another, and more satisfactory interpretation must be adduced, or nothing to the purpose can be done.* The grand outline must be otherwise interpreted, or our interpretation must be admitted, and at least *silently allowed to be unanswerable*; a very common and convenient way of disposing of *unanswerable* books, and by far the best way, *in policy*, of leaving them to fall into oblivion.

Did this prophecy stand single in the Scripture, there might be some ground for hesitation as to the *strong* conclusions to be drawn from it: but this is so far from being the case, that a history of our Lord's sufferings, and death, and even the minute circumstances of it, might be com-

piled in the very words of the ancient prophets; only, on some occasions substituting the preterite for the future.

We will therefore now proceed to take a concise view of another remarkable prophecy. The twenty second Psalm opens with the very words, which our Lord used on the cross, only substituting the Syriack or Chaldee word, for the Hebrew; *Sabachthani*, for עֲבַדְתִּי. "My God, my God, why hast thou forsaken me." This might be the less remarkable, were not the coincidence at the beginning carried throughout, in language which never suited any other person; nor is there the least probability, that it ever will. It is not necessary, that every part of the Psalm should be gone through: The Speaker in it says, "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD, that he would deliver him; let him deliver him, seeing he delighted in him." This might indeed be in some sense spoken by David, especially in respect of the ill usage, with which he met from Israel, during Absalom's rebellion. Yet the language is more energetick, than even that usage warranted; and it was not literally fulfilled: for, though enemies at a distance spake and acted most cruelly and contumeliously to David; all who approached him, except Shimei, treated him with great respect and affection. But who, that has read the New Testament, can help perceiving how exactly and literally it was fulfilled, while Jesus hung on the cross? "They that passed by reviled him, wagging their heads, and saying, Thou, that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and

“elders, said, He saved others, himself he cannot save. “If he be the King of Israel, let him now come down “from the cross, and we will believe him. He trusted in “God: let him deliver him, if he will have him; for he “said, I am the Son of God.” The thieves also, who “were crucified with him, cast the same in his teeth.”* This concurrence of the rude multitude, with those in authority, with the principal ministers of religion, and with the most learned men of the nation, in reviling and insulting a poor sufferer on a cross; joined with the insults of his fellow sufferers, is unparalleled in the history of mankind; but it most exactly fulfilled the prophecy under consideration, as well as many others to the same purpose.— “In my adversity they rejoiced, and gathered themselves “together: yea, the very *abjects* gathered themselves together.”† Nothing occurs in the history of David like this: Nor indeed can any instance be produced, in which the prophecy before us received a *literal* interpretation, except in the history of Jesus of Nazareth. It is also remarkable, that the Psalm contains no confession of sin, or any thing in the least intimating the criminality of the sufferer: whereas David, in all the other Psalms, which he wrote, during those calamities, which he suffered from Absalom, continually recurs to the sins, which had occasioned them. So far from this, the Speaker uses words concerning himself, which no mere man could in strict propriety use. “Thou didst make me to hope, when I “was upon my mother’s breasts.”

Again, “Many bulls have compassed me; strong bulls “of Bashan have beset me round: they gaped upon me “with their mouths, as a ravening and a roaring lion. “I am poured out like water; and all my bones are out of “joint: my heart is like wax; it is melted in the midst of

* Ps. xxii. 6—8. Matt. xxvii. 39—44.

† Ps. xxxv. 15.

“my body: my strength is dried up like a potsherd, and
 “my tongue cleaveth to my jaws; and thou hast brought
 “me into *the dust of death*.”* David was never thus sur-
 rounded by powerful and fierce enemies, till brought down
 to *the dust of death*: on the contrary, he was, in his severest
 trials, surrounded by faithful friends and followers, who
 valued his life more than their own; and he lived to tri-
 umph over all enemies, and ended his life in great honour
 and prosperity. But “consider Jesus,” surrounded not
 only by insulting multitudes, not only by the powerful
 chief priests, rulers, and scribes, but also by the Roman
 soldiers; scourged, mocked, crowned with thorns, nailed to
 the cross; the raising up of which, and placing it in its
 foot, shook or dislocated his bones; parched with thirst,
 fainting in languor and anguish; and at length expiring;
 and you have a most striking accomplishment of a most
 extraordinary prediction: nor can any other example be
 adduced from universal history, which accords to it, in a
 similar manner. Sufferers in extremity are commonly com-
 passionated, if not by the rude multitude, yet by superior
 persons: or if the superiors be hardened against them, the
 people often sympathize with them. This has almost always
 been the case, with martyrs in general; but it was not the
 case of Jesus the Nazarene: even his disciples forsook him,
 and were afraid to own him.

“For dogs have compassed me: the assembly of the
 “wicked hath inclosed me; they pierced my hands and my
 “feet: I may tell all my bones; they look and stare upon
 “me.”—“Of whom speaketh the prophet this? Of himself?
 “or of some other man?” Of what other man? Of Jesus,
 and of him only.

It is true, that in the Hebrew text, the clause rendered,
 “They pierced my hands and my feet,” stands, “as a lion,

* Ps. xxii. 12—15.

“my hands and my feet.” But this contains no clear meaning at all. The Septuagint, which is certainly more ancient than the Christian *Æra*, and the work of Jews, evidently read it, as we do, (αρυξαν χεiras μου και ποδας) “they dug my hands “and my feet.” Some indeed think the word compounded of כָּרַח and אֶרֶץ, and to mean, “they dug as a lion my “hands, &c. :” but it does not appear how this construction can be maintained. It is more obvious to allow, that a trivial alteration has taken place in the text, through the error of some ancient transcriber. But, however that may be; “the hands and the feet” of the sufferer were especially affected, and no punishment, yet invented by the cruel ingenuity of man, ever so affected “the hands and “the feet” as crucifixion, by nailing them to the cross, and suspending, in great measure, if not wholly, the weight of the body, on the nails thus driven through those exquisitely sensible parts of the human frame.

It may be doubted whether crucifixion were originally a *Roman* punishment, but it was not used in Israel. The “hanging on a tree” mentioned in the scripture, was suspension of the dead corpse after execution; or, perhaps, sometimes death by suspension, or strangulation: and there can scarcely be a reasonable doubt, but that the Holy Spirit, speaking by the Psalmist, pointed out the special manner of the Messiah’s death, above a thousand years before the Christian *Æra*.

“They part my garments among them, and they cast “lots upon my vesture.”* Three of the Gospels, in which the fulfilment of this prediction stands recorded, were extant at an early period; when either Jews or Romans might have denied the fact if they had been able: yet this was never done. The singular circumstance, that while

* Ps. xxii. 18. Matt. xxvii. 25. Mark xv. 24. Luke xxiii. 34. John xix. 23, 24.

the other garments of Jesus were divided into portions; his vesture should be so formed, that the soldiers rather chose to cast lots for it, than to rend it, is worthy of special notice: for, whatever any others, concerned in these transactions might be supposed to do, from regard to the predictions of the prophets; the Roman soldiers cannot be imagined to have regulated their conduct by them. Thus the prophetick history becomes more and more *circumstantial*: and in whom was it ever realized, except in Jesus of Nazareth? Have then the words of the Psalmist *any meaning*? and what is *that meaning*, if it be not that which Christians maintain? Still the simile recurs, A lock of such intricate and complicated wards, that no key but one, can be found, however forcibly applied, to move it; and that one opens it by a touch. Is not this the key, which was made for the lock? Who can reasonably doubt it?

“But be not thou far from me: O LORD O my strength, haste thee to help me. Deliver my soul from the sword, thy darling from the power of the dog.” (YACHADIKΑ; *thy only One, unicus, unigenitus. Robertson. Τὴν μονογενὴν μὲν, my only begotten, femin. Septuagint.* The substantive is masculine, and the pronoun is the second person, in the original. The translators, probably, supposed the word to coincide with *my soul*; but the idea of *only begotten is recognized*.)—“Save me from the lions’ mouth; for thou hast heard me from the horns of the unicorns.”*

Immediately after this, he who had complained in such doleful lamentations, and who had been “brought into the *dust of death*,” bursts forth in a most triumphant manner: the last clause quoted being something such a connecting step to transition from the depth of suffering and debasement, to the glory which followed, as our Lord’s last words on the cross were: “Father, into thy

* Ps. xxii. 19, 20.

“hands I commend my Spirit.”—“I will declare thy name unto my brethren;* in the midst of the congregation will I praise thee.—Ye that fear the Lord, praise him. All ye seed of Jacob, glorify him; and fear him, all ye seed of Israel: for he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard.”†

“My praise shall be of thee in the great congregation; I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever.”‡

Who can read these verses, as compared with the preceding part of the Psalm, without being reminded of the risen Saviour conversing with his disciples; and commissioning the apostles to preach to all nations, beginning at Jerusalem; and of their addresses and exhortations to the Jews, before they turned to the Gentiles?§ Especially what can be made of the clause, as referred to David, or any other person, than Jesus: “The meek shall eat and be satisfied—your heart shall live for ever?”|| Let the reader carefully and impartially compare with this clause, the scripture referred to, and he must be struck with the coincidence.

Hitherto, however, Israel exclusively may be considered as spoken of; but the next verse predicts the conversion of the Gentiles all over the earth, as our Lord intimated, when the Greeks wanted to see him: “And I, if I be lifted up from the earth, will draw all men to me. This he said, signifying what death he should die.”¶ Thus the prophecy; “All the ends of the earth shall remember themselves, and shall turn unto the Lord, and all the kindreds of the nations shall worship before him: for the kingdom is the Lord’s, and he is the

* John xvii. 6. 26.

† Heb. v. 7.

‡ Ps. xxii. 22—26.

§ Acts xiii. 26. 38, 39.

|| John vi. 48—58.

¶ John xii. 20—33

“Governor among the people. All that be fat upon earth
 “shall eat and worship; all that go down to the dust,
 “shall bow before him:”^{*} and none can keep alive” (or
make alive) “his own soul. A seed shall serve him, it shall
 “be accounted to the Lord for a generation.”[†] What can
 these verses mean, if referred to David, or to any other,
 than the Messiah? Except as referred to him, of whom
 Isaiah says, “He shall be called, the everlasting Father,” (or
 the Father of the everlasting age,) and whom the apostle
 calls “The second Adam, the Lord from heaven;” from
 whom all the true church derive spiritual and eternal life,
 as all men derive natural life from the first Adam? This
 concurs with what was before adduced from Isaiah; “He
 “shall see of the travail of his soul, and be satisfied.”
 “He shall see his seed.”[‡] With evident reference to this,
 the apostle applies to the Christian church many of those
 things, which were spoken of Israel by the Lord: “Ye
 “are a chosen generation, a royal priesthood, a holy nation,
 “a peculiar people.”[§] And can it be said, that the words
 of the Psalmist, connected with the preceding verses, do not
 warrant this application?—“They shall come, and shall
 “declare his righteousness, unto a people that shall be born,
 “that the Lord hath done this.”^{||}

Thus the Psalm contains a regular prediction, which has
 received an exact accomplishment, even to *minuteness*, in
 “the sufferings of Christ, and the glory which followed;”
 except that which remains to be fulfilled, when “the king-
 “doms of this world shall become the kingdoms of our
 “Lord and of his Christ; and he shall reign for ever and
 “ever.”[¶] If this most obvious and easy interpretation be
 rejected; let another be produced, not of a few expressions,
 but of the *whole prophecy*, which can stand a competition

* Phil. ii. 8—11.

† Ps. xxii. 27—30.

‡ Is. ix. 5. liii. 10—12.

§ 1 Pet. ii. 9, 10.

|| Ps. xxii. 31.

¶ Rev. xi. 15.

with it. Till this be done, our interpretation must be conceded to be the true one:

A few extracts alone, from other predictions, must now be adduced; which corroborate our interpretation of these scriptures, which have been more fully examined. The sixty-ninth Psalm might be shewn to be throughout a prophecy of the Messiah; fulfilled in Jesus of Nazareth, and in the judgments which came upon the Jews, because they rejected and crucified him. But, as I only mean to call the attention of the reader to these prophecies, and not to write an exposition of them, I shall merely quote one passage; "Reproach hath broken my heart, and I am full of heaviness, and I looked for some to take pity, but there was none, and for comforters, but I found none. They gave me also gall to eat, and when I was thirsty, they gave me vinegar to drink."* David was indeed often extremely ill-treated, both by Saul and his adherents, and in Absalom's rebellion: but when was he destitute of faithful adherents and affectionate comforters? When was this the case with any one of whom we read in scripture, except Job, who was a remarkable type of the Messiah? The literal fulfilment of the latter verse, in Jesus of Nazareth, is well known; and the persons concerned, assuredly did not intend to fulfil the scriptures.†

Again, in Isaiah One says, "Wherefore when I came, was there no man? When I called, was there none to answer? Is my hand shortened, that it cannot redeem, or have I no power to deliver? I clothe the heavens with blackness; I make sackcloth their covering.‡—The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He

* Ps. lix. 20, 21.

† Matt. xxvii. 34, 48. John xix. 28, 29.

‡ Matt. xxvii. 43.

“wakeneth morning by morning, he wakeneth my ear to hear as the learned. The LORD God hath opened mine ear,* and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting; for the LORD God will help me.”†

Let the reader carefully observe, that the person, who speaks throughout, is the same, without the least intimation of a change: and who was this person, who united such divine dignity, authority, and power; so much meekness and condescension in teaching and comforting the weary; and such submission to the most contemptuous and cruel usage, with full confidence of victory and triumph? Who but he who “endured the cross, and despised the shame, and is set down at the right hand of the throne of God?” In whom was this prediction ever fulfilled, but in Jesus of Nazareth? Let the fulfilment of it in any other person be adduced, if there ever was any. It is a prophecy of a divine Messiah, IMMANUEL; who was treated with indignity and opprobrium, and who triumphed over all: and the second verse shews the reason, why the Jews have, during so many ages, been, as it were, divorced from the LORD. “Wherefore when I came, was there no man? When I called, was there none to answer?” For according to the Evangelist, “He came to his own, and his own received him not.”‡

The prophecy of Daniel has already been considered, in another part of the general argument; and, I am persuaded, that the Christian interpretation has been confirmed, not indeed beyond *contradiction*, but beyond all *refutation*. I shall here only call the reader's attention to the language employed, in respect “of Messiah the Prince,” who should be “cut off, but not for himself.” Our argument does not

* Ps. xl. 6.

† Is. l. 1-9.

‡ John i. 11.

rest on the words "*not for himself.*" It is undeniable, that Messiah the "Prince" there spoken of, would, according to the prophet, "be cut off;" that is, die by violence, and not a natural death: while the language previously used, coinciding, as that expression does, with the words of Isaiah, shews, that while he died, in man's esteem as a criminal, he suffered in reality, not as a martyr, but as an ATONING SACRIFICE for sin: "To make an end of sins," or of sin-offerings, "and to make reconciliation for iniquity, and to bring in everlasting righteousness."* How could this be verified in king Agrippa, or in any other man, of whom the records of history make mention?

Again, Of whom does the prophet Zechariah speak, or rather JEHOVAH by him? "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look on me, whom they have pierced; and they shall mourn for him, as one mourneth for his only Son." The Christian interpretation is known.—It is Immanuel, who speaks of the Jews, whose ancestors "pierced his hands and feet," and temples, and sides, by the Roman soldiers employed in mocking and crucifying him; whose blood the Jews imprecated "upon them and their children;" and whose posterity have, in every age consented, with full approbation, to the deed of their fathers;† thus "crucifying the Son of God afresh, and putting him to open shame:"‡ but who will ere long, by the "pouring out of the Spirit upon them," look to him with intensely penitent sorrow, and with obedient faith and love. May the Lord speedily vouchsafe this "pouring out of the Spirit" on Israel; and thus, according to another prophecy, "take away the stony heart out of their flesh, and give them a heart of flesh."§

* Dan. ix. 24. Is. liii. 10—12.

† Matt. xxvii. 25. John xix. 37.

Heb. vi. 6. ‡ συνευδοκεῖτε, Luke xi. 48.

§ Ez. xi. 19, 20. xxxvi. 25—27.

I shall close this part with another prediction from the same prophet. "Awake, O sword, against my Shepherd, against the Man that is my Fellow, saith the LORD of hosts; smite the Shepherd." Who is this person, whom JEHOVAH owns as "his SHEPHERD?" not as one of his shepherds, much less 'an idol-shepherd,' but exclusively his Shepherd? and "the Man," the only Man, who is "his FELLOW?" Is it not Immanuel; whose "name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace?"* Is it not he, of whom another prophet speaks, "I will set one Shepherd over them, and he shall feed them, even my servant David; he shall feed them; 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?"† Is it not he of whom Micah prophesies—"Out of thee," (Bethlehem;) "shall he come forth unto me, that is to be Ruler in Israel; WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING."—"And he shall stand and feed, in the strength of the LORD, in the majesty of the name of the LORD his God: and they shall abide: for now shall he be great unto the ends of the earth?"‡ Surely this is He, whom JEHOVAH calls "My SHEPHERD: the Man that is my FELLOW." Could this language be used with truth of any other shepherd? Where do we read any thing like it of David, or any of those who fed Israel most faithfully? No, here is "the GOOD Shepherd, who laid down his life for the sheep:" "the GREAT Shepherd, who made our peace by the blood of the everlasting covenant;" "Yea, the CHIEF Shepherd, who shall appear" to judge the world.§

But what does "the LORD of hosts" say, concerning this

* Is. vii. 14. ix. 6, 7.

† Ez. xxxiv. 23, 24.

‡ Mic. v. 2-5.

§ John x. 11-14. Heb. xiii. 19, 20. 1 Pet. v. 4.

his SHEPHERD? "Awake, O sword, against my Shepherd. —Smite the Shepherd." How can this be?—The sword, which JEHOVAH calls to *awake*, must be that of avenging justice. Why must this "sword smite his Shepherd?" Let Isaiah answer the question: "He was wounded for our transgressions; he was bruised for our iniquities.—All we, like sheep, have gone astray, we have turned every one to his own way; and the LORD hath caused to meet on him the iniquity of us all."—"It pleased the LORD to bruise him: he hath put him to grief; when thou shalt make his soul an offering for sin; he shall see his seed; he shall prolong his days; and the pleasure of the LORD shall prosper in his hand."*

Have we then no ground in the Old Testament to conclude, that the promised Messiah, would, when he came, be rejected, despised, hated, persecuted, put to death as a malefactor, even crucified; yet die as an atoning Sacrifice for sin? Certainly, these things ought not to be passed over in silence, or without notice; by him, who would disprove the Messiahship of Jesus the Nazarene. Certainly, these prophecies must *all* be satisfactorily explained, in another meaning; or else, our appeal to the Old Testament cannot be set aside, or resisted. Indeed I have by no means brought forward all the proof of this from the Old Testament: but when what I have adduced, has been disposed of; some other Christian writer, (for my age and infirmities exclude the thought of my attempting it,) will cut out for the answerer further employment; if that ever be needful, which indeed I do not think it will be.

Our next particular has been so far anticipated, that little remains to be done.

3. It is predicted in the Old Testament, that the Messiah should arise from the dead, and ascend into heaven; and

* Is. liii.

that most glorious effects would follow his ascension and exaltation.

They, however, for whose benefit I chiefly write, if once convinced of those facts, concerning the Messiah, which have been stated, will not require much proof of this particular; and without this conviction, all proof must be disregarded: it therefore is not requisite to enlarge upon it.

The passage in the sixteenth Psalm can never admit of any other interpretation. "I have set the LORD always
"before me: for he is at my right hand; I shall not be
"moved. Therefore my heart is glad, and my glory re-
"joiceth; my flesh also shall rest in hope: for thou wilt not
"leave my soul in hell; neither wilt thou suffer thy holy
"One to see corruption. Thou wilt shew me the path of
"life."* The person here speaking evidently considers himself as one, who was about to die and be *buried*; "My
"flesh shall rest in hope." His soul would go into *Hades*,
הַיְסוּד the *unseen world*, but would not be left there: his
body would be a *corpse*, but it would "not see corruption;"
that is, not remain dead, so long as to begin to putrefy, and
return to the dust. On the contrary, he was confident that
he should arise, not to remain on earth, and die a second
time, as those who were raised by miracle did; but that
he should be shewn the path of life; and enter the presence
of God, "where is fulness of joy, and pleasures at his right
"hand for evermore."—Now in what other person were all
these particulars ever verified, except in Jesus of Nazareth,
"the Holy One of God?" But I forbear: the apostle's
argument is so conclusive, and proved so efficacious; that I
need only adduce it; not as *authority*; but as an *argument*,
requiring an answer, in the same manner as *my* arguments
may do: for I expect a Jew to consider it in the same
light.—"Men and brethren, let me speak freely to you

* Ps. xvi. 8—11.

“of the patriarch David; for he is both dead and buried,
 “and his sepulchre is with us unto this day. Therefore,
 “being a prophet, and knowing that God had sworn with
 “an oath unto him, that of the fruit of his loins, accord-
 “ing to the flesh, he would raise up Christ to sit on his
 “throne: he, seeing this before, spake of the resurrection
 “of Christ; that his soul was not left in hell, neither did
 “his flesh see corruption.”—In like manner, another apostle
 says; “He saith, Thou shalt not suffer thy holy one to
 “see corruption. For David, after he had served his ge-
 “neration, by the will of God, fell on sleep, and was
 “laid unto his fathers, and saw corruption: but he whom
 “God raised again, saw no corruption.”*

Indeed, every prediction of the glorious and enduring kingdom of the Messiah, (when once it is established, that a Messiah was predicted, who should bleed and die,) immediately becomes a demonstration of his resurrection. Intimations of this are given, in several other scriptures, as,
 “Thy dead men shall live, together with my dead body
 “shall they arise. Awake and sing, ye that dwell in the
 “dust; for thy dew is as the dew of herbs, and the earth
 “shall cast forth her dead:” Who here speaks? Even he
 who “is risen from the dead, and become the first fruits of
 “the resurrection; who said, I am the Resurrection and the
 “Life!”†

It is also foretold in the scriptures, that the Messiah should ascend into heaven, as introductory to the grand establishment of his kingdom. “Thou hast ascended on
 “high; thou hast led captivity captive; thou hast received
 “gifts for men; yea, for the rebellious also, that the Lord
 “God might dwell among them.”—Who is this, who ascending on high, and leading captivity captive, *received*

* Acts ii. 30—32. xiii. 34—37.
 1 Cor. xv. 20. See also Hos. vi. 2. xiii. 14.

† Is. xxvi. 19. John xi. 25.

gifts for men? If JEHOVAH, from whom did he *receive* them? Yet the whole context speaks of JEHOVAH. If not JEHOVAH, who is intended? Of whom are these things spoken? Is not the apostle's application of the passage, far more obvious and reasonable, than any other which can be adduced or imagined?—"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men. Now that he ascended, what is it, but that he also first descended into the lower parts of the earth? He that descended, is the same also who ascended far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, &c."* "Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."†

I do not expect, that Jews should receive these quotations from the New Testament, as the word of God; but can they deny, that they are at least very *apposite* and probable expositions of texts, which scarcely admit of any other intelligible interpretation?

The consequence of the Messiah's sufferings, death, resurrection, ascension, and exaltation, as "a Priest upon his throne," at the right hand of the Father; in respect of those, whether Jews or Gentiles, who were "his people, willing in the day of his power;" has already appeared, in that part of the work, in which the effects of the coming of Jesus are considered. Far more might indeed be added, concerning the predictions which clearly foretold these effects,

* Ps. lxxviii. 18. Eph. iv. 8—12.

† Ps. cx. 1, 2. Acts ii. 33—35.

and connected them with his humiliation: and something has been adduced, on the fifty-third of Isaiah and on the twenty-second Psalm, to this effect. But I would now hasten to a close.

I have only one more subject to adduce, which must not by any means be passed over; yet I mention it with a kind of trepidation; lest I should seem, as a Gentile, 'to boast 'over the Jews,' or not to have suitable candour and good will towards them. But the facts are undeniable; namely, the desolations of Jerusalem and the temple in less than forty years after the crucifixion of Jesus; with the unspeakable miseries endured by the Jews, and the incredible slaughter made of them, during the siege of Jerusalem, as recorded by their own historian Josephus; and their despised and oppressed condition ever since, for above seventeen hundred years. These facts have exceedingly perplexed the Jews themselves; and they cannot account for it, that their sufferings, since the destruction of Jerusalem by the Romans, have continued so much longer than the Babylonish captivity did; though they had not previously been guilty of any direct idolatry. It would however answer little purpose, to assign the reasons of this most extraordinary event, from the writings of Christians, or even from those contained in the New Testament: but it is of the highest consequence to call the attention of the Jews to what their own prophets spake on this subject.

It is the design of these testimonies, to ascertain indisputably, what has been the *real cause* of these dire and long continued judgments of God, on his ancient people; by shewing the manner in which some of the prophets connect the rejection, sufferings, and death of the Messiah, with the desolations of Jerusalem, and the dispersion of the Jews.—Thus Gabriel says to Daniel: "After threescore and two weeks, Messiah shall 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. And he shall confirm the covenant with many
 “for one week; and in the midst of the week, he shall
 “cause the sacrifice and the oblation to cease. And for the
 “overspreading of abominations he shall make it desolate,
 “even until the consummation, and that determined shall be
 “poured upon the desolate.”*

What attentive and impartial reader can help seeing and acknowledging, in this prophecy, the connexion between “the Messiah being cut off,” and the predicted desolations? Is it not here expressly foretold, that the coming of the Messiah, and his sufferings and death, would eventually occasion, *at least*, the desolations of Jerusalem, the termination of the temple-service, the awful miseries inflicted on the Jews by the idolatrous Romans, and the introduction of their permanent dispersion? And did not these events follow speedily after the Jews had cut off our Lord Jesus Christ? It is in vain to criticise on single words or expressions, or to make objections to this or the other explanation: nothing but an interpretation of THE WHOLE PROPHECY, and of every clause, in another more satisfactory manner; grounded, as ours is, on *known and undeniable facts*; can do any thing effectual to obviate the conclusion, that Jesus is the Messiah, and that, by rejecting and crucifying him, and cruelly persecuting his disciples, the nation of the Jews filled up that measure of iniquity, which brought upon them their past and present sufferings.—“O Jerusalem, Jerusalem, thou that
 “killest the prophets, and stonest them which are sent unto
 “thee, How often would I have gathered thy children, even
 “as a hen gathereth her chickens under her wings and ye
 “would not! Behold, your house is left unto you desolate.

* Dan. x. 26, 27.

“For I say unto you, ye shall not see me henceforth, till
 “ye shall say, Blessed is he that cometh in the name of
 “the Lord.”* These calamities therefore will last, till the
 “Spirit of grace and supplications be poured on them, and
 “they shall look” with penitent sorrow and genuine faith
 “to him whom they pierced,” and have crucified afresh
 through all succeeding generations. But then the “Foun-
 “tain for sin and uncleanness shall be opened for them.”
 For in that day, when God shall restore Israel, they
 shall thus look unto him whom they pierced.†

Another prophecy of Zechariah must here again be ad-
 duced. “Awake, O sword, against my Shepherd, against the
 “Man that is my Fellow, saith the LORD of hosts. Smite
 “the Shepherd, and the sheep shall be scattered; and I will
 “turn my hand upon the little ones. And it shall come
 “to pass, that in all the land, two parts thereof shall be
 “cut off and die, but the third shall be left therein. And
 “I will bring the third part through the fire; and I will
 “refine them as silver is refined, and will try them as
 “gold is tried; and they shall call on my name, and I
 “will hear them. I will say, It is my people, and they
 “shall say, The LORD is my God. Behold the day of the
 “LORD cometh, and thy spoil shall be divided in the
 “midst of thee: and 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.”‡

This passage begins with the death of the Messiah, the
 Shepherd and Fellow of JEHOVAH; by the sword of his
 avenging justice, yet by the wicked hands of the Jews. It
 proceeds, to shew the terrible vengeance of God on the

* Matt. xxiii. 34–39.

† Zec. xii. 10–14. xiii. 1.

‡ Zec. xiii. 7–9. xiv. 1, 2.

nation, "two thirds shall die:" it points out "the remnant according to the election of grace;" their trials, preservation, and sanctification. It proceeds to represent the dreadful siege and taking of Jerusalem; and to intimate, that half would be destroyed in the siege, or carried into captivity, and disposed of in different ways. Difficulties may rest on some expressions; but this is the undeniable outline. Namely, the Sword of JEHOVAH shall first "awake against his SHEPHERD:" and then, against those, who murdered his SHEPHERD, against the nation of the Jews, except a tried remnant; against Jerusalem, where his blood was shed; and finally, against the Roman empire, who had been the instruments, both of crucifying his SHEPHERD, and destroying Jerusalem and the Jews; not from regard to him, but from ambition, rapacity, revenge, and enmity to the true God and true religion. And can any reflecting and impartial man doubt, whether the past and present sufferings of the Jews were not the consequences of rejecting and crucifying their Messiah, and that these events were here predicted?

The Psalmist also concludes a doleful account of his sufferings, in which there is sufficient proof that he spake as the type of the Messiah, by saying, "Reproach hath broken my heart, and I am full of heaviness: and I looked for some to have pity on me, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." He then proceeds, in this awful manner: "Let their table become a snare unto them; and that which should have been for their welfare, let it become a trap: Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be deso-

“late; and let none dwell in their tents. For they persecute him whom thou hast smitten,” (the Messiah;) “and they talk to the grief of those whom thou hast wounded;” (his disciples.) “Add iniquity to their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written among the righteous.”*

Many of the passages in the Psalms, which appear as *imprecations*, may perhaps more properly be rendered as *prophecies*: yet in either way they should not be understood, as pertaining to the personal enemies of the Psalmist, but to those of the Lord and his Messiah, of whom David was an eminent type. But the passage here quoted is strictly an *imprecation*; several of the verbs being in the imperative: and there is scarcely room for a doubt, but that they denounce sentence against the Jewish nation for rejecting and crucifying their Messiah, and persecuting his apostles and disciples. If, indeed, these words stood alone, in this argument, some doubt might be entertained; and an immense difficulty must remain, concerning the speaker, supposing him inspired by the Holy Spirit; and the persons intended, and the manner in which the prediction has been fulfilled. Certainly David, according to the history, was, during Absalom’s rebellion, by no means disposed thus to *curse* his opponents; and, after its termination, no special judgments fell upon Israel, answerable to them: and when, on his numbering the people, wrath was upon them; he considered it as the punishment of his own sin, and prayed, “Lo, I have sinned, and done wickedly: but these sheep, what have they done? Let thine hand be against me, and against my father’s house.”† But when we view the words of the Psalm, in connection with the clear and express predictions, before considered; their import

* Ps. lxi. 20—28.

† 2 Sam. xxiv. 17.

and fulfilment is evident; and the application of them in the New Testament fully satisfactory.*

Several other prophetic indications to the same effect might be adduced:† but these are the most clear and decisive; and they are quite sufficient. I shall however adduce again the words of God by Moses. "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: and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."‡ If the Messiah be meant, and if Jesus were the Messiah; there can be no longer any doubt concerning the consequences of the Messiah's coming, the rejection by the Jews; or concerning the real cause of the long continued calamities of the nation. "Do not think, that I will accuse you to the Father: there is one that accuseth you; even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"§

Thus, I trust, it has been shewn, that the prophecies of the Old Testament, if read attentively and repeatedly, and carefully compared with each other, by any competent person, who could, (if that may be supposed possible,) consider himself wholly unconcerned in the result; would appear to him, to predict a Messiah, who would meet with a contemptuous and hostile reception from his own nation; who would, notwithstanding his wisdom, holiness, meekness, and numerous miracles of love and mercy, lead an afflicted and suffering life, and this closed by a violent

* Acts i. 20—22. Rom. xi. 7—11. + Mal. iii. 1—4. iv. 1. 4, 5.

† Deut. xviii. 18, 19. Comp. Acts iii. 22, 23. vii. 35—37. 51—53.

§ John v. 45—47. See also Matt. xxiii. 34—37. Luke xi. 49—51. xiii. 33—37. 1 Thess. ii. 15, 16.

and ignominious death, by that kind of punishment, which the law pronounced accursed;* as a Malefactor in man's estimation, as an atoning Sacrifice for sin, in the judgment of God: That, while he died with malefactors, he would be buried in the tomb of a rich man: that according to the prophets, he would arise from the dead, before his body "began to see corruption:" That "he would ascend to heaven" as a triumphant Conqueror, to be seated "at the right hand of God." That in his high exaltation as "a Priest upon his throne," he would establish a glorious, extensive, permanent, and increasing kingdom: And that the immediate effect to the Jewish nation, (a remnant excepted,) would be, their rejection for a season from being the peculiar people of God, who would leave "their name as a curse to his chosen; for the LORD God would slay them, "and call his people by another name;"† together with the desolation of Jerusalem and the temple; the termination, or at least, the long-continued interruption of almost the whole ceremonial of Moses; and the dispersion of the wretched remains of the Jews, through the nations of the earth.

I have already so often shewn it; that I have not in this part particularly stated what, I firmly believe, such a student of prophecy would conclude from the Old Testament, of 'the Restoration of Israel;' by receiving, in penitent faith and love, their long rejected Messiah, and their subsequent honour and distinction of love and gratitude from all other nations, now converted to JEHOVAH and his Christ, as the channels, through which all the blessings of true religion, and eternal salvation, have flowed to them.

And now, after this whole argument, I can most confidently adopt the apostle's words, "Brethren, my heart's desire, and prayer to God, for Israel is, that they might

* Gal. iii. 13.

† Is. lxx. 15.

“be saved.”—The argument cannot be done justice to, without bringing forward many things which strongly imply blame, to the former and present generations of the Jews: but, God knoweth, that this is not done, in any self-preference, or disposition to glory over them. There is one thing peculiarly pleasing to me, in stating my views to them; that I am not constrained to say with Jeremiah, “I have not desired the woeful day, O LORD, thou knowest.” I trust “the woeful day” with Israel is nearly terminated, and that blessed and glorious times, to that nation especially, though not exclusively, are at hand. It is not likely, that I should live to witness them: but it seems to my feeling, as if the knowing of them, would add extacy to joy even in heaven; and I should count it one of the greatest honours and pleasures of my life, if any thing I have written should, in the smallest degree, contribute to it. I have not, that I know of, written one line, but in the spirit of love; and in transcribing my rough draught, I have been continually reminded of the words of Pope.

‘Poets lose half the praise they would have got,

‘Were it but known what they discreetly blot.

In the eagerness of my natural spirit, many things were put down in the sketch; which they who love controversy would probably have better approved, than what I have sent to the press: and I am aware, as in other instances, that the *popularity* of the work will suffer by the suppressions; but not the *usefulness*, which is of infinitely greater importance; and unless we can defend Christianity, and its doctrines, in the Christian spirit of meekness and love, we may obtain the praise of men, but shall not be partakers of “the honour which cometh from God only.” Much I have expunged, lest I should give *needless*, or *injurious*, offence; and if any thing remains of this kind, I must

intreat a candid construction: for though convinced that “the fruit of righteousness is sown in peace of those who “make peace;” I am not in all cases able to discern, what may be inconsistent with this, in what I have written; or to come up to the standard, which I would prescribe to myself.

FINIS.

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N.B. *The single inverted commas, in this Index, mark Mr. Crooll's words,--- and the double inverted commas mark quotations from scripture. The Figures mark the pages in the Answer. O. T. stands for the Old Testament. N. T. for the New Testament.*

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ERRATA.

P. 22. Ref. * for 2 *John* i. 1—14. read *John* i. 1, 2, 14. P. 79. l. 25. between *ourselves* and *explained*, read *is*. P. 81. l. 1. between *us* and *to will*, read *both*. P. 97. l. 28. for l. 11. read l. 9—11. P. 98. l. 19. after *many*, omit *of the*. P. 106. l. 26. for *undescribable*, read *undesirable*. P. 120. l. 12. for *Menwes*, read *Monves*.

DATE DUE

1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	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